

**Kopan Course 8
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Lecture 1: 1975 November 09 (morning)

Renouncing a Life of Ignorance

Before, so far what we have done, all these various things, prayers, these different things, all this is purification. Purification is a method to pacify mental and physical suffering, and each of these are different forms of practice, with so many different explanations. I will describe them another time.

Anyway, you people are not satisfied with normal life. What you've been doing, and wanting to search for, is a new method, a new way that brings satisfaction, real happiness in your life, trying to seek something new by feeling that what we have been doing so far, the method that we have been using, you know, is not perfect, something is wrong with it. Because of this, we are meeting each other, and I am happy. I am happy. Why? It is not just because you people have come here to Kopan, not just because of that. It is because, you know, we are waking from sleep, from the ignorant sleep, and starting to receive peace.

If we don't wake from the ignorant sleep, we will live in the darkness of ignorance, and there are always continual problems in life. There is no way to cease any problem, no way to receive any perfect peace. So I think, this time, as we are born as a human being, we have started to wake up. That is something for which I can feel happiness, and you can feel it from your side. It's also something worthwhile, starting from the tiniest creature, which is difficult to see with the eye sense.

Your coming here didn't happen because the government called you to come in, like the army, and if you don't come you go to prison and punishment. It's not like this. Your coming here to study Dharma is a decision made by yourself, you're not being controlled by Tibetan lamas or something. One reason we are meeting each other like this, at this time and this place, is that from your side you have created the reason or cause, what is called *karma*, in a past time. Also, from my side, I created karma in a past time to meet you and to talk about Dharma with you, to help each other like this. This karma is the one thing that has made the decision that happened like this. It was fixed in the past. Because of this, even though I have no experience at all in meditation, no understanding of Dharma at all—the Dharma teaching is incredibly extensive like an infinite ocean but my understanding is like a little drop out of the infinite ocean—I am speaking about meditation to you. How is it possible to explain to you to subdue your mind if I cannot change my mind? One thing is, because of karma, even though I have no knowledge to explain about Dharma, to talk about meditation, I am explaining to you because of the previous karma that was created by us, from both sides. It is also the order of the depthless kind guru for me to talk about Dharma to you. So because of this, by following this, perhaps this little talk can benefit.

Yesterday you may have been interested to hear what Dharma is and why it is necessary to practice. There are three emphases in the introduction and they are very simple. Starting from the tiniest creatures that are difficult to see with our eyes, starting from those up to human beings, all living beings do not desire suffering and do desire happiness. We want to pacify the suffering and gain the happiness. However, in regard to happiness, there is ultimate happiness and temporal happiness. All happiness is not the same, there are all kinds of different happiness. Ultimate happiness, perfect or ultimate happiness, whatever it is called, is the same; then there is temporal happiness, which is by

nature is completely different from the ultimate happiness. However, any happiness depends on Dharma. That arises from the Dharma. There is no other way to receive even temporal happiness without depending on Dharma, without talking about ultimate happiness. One's interest is in happiness.

I am not going into details why everything depends on happiness. I am not going into details why everything depends on Dharma, I am not going to talk details at this moment, but you will understand gradually, if you wait for a few days, with a bit of patience. Gradually you will understand—that's very important, extremely important.

If you hear something that I say, it is one little boy saying something, but if you understand how it is, if it is a correct thing, a logical thing, of course you can believe in it. If you see it as a logical thing, if you understand how it is, do completely renounce, but if you do not understand it do not completely give up—maybe there is some benefit if you try to understand, if you check up. If you try to understand, maybe there is some benefit inside of this. Inside of this talk, some benefit, if you try to understand. If you try to check up, what is wrong or right, if it is the right thing—if you discover it is right, of course, and if you discover it is wrong, also wrong logically this is also helpful, as it dispels the wrong conception. Even though you discover it is logically wrong, or even though you discover it is right, both are useful.

Suffering and Happiness Arise from Internal Factors

Oh, why is Dharma the only cause to cease the suffering and gain the happiness? Because gaining the happiness and pacifying the suffering arises only from the internal factors. It doesn't arise from the external factors, from the material conditions. For instance, simply like this: Eastern people are primitive people, living in the mountains. Let's say he left for the West, he starts to drink coffee, and at first it has a burnt smell, you know, like leaves or grains, kind of roasted, or burnt. He may not get a good taste, you know, he may find it very strange, he may not like it. But once he drinks it twice, a third time, fourth time, the more and more he drinks, gradually his discrimination changes and his taste changes. Then afterwards, he finds it more and more delicious, he is more and more happy with it. Then, he can't live without coffee, you know. He can't stand it without drinking a cup of coffee. But the smell and taste are the same from the side of the coffee. The change came from his mind. So, totally it comes from the mind, and now we can understand the changes from the beginning—the delicious taste, that feeling, and after one month, year, that taste is pleasant, good. But the differences are a creation of his mind.

So the suffering, happiness, do not arise only from external factor, they rise mainly from the internal factors. Another example, for instance, is like this: one person who harmed you in the past times, as you sit on the bed, you think of that person, "In the market, when I met him he told me such horrible words, the way he looked at me with his eyes was so terrible," and inside your mind you try to remember the face he showed as he was talking. The more you meditate, the more you think of this, your heart or your mind becomes more and more heavy, uncomfortable. Something incredible, an unbearable thing arises from the depth of your heart, and then afterwards anger becomes so strong and even if person is [far away] in the West, he manifests in your mind and you become nervous, unhappy and are suffering, your mind is in such an unhappy state. But if all of a sudden you change your way of thinking, giving up this negative way of thinking, remembering how this

person has been kind to me, how he gave me a cup of tea—I'm joking, anyway, you know. He said something fantastic about me, or even a small thing, remember his kindness at that time, and don't discriminate him as the enemy. You feel he is a friend, you feel he is a relative. You feel loving, you see him as beautiful, good, and you feel happiness, joyfulness. Just by this different way of thinking, the way you think of the person changes, and the picture of that person that rises in your mind, you know, is different.

So, both are the creation of your mind. They have arisen only from your mind, the internal factor. They are just a matter of different conceptions of how you believe, or how you think of him. So the arising of happiness or suffering with that object depends on your mind. So, that's why I'm saying, this experience does not only arise from external factors, but by the material conditions. This introduction is mainly for the new people who did not attend the meditation course before, and who did not receive many Dharma teachings. So, briefly talking it's like this. Just like this example that I have mentioned before, use similarities with the rest of your experiences. Any suffering or any happiness, this evolution, is something that becomes more and more profound, the more you check up, the more you understand.

Ever since this earth evolved, since the human beings started to live on it and started to make external developments, so far the more they have made the external world has been becoming mentally and physically more and more busy. However, the problems have not ceased yet, and the ultimate peace has not been received yet. The only effect from that method has been physically and mentally keeping oneself more and more busy. This century people are more and more busy like this. At the very beginning the human beings were so much more relaxed, they didn't make the external development by machine. Like in the present time, as you know very clearly through history, life has been more and more busy, more and more busy. In the same way, the world's problems, instead of becoming less are becoming more, they have been increasing more, becoming more and more dangerous.

This means there is something missing in the method that has been used from previous time until now. The human beings who are living on the earth, the method that they have been using, there is something wrong, something is missing. The method that has been developed in the mind, in order to increase the peace or happiness in one's mind, the method is missing due to ignorance, not knowing, not recognizing the method. Due to ignorance and the wrong conception, the external development is believed to be the only method, the only way to receive happiness. This is the thing that has been keeping us in problems all of the time, instead of the mind becoming more and more pacified, peaceful.

The person who has everything, every material thing, whatever he wants, everything around him, and still no satisfaction, still wanting more, getting bored with what he has, even though it was an admirable object before, he has such dissatisfaction, wanting more, discontent, and suffering arises from the mind. This is the experience of many people who live by begging. If they only relied on the material conditions then the people who have everything, all the material conditions, whatever they want, their mind should be so peaceful, more and more peaceful, more and more happy, more and more satisfied. Whenever there is dissatisfaction, there is unhappiness. So you see, they should be more and more happy, more and more satisfied, well content, if it was only up to the external conditions. It should be like this; it would happen like this.

However, it isn't like this. You can check up on this. Even if he is the most famous, most famous, even he is the most wealthy person and though he has title such as president, king, or this and that, he has so much, so much worry, so much worry to lose his material power, to lose the reputations which he has through material power. He is worried to lose, worried to not gain any more and worried that, "Maybe the other people will become more rich and begin controlling me," you know. He has so much worry, he also has worry that he is unable to protect his possessions, unable to protect the surrounding peoples also, like a king or president or things like that. He has so much, so much worry that even to have comfortable sleep, even to relax the mind in the night time, is very difficult. There is always so much criticism from the people so much criticism, from the people so much complaint, so much, all the time there is something wrong. So much worry. When we have even just one or two friends who are complaining, who get angry, you know, how much unhappiness our mind feels, can't stand it. So, when the whole country, the whole value of people don't like you, then the mind is very difficult to relax.

Even someone whose feet never seem to touch the ground, you know? No matter how beautiful, how rich looking, living, eating, wearing, someone is, their mind doesn't enjoy those things, it doesn't feel the way it appears to us. That person has no time to taste the food, lunch, no time to even enjoy those things. Contrary to that, however, is the beggar, who doesn't have that much responsibility, who doesn't have that much wealth, material possessions, things like that. He just takes food. Other people don't criticize that much, or complain about him, and if he gets his lunch, he is satisfied. I'm talking about different people's experience, like this.

So, when we think of it in this other way, we find that the beggar has more peace in his mind, more happiness, even though he doesn't have reputation. The whole thing is the mind, mind problem, internal problem. We think the external people who disturb our happiness are absolute, real enemy, but even if we kill all the living beings who are on this earth and make only non-existent all people on this earth, even you did like that, still, still there is no peace in the mind. Still there is no peace in the mind. Because there is still the anger existing in the mind, which discriminates, which causes you to view other living beings as enemies.

Even if you could do that, kill everyone else living on this earth and be alone, still your enemy is not finished. Your enemies are not finished, not destroyed. Your real enemy is not destroyed. Why that person is still not free from the enemy is because the real enemy is anger. Anger makes you see other beings as enemy, to discriminate enemy from friend. Even if you are alone many problems arise, like feeling lonely and all these things. That's also mind problem, the mental suffering. Even if you are with other people, and if, again, instead of feeling peace, harmony, you have so much confusion, so much unhappiness, that is also one's own mind problem. Suffering rises from the mind.

Like this, even when one doesn't have this physical body, even when this physical body disappears, still that does not mean the mind is free from suffering. Even when the body disappears, that does not mean the person is free from sufferings. It doesn't mean this, because the mind does not disappear with the body. At the same time the physical body disappears, because mind and body are different things, they have different evolution, the mind doesn't disappear. It is just like this.

The mind and body are like a man who is riding on the horse, like that completely. The horse and the man who is riding on the horse are completely different, and like this the mind and body are completely different. For instance, you know, if the horse dies, if the horse is dead and its body

disappears, that doesn't mean the man who is riding the horse also dies and his body has to disappear, it doesn't mean that.

So, like this example, even this body, you know, the body which is the vehicle of the mind, even if this disappears, the mind doesn't have to disappear at the same time, there is still mind, there is still mind continuously existing. So therefore, even if there is no body, that does not mean the mind is free from suffering, it doesn't mean that. Mind is still bound by the three poisonous minds, ignorance, anger and attachment. The mind is living in suffering, not free from the suffering, so, even though there is no body existing, mind is still existing and not free from suffering. So the self, the person, is not free from suffering.

The Three Poisonous Minds

As the person's mind is bound by the suffering, by the three poisonous minds, the self is not free from suffering, because the self is bound by the three poisonous minds. Like this, anger is very dangerous. Anger is very dangerous. Anyway, more details will come afterwards, but however, anger, just as an example of how dangerous it is... O ya! O! It is like ... it is like the flame, fire, you know, very dangerous. Oh, that it can burn, it can destroy all your objects of the enjoyment! It can burn the beautiful objects, the possessions, the house, and it can also burn oneself, it can cause danger to the life. Many times in the West there is danger of the fire, burning the apartment and destroying many possessions.

However, anger is, you know, very violent, very, very violent to the mind, and it is of great harm, very harmful to one's own peace, and also is of great harm to the peace of others, other living beings, very harmful, anger. As the anger arises, then you get angry with your family, you scold, you beat them, and you kill them, and also, beside that, you kill many others with anger. When this mind arises, this violent mind arises, you kill many hundreds of people, thousands, millions of people, and also it causes danger, it cause danger to oneself, puts oneself in the danger of death, killing and being killed oneself. Oh, there are many things, also breaking one's own possessions in the house... It is necessary to break, it is no use, no use to break the possessions, things, tables, plates, things like that. But once you get angry, you break things, like the TV, oh, things like that. It is not necessary, it doesn't help, it doesn't help at all. Like his, many unnecessary things, problems you create.

However, anger is just like that, which destroys all the beauties. To say it simply, it is very harmful to one's enjoyment of this life. It is like this, and the attachment, attachment is like the black ink, the black ink when it gets on the clothes, when it gets on beautiful clothes, on the papers, the papers, where there is beautiful paintings, drawings or letters. When the black ink, when the black ink gets in the papers, it obscures, it obscures the beautiful painting, the beautiful drawings, there, you can't see it, and it is not like you put something like a drop of water, that you just wipe it off. The black ink, the black ink, when it gets there, it becomes kind of oneness with the paper and it obscures the drawings. You can't see clearly. It is difficult, difficult all of a sudden, to separate the black ink and the paper. This nature, the nature of attachment, is like this, this is the reason why I say that it obscures the ability to see the beautiful drawings, the letters, drawings on the paper. That is the example of this. The attachment, by rising, obscures the ability to see the truth of self; it obscures the truth of the self, it obscures the ability to see the truth of others.

Truth, you know, truth, many people use the word, "truth." They often, especially young people, they always talk about truth, they seek truth, they think they see truth. In the East, they always talk about truth, to seek truth—maybe hashish? I'm joking! Anyway, truth that only Nepalese sells.

Anyway, however, like this: by the rising of attachment, it causes you to hallucinate, it causes you to see yourself, to see yourself with the wrong, with the wrong view, which is opposite to the self that is actually existing there, the view that sees my hat as really existing there. And it hallucinates you to see others, to view others completely in the wrong way, completely in the wrong way, which is completely opposite to the existence of the other person. That object, that person, attachment causes you to hallucinate and see that object in completely wrong form, wrong view, in a way which is completely opposite to how it is, completely opposite of the object, the person, of how he really, how he really exists there.

So, as the attachment rises, we see ourselves, we see our own self, in a completely, completely wrong way, a way which does not exist AT ALL. From there we see others, attachment causes us to view others, completely in the wrong way, a way which does not exist AT ALL. So this is the way, this is how attachment obscures the ability to see the truth, to see the nature of the self, to see the nature of others.

So, like this, another way of explaining the nature of attachment is like, and this is not actual meaning, but, just an example, a way of explaining, is just like we got stuck. If it was water, and we fell down in the water we could swim, now, especially you people can swim, you know, you can easily swim, if it is water, but the mud, dirty mud, the mud that you can't comfortably swim in, oh, then difficult, difficult, difficult to get out of that. You get stuck, completely stuck in the mud and drown, because it is difficult to get out of that. Another way to describe the nature of attachment is like that. Our mind being bound by the attachment, is another way, is like that, oh, like this.

The meditation that is this afternoon, first is the breathing meditation and after the breathing meditation then you, the people, who, especially the people who did not attend the Meditation Course, who did not receive teachings on the *lam-rim*, the *graduated path to enlightenment*, meditate like this, checking the life of the mind, that today's mind continued from yesterday's mind, yesterday's mind continued from the day before yesterday, and day before yesterday's mind continued from the other previous day. This one-week mind has been continued like this, and this this-year-mind, continued from the previous year, that previous-year-mind continued from another previous year, that mind continued from another previous year, going back like this. Try to go back to child time, baby time, then from the baby time you try to go back that mind continued from mother's womb, so you try to go back inside mother's womb. Then as you get in mother's womb, then there try to think, try to remember or visualize, or try to think about that time when the mind was conceived in the mother's womb, that moment when mind was conceived, taking place in mother's womb. You try to remember that time, you know, try to remember, or try to think.

As your mind is in that time, then you try to check up, try to check up what picture comes into your mind, what picture of the previous life, picture of the different, different living beings that you were in previous life-times. Check up on that, what picture comes in your mind while you are in the mother's womb, try to check up. What was my previous life? What was my previous life? Try to check up, try to check what you can see, whether you can remember or not, try to check up. And what was it? Check up, you know, what picture comes into your mind, then, at that time. That mind continued the previous-life-mind, that previous-life-mind continued another previous life mind, oh,

like this, like this, going back like this it has no beginning, no beginning. So, when you get to the point going back like this, when you feel the beginninglessness, then at that time you just concentrate, you hold the feeling of beginninglessness, the continuity of life, and you just hold that feeling, concentrate on that, hold that feeling for some time, for some time, hold that, just concentrate on that feeling. Oh yeah, I think that's all.

(Rinpoche recites prayer)

As Marcel says, it is more easy to say the offering prayer before receiving the food, before the food is in front of each person. So, as Marcel has explained in the before, like that, when you, individually, yourself, when you receive the food., you can think the prayer at that time. Also, at this time, when the food is in the kitchen, you can dedicate, you can make offering, even though food is not in front of you. Offering food is a dedication, offering food is a mental offering; offering is a mind of renunciation. So, it doesn't matter wherever the food is. Even though it is in America, in the supermarket, it doesn't matter, you can make offering from here. The offering doesn't depend on whether the food is with you, it does not depend on that. Offering what is from the Buddhadharma, offering that is dedicating. Then, renouncing the attachment, renouncing attachment is the best, the most genuine and perfect quality of offering, the best offering. So, you can offer the food in front of you, and that which is in the kitchen you can offer, also, even if it is in one big pot. There is each individual's food there, that belongs to each person, so you can dedicate that, you can dedicate, you can renounce that attachment, by making offering.

[Ge wa di... Dedication Prayers]

Lecture 2: 1975 November 09 (evening)

The Three Poisonous Minds (Continued)

So, like this, the nature of attachment, how it is, I am just briefly talking about that. Just like the anger, attachment also causes so much problem, in one's own life and also in other peoples' life, it causes much problems. First of all, as one's mind is bound by that attachment, just that is never one's only life problem. And then, in another way, it's just like the glue—if, your hand is covered by glue, then whatever subject you meet, you get problem, you get stuck to problems with the object. No matter how clean the other thing is, you know, whatever you touch, then, anything gets stuck. You get stuck to that object. Another way of explaining it is like this: You get stuck everywhere, you are not free, and even if you leave one thing, you get stuck on another one. Like if our fingers have got honey or glue, or something like that on them, then we get so attached to things. Even if you throw something out, then you still get stuck there. You throw something out and you get stuck there, like this. Oh! It is like that, how the attachment functions, how it functions and how it causes problems in one's own life and others'.

Also, our usual daily life problems, they arise from the thought, the attachment. The usual daily life problems, such as, especially, disharmony—not getting along enough, not even for a day, family or couples, the relationships, disharmony—all this confusion arises from attachment. If there is no attachment in the first place, this wouldn't happen. Many times because of attachment to an object it is very easy for anger to arise. When something goes wrong with your object of attachment, when you don't receive it or something wrong happens, when it is possessed by other people, occupied by another person, something bad happens, it is very easy to generate anger, jealousy all these things. That anger is very harmful. That is another way attachment is also very harmful.

How the anger is harmful is quite easy to understand, but how attachment is harmful, that is really difficult to understand because the harmfulness of attachment for our mind is a little bit obscure. Really it is not obscure, it is so clear, all the time we are experiencing the problems, going through them, but we are not aware, so for *our* mind it is quite difficult to see clearly how attachment harms. It is obscured. It is extremely important for our minds that we should be extremely aware of the functions of attachment and the effect or result of attachment and how it harms—that is extremely important. Extremely important. Not only the attachment, but also anger, ignorance, any other type of delusions. Always investigate the functions of that and the results which are harmful. How is it harmful? It is important all the time to check up. To have a deep understanding.

And now ignorance. Ignorance. As I said before, the attachment rises, it obscures the truth, nature of oneself and others. Another way saying this is that attachment obscures the reality of self and the reality of others. This means attached mind makes for oneself more ignorance, it causes the ignorance and also anger to increase, more and more. Ignorance, just a little idea how ignorance is such a harmful mind is like this. Ignorance is like, at night-time, when there is not any light, no stars, no moon, it is completely dark, and you are thinking, believing, that you are walking on the right path, but in truth you are walking where there are stones, thorns etc. Then you get thorns in your feet and you fall down and get wounded. You think there is a wall, protecting you from a precipice, and you don't recognize there is danger to fall down, there is no wall, you don't know where the

precipice is, creating a dangerous situation. You travel at night with a wrong belief. So ignorance is harmful like this. Causing oneself much trouble with wrong conceptions. Ignorance is like this person with wrong conceptions, the person who cannot do anything clearly, not knowing that he's going to fall down. Nature of ignorance is like that. Just as that person is not seeing how it is harmful, like that. This is just an example to give some idea how ignorance is harmful, but actually there is no way to compare the great harm of ignorance, no way to compare that with this example. I mean, the person walking with the wrong conceptions, falling down, breaking leg, falling down precipice, causing death – this is still nothing when compared with such incredible, unbelievable harmfulness of ignorance, which we have to experience for a long time, and the various other harmfulnesses, that we experience not just one time, but various times. Compared to those, this example is nothing, the harmfulness of this example, nothing.

So, however, like this: these three minds are called usually “three poisonous minds.” It is quite right, the three poisonous minds, calling it poison, it is very meaningful, very meaningful. It makes much sense, much meaning. For instance, like this: by eating poison, as the poison goes inside the stomach, inside the body, the person doesn't become healthy, person gets sick. So it is like this, but that poison, that is an external thing, it is made of matter, and the other poison, the great ignorance, the anger, attachment, this is inner. The other is the outer poison, these three minds, inner poison. So by taking the outer poison you get sick, you are overwhelmed with hallucination, vomiting, there is danger to for life, things like this, and similarly, by having these three poisonous minds, by having these three poisonous minds, oh, constantly we get sick, constantly we get sick.

First of all, as the mind is bound by the three poisonous minds, you know, the mind is not healthy, not healthy mind, sick mind. Then, along with these, with these three healthy minds, there is sick mind. Then, with these three poisonous minds, then we create, we produce, unrighteous actions, unrighteousness. Another way of saying this is that we create negative actions. With, you know, with speech, with body, with mind, we create wrong actions. So, by creating, by creating the wrong action, which is the wrong method, the result, the effect, that the person receives, is always suffering, it is always a problem; it is not happiness, not happiness. Even for the person who did the action with the expectation that he will gain happiness from that action, it is like this. For instance, like this, a person is eating honey, which is mixed with poison. The ignorant person is not knowing it is poisonous honey, just believing that it is pure honey because it tastes sweet, and keep on taking it, oh, then what the result? What the result? The result the person receives, is, then, his body becoming more and more uncomfortable, more and more pain rises.

Just like this, with anger, with any of the poisonous minds, anger or attachment, or ignorance, whatever action we create, that we do with speech, with body, mind, is a mistake, it is wrong action, just wrong action, just like this a person who is eating the poisonous honey. The person thinks that he is enjoying, that it really is pure honey, not poisonous. He thinks that nothing will happen by eating that, that he will only enjoy. So, our normal minds are like this example.

As these three actions of body, speech and mind, produced by these three poisonous minds are wrong, are negative action, so, the result is always something which is in the nature of suffering, which doesn't make the life happy, like this. So, the physical, mental, sufferings, unhappiness, what we have been experiencing in this life, in this life since we are born until now, anyway, all these life problems are the result of the action, the wrong action that is done with the three poisonous minds. So, these three poisonous minds are the cause of all the suffering, all the unhappiness.

So therefore, without depending on the method, without depending on Dharma, oh, instead depending on any external things, without depending on the method Dharma, nothing can destroy the cause of the suffering, the three poisonous minds, nothing can destroy it, without depending on Dharma.

The Practice of Dharma is Renouncing Suffering and its Causes

Another way of practicing Dharma, it is not kind of, it is not involving kind of traditional things, kind of rituals, chanting or ringing bells, things like that, playing drums, kind of involving traditional things, it is not like this. Practicing Dharma means... In the same way as you do not like, we do not like diarrhea and stomach pain, but of course, although we don't like, we have to experience. We don't like, but we have to experience, we have to experience. It is like this, the problem is this, the problem is we do not desire the result, but we *constantly* create the cause by ourselves, we constantly create the cause for diarrhea, stomach pain, these qualities, we constantly create the cause by ourselves, by the individual himself. So actually, the person does not desire the result, but the person actually did not renounce, actually the person didn't really renounce, is not really facing up to this problem. Why is it like this? Because he constantly creates the cause of the problem. He doesn't renounce the cause of the sufferings, this is the problem. The biggest problem that we have, is, we don't renounce suffering. We do not desire the suffering, but we don't really give up the suffering, we don't really give up the suffering... Why? Why we don't really give up the suffering? Because we constantly create the cause of the suffering.

Like the small flies, they jump into the light, of course, they feel hot there, they feel hot, because they can't stay, they can't stay, after, after going to the light, they can't sit there, so they move, they move around, they move around, they jump here and there because it is hot. So, they stop there on the light, the bulb, and because it is hot, they jump around and then they touch, go around like this, until their legs get stuck to the light, or until they fall down, until it's burnt. So, like this, sort of like this example, even the insect, the fly doesn't, like the suffering, the hot, the burning, but somehow constantly creates the cause by going there ... he jumps there, and he goes there.

So, like this example, however practicing Dharma, that means renouncing, renouncing suffering. Renouncing suffering is not just renouncing the temporal suffering, temporal suffering temporally, but renouncing, even the cause of suffering, the three poisonous minds. So, renouncing the three poisonous minds, that is the essence, the essential Dharma practice. That is what it means, practicing Dharma, that means renouncing action, that is renouncing these three poisonous minds, which are the root of the whole mental and physical suffering. So, practicing Dharma, practicing Dharma from your side, from your mind, each, individually, your own mind, renouncing these three poisonous minds, these delusions, this, this is Dharma. This is Dharma. So this is Dharma which you created, which you individually created, through your own understanding. You created Dharma, you practiced Dharma.

For instance like this, for instance it is like this: Anyone who has sickness, can take Tibetan medicine. In order to take that Tibetan medicine, one doesn't have to become a Tibetan. One doesn't have to become a Tibetan. Just like this, anyone who has a disease, anyone who has that problem, anyone who has that disease, sickness, can take that medicine. So, same thing, so like this, in order to practice Dharma, whether it is called Tibetan, Mahayana, whether it is called Mahayana

or Tibetan Buddhadharma, whatever it is called, one doesn't have to be specifically, you know, Tibetan looking, or what. One doesn't have to be a Tibetan, like this. Anyone, anyone whose mind is sick, by having these three poisonous minds, anyone who is not healthy, who desires happiness, especially the ultimate happiness, the perfect happiness now... What is the perfect happiness? The perfect happiness is the cessation, the cessation of the cause of suffering, these three poisonous minds. That is, the ultimate happiness, the perfect, the everlasting happiness. Without, without ceasing these three poisonous, without ceasing, finishing these three poisonous minds, no way to receive ultimate happiness, the perfect everlasting happiness.

So, I am saying, that anyone whose mind is sick, by having these three poisonous minds, and who is sick, missing happiness, especially ultimate happiness, without, without depending on Dharma, without depending on Dharma, without practicing Dharma, there is no other way, no other way to gain happiness, especially the ultimate, the perfect happiness. Simply it is like this: when your finger gets in the fire, there is pain, suffering, but when your finger is not in the fire, when you have taken your finger out of the fire, then there is pleasure. So, like this, just through this example you can understand clearly the Dharma. Without depending on Dharma, which means renouncing, which means facing or renouncing the three poisonous minds, without depending on this, on Dharma, renouncing these three poisonous minds, there is no way to gain the perfect everlasting happiness. Just like the person, when he is putting his finger in the fire, even though he expects that, even though he expects to feel the pleasure of coolness, even though he expects that, while he puts his finger in the fire, there is no happiness, he cannot receive both experiences at the same time. Like that, like that. As long as the mind is sick of, mind is sick with these three poisonous minds, the person, even though he expects to receive ever lasting happiness, has no way, no way to experience it. Oh yea, so, briefly, it like this.

Observe Karma

In order to experience this perfect everlasting happiness we desire, to receive this we have to cease these three poisonous minds. In order to cease completely, completely finish the three poisonous minds, the delusions, we have to observe karma, we have to observe karma. Karma, which we have to observe, we have to observe, is words, is action. If we don't observe karma, action, the negative karma, or the negative action will increase. These negative karmas cause the delusions to continuously exist, continuously. Not observing karma, not observing the actions, this makes the delusion to continuously exist and also to increase. In that way we can never escape from the suffering. In order to cease or finish the three poisonous minds we should observe karma, not let negative karma cause delusions to continuously exist or increase.

In order to observe karma, in order to really observe karma, to completely destroy the cause of the suffering, we should understand existence, we should understand the continuity of our life. How this present life continued from the previous life, how this present life will continue to the future life. To understand life continuity one should understand the mind continuity, the continuity of mind. Without understanding the life continuity, the mind continuity, without understanding like this, how this life continued from the previous life, and how this will continue to the future life, this life continuity, one can't really understand, can't understand karma. One can't really understand the evolution of karma, there is no way really, there is no way really to deeply understand the karma. One doesn't have the understanding of the evolution of the karma. If one doesn't know, if one

doesn't know the evolution of the karma, if one is not understanding the evolution, then that opens one to the harmfulness of the delusions. In this way, then in this way, then the person understands the evolution, he can find it much easier to face, to destroy, the delusion.

Nature of the Mind

So, however, like this, first of all, what should be cleared up is the relationship between the mind and the body. The mind is that phenomena, which is changeable, it is a changeable phenomena, which is not constituted of matter, atoms. It is a changeable phenomena, but it is not constituted of atoms. The body, the big difference is, the body it is made up of, it is constituted of atoms, of matter. So therefore, the mind is not matter, it is not like certain atoms, the egg, becomes, you know, becomes mind. It is not like this, that certain atoms become mind, not like this.

Like out of the mud you make a vase, the mud becomes the form of the vase, or like the seed takes the form of the plant. And also the mind, the changeable phenomenon, the mind, the nature of the mind is clarity and perceiving objects. Its nature is clarity and perceiving objects. The Tibetan term for that is *she-pa*. *She-pa* means knowing. The nature of the mind is clarity, and perceiving objects. This includes all the changeable phenomena, which are not atoms. Besides this we have something else, besides *she-pa*, which is in the nature of clarity and perceiving objects, we have a physical body. The consciousness that travels from life to life is included in *she-pa*. There are two things: form, physical body, and formless, mind.

Now what I'm talking about is consciousness, and this did not come from the parents' consciousness. It is not part of the parents' consciousness, like a physical thing that is divided, shared, like a cake of raisins—it is not like that, it is not matter, it is formless, it is a different thing. If it were in the same way as a physical thing, if the child's consciousness is the same as of the parents', then the child's mind is at once the father's mind and also mother's mind. Then when the father is patient, and not angry, and the mother is angry, the child has both parts, father's mind, mother's mind. So therefore, the child should be angry and patient at the same time. If there was one object that the father likes, mother doesn't like, then the child also would like and not like at the same time. Whatever experience the father is having, the child should have. In this case the child himself becomes father and mother both, because he has both minds, father's and mother's mind. So there would be no difference between him and the parents from whom he received the body.

Perhaps you may think, "My body is partially from mother and father, and mind can also be like this, but I do not experience what they experience." It is not like this with the mind. You can't mix with the physical things that you received from the parents with the mind, it is not the same. For instance, you know, if the father is dead, his corpse at home, when the father is dead, somebody asks, "Is your father at home?" Then they say, "My father has become empty, my father doesn't exist," but that doesn't mean his body doesn't exist. The body is lying on the bed, but we say "father doesn't exist, father is not living at home." It does not depend on the existence of his body. So normally, we say he is not existing. So, why? Why is it defined by the mind? If the mind is existing at this place, we say he is there. If the mind is not existing at that place, we say he is not there. Why we should define him like this? Why should we call it like this?

So, that's why I'm saying. Physically, this body is received from parents but mind is a different thing. We can't argue the same thing with the mind. So, if my mind is part of mother's mind, part of my father's mind, then I become also father and mother, both, because of the mind. If I were to have the parents' minds, why would I become parents? Because when the father's mind exists there we say, "Father is there," and when the father's mind is not there even though the body is, we don't say "Father is there."

Oh, there you check up. Also the new people, you do the same meditation you did in the afternoon. One extra thing, when you get in the mother's womb, to aid this, also check up this intuitive feeling of "I," intuitive feeling of "I," you know, this "I","I","I," intuitive feeling, this rising "I", intuitive, the heavy feeling of "I," day and night time, day and night, even dream time, where did this come from?

Lecture 3: 1975 November 10

Question and Answer: Reincarnation and the Self

The previous topic, the part of the reincarnation which was talking about mind, are there any questions on that? Did you check up? And did you check up that this example that I had given, when the mind exists and then it is said, "Father is there," and when the mind doesn't exist it is said, "Father is not there," but when the father's body is dead and cold it's not said, "Father is leaving, father is not home." Did you check up why? It is like that or not? Has it been that way, that normally people talk about, is it right or wrong? No one has doubt?

Student: One thing that I understand you to be saying is that reincarnation, or the concept of reincarnation, or understanding that principle, helps us to take it and actually begin manifesting the Dharmic truth, as far as you relate to the world and other people. One problem I have with that view is I see the idea of reincarnation as being motivated by egotistical thought about the self because the idea, or one of the basic ideas of this teaching, is that we are supposed to forget about the self, then here comes an idea that says in some ways that the self is continuous, internal, and to me, that contradicts the teachings, to a degree. I'm not saying by all means, whoever believes in reincarnation is egotistical, I am only saying here this is an idea that we get total—and therefore the criteria in spending time on it is dependent on what degree it motivates good behavior, and I see there is a definite temptation, or this idea of reincarnation can breed an egotistical mind.

Rinpoche: Hm, I see, I see, hm, hm, what you are saying is, that, there ...talking about one reincarnation, that talks about oneself, so that makes you think of the self. That makes you think of oneself, so that's why it is egocentric?

Student: It makes you think of yourself as something of a permanent fixture in the universe, say, the different forms and shapes.

Rinpoche: Hm, yeah, but isn't there change of our continuity? You don't accept change of continuity?

Student: I don't have a final opinion on that yet.

Rinpoche: Isn't there continual existence? Continual existence, which is changeable.

Student: Are you asking me, because all I can say is what you said, I don't know.

Rinpoche: Then I think you have to check it up, the continual existence which is changeable, it continuously exists, but it is always changing.

Student: Except in this lifetime.

Rinpoche: For instance, an example that is very simple, what about the continuity of your body? Since you were born until now, there has been continuity of your body, there has been always continuity of your body. So is your body permanent? Has your body been permanent?

Student: Has it been or is it?

Rinpoche: Has it been permanent or is it, permanent, SAME.

Student: I wouldn't say that it is not continuously existing; it's permanent, because it has been continuously existing, since you were born until now it has not continued ...So, isn't it permanent?

Rinpoche: That you should check up. If you think, just because it is continuously existing, if you think that is the definition of permanence, then permanence includes any phenomena that is changeable but continuously existing in certain periods, even it is not forever, but, in certain time it continuously existed, during which it is changing. Though there is a continuity all the time, it is changing. So, there are many things, there are many things which are not permanent, that you should check, check up that one point. If you're feeling responsible to help your parents, is that egocentric? Is that mind egocentric?

Student: No

Rinpoche: Is this egocentric because you think of yourself, you think if self? You think of "I?" I am responsible to help them.

Student: Is not that egocentric?

Rinpoche: If you to help your parents?

Student: That means ...to relate back in terms of reincarnation, that's very good.

Rinpoche: No, this time I'm not talking about reincarnation, but, you can think of it similarly, but I'm not talking specifically on reincarnation. I'm just saying that sometimes, sometimes a little compassion can arise in your mind, that feeling that "I'm responsible to help, to repay my parents." So that thought, I'm asking, is that thought egocentric? The thought which remembers, or which thinks of himself, which thinks of the "I." Is that egocentric thought?

Student: Wouldn't you have to check up on your motivation?

Rinpoche: Yeah, of course, yes, that of course, yes, yes ...

Student: The question seems to revolve around the definition of self, because sometimes when people say "self," they mean an "I-self" which is like the personality, likes and dislikes, and sometimes it refers to the self which is more like the essence, which is the thing which is continuous throughout whatever personality it assumes.

Rinpoche: Ah, I'm not clear, first thing is what?

Student: The word "Self" can mean different ...

Rinpoche: Two things, then, first is what?

Student: Like sometimes you say “self” but don’t have ego-thoughts, it is centered around the personality, likes and dislikes, and other times it seems to almost with capital “S” which is Essence-self, which is...

Rinpoche: The capital self.

Student: The self that takes on different personality, is a continuous thing throughout the lives ...

Rinpoche: Meaning the continuous self many lives.

Student: (explained by Nick) One is just the self this life. The person, the other self, continues from life to life.

Rinpoche: What’s the usual thing? The common thing?

Student: Different ways of ...That’s something which is really...

Rinpoche: But usually, usually in the West there are... different shades, particulars: the “Self” of this particular life and general “self.” Is there such a thing, life and the self which goes from one life to another life?

Student: Is that the same? Does that mean, like two selves?

Rinpoche: Is there dual things? This-particular-life-Self and then the self which goes to one life to life like his, general self.

Student: I think, usually that comes from a Christian background... it becomes confusing when you have one term like “mind...” (voice trails out)

Rinpoche: You can think of like that, you can, you can think of particular, this-particular-life-Self and general self, that which goes from one life to another life, you can think like that, hm, you can think like that. But people have different conceptions about the self, way of self, so, what about that one? So, I’m asking about the thought of helping others “I must help, I must do something.” I’m asking, is that thought egocentric?

Student: I would say no, of course not.

Rinpoche: It is egocentric, because, that, it is thought of self, it is thought of self. It thinks of self, when you think of that you remember the self, you think of, you ...

Student: You think the self as an agent opposed to one who receives the benefits from your work.

Rinpoche: One thinks oneself as an agent, an actor.

Student: In that sense when you say you are aware of an “I,” an “I” that helps other people, you are aware of that “I” as an agent who brings forth actions, causes, which have good effects on other people, as opposed to the “I” which thinks, the “I” which receives, the “I” that takes the objects out

of our greed. I'm just asking to make a distinction between the meaning of "I," when you talk about egocentric identity.

Rinpoche: Yeah, so you are saying egocentric identity is what, that is talking the object of greed ...when you take object of greed.

Student: Grand "I," improved your own position, your own comfort, your ...

Rinpoche: Then, now, little bit slowly getting better, like the fog in sky getting cleared up, slowly. Good, really good, yea. So you see, not necessary, so by checking you can see it is not necessary that just the thought of self, just remembering the self, that doesn't mean that thought is egocentric. You proved that to yourself.

Student: My point wasn't that, that belief in the reincarnation implies egotism in negative way. I'm just saying that I don't see as clearly as apparently you do, how it really fosters the greed or good moral behavior, which, to me it is an idea that one can accept or reject and, because one can never have any, sort of absolute certainty on it, personal certainty. So my question is, we are here to learn how to live, simplistically, and I just don't see how the, the concept of reincarnation really brings, really makes it easier for us, the things we must do, in order to alleviate our own suffering and suffering of others

Rinpoche: Oh! Yes. That takes time, you can't, can't understand in one minute or one hour, it takes time. Just, if you had the intelligence that you, if you had the intelligence that you could understand in one minute, or in one hour, then you can, then, you know, then you can understand. If the individual doesn't have that intelligence, then it takes time. Even to learn ABCs, how many hours that takes. Anyway, yes, I see, but what you say, it sounded like, it sounded like that ...first of all it is quite clear, but secondly ...when you think, it sounded like that when you remember "My, my, my— my pleasure, my suffering, my parents, my this," is that egocentric?

Student: Well, it depends which way you remember ...also thinking of an "I" is not always bad.

Rinpoche: Yes, that I can appreciate. Let me try again ...I just, well, I know myself fairly well, I know that I really like to think that I'm something special. I'm likely to be sort of lying on myself as much as possible, its very easy for me to do so, because I like to think I am smart, when I am really dumb, and I like to think, that I am somehow approaching an enlightened state, when I am probably backsliding, and so it's easy under these circumstances for me to say all right, don't worry about it, and eventually you'll get there, not in this life necessarily, no matter what happens, but, you know... So to me, its sort of like a crutch, because the fact is that, well, I, well, in my brave moments I believe that, that I'm just a part of nature and a couple of decades down the road I'll probably be dead and gone and that's it, and so all the happiness that I've had in this life is all the happiness avoidance of suffering I'm going to get. To me, reincarnation is, it can, the belief in reincarnation, it can allow you to postpone and avoid facing issues now, and it can also, if you're sitting alone and you realize that you are responsible for some negative things in this world and it can give you an outline by saying all right, you know, I don't have to worry about until as much now, because I can at one for it in a future life.

Rinpoche: (Laughs) Doesn't matter. You are thinking to meditate tomorrow, is that selfish?

Student: No.

Rinpoche: You are thinking of tomorrow, you are thinking of practicing, to practice meditation tomorrow, is that selfish?

Student: No.

Rinpoche: So, same thing, why thinking, of the future merits, merits, of receiving the merit, ah, thinking of the future, receiving the result of the action, creating merit, why is that selfish?

Student: Would you repeat that?

Rinpoche: Thinking of tomorrow's meditation, practicing that is not selfish, but thinking of the future life, to receive the result of the action, the meritorious results of the action, thinking to experience the result in the future life, why is that selfish?

Student: Oh, I am not saying that it is wrong for us ...

Rinpoche: Selfishness.

Student: I'm not saying that it is selfishness, it's our own escape from suffering, my only point is that...

Rinpoche: Think of, think of future merit, is not statement, I mean ... Before you say something, thinking of true merit, is that selfish?

Student: It can be; I mean, it's OK...to avoid suffering for yourself, but what I see as the danger is that, you are not doing good deeds, etc, with the most important thing as not the good deed itself, but instead your acquisition of merit, and when the acquisition of merit for yourself is more important than the deed, then I think, I would say, it is wrong.

Rinpoche: Acquisition of merits is more important than deeds, the actualization which brings merits, that one.

Student: The goal, or the idea behind moralities, I would say would be not to, not the individual success, not the escape from the cycle of rebirth of one person, but the... I mean its all right for a person who wants suffering, but it can poison the motivation ...you are not doing something for another person just because it is good, rather you are doing it for the acquisition of merit.

Rinpoche: Expecting the merit for doing the action, you are saving, that is wrong, that is against ...that is selfish.

Student: No, no, I'm saying, its wrong... I think it's wrong when the acquisition of merit becomes more important than the action.

Rinpoche: More important than, hm, hm, why that is wrong?

Student: Why is that wrong, you are asking?

Rinpoche: Yes, by, by thinking the result of merit, that which comes from the action, the person thinking that's more important ...why that is wrong?

Student: I would say because your first concern would be upon the action's effect on the self, rather than the action bringing ...removing some suffering in the world, and that to me would seek to some degree for an attachment to the self. (*Thubten Wangmo explains this statement to Rinpoche.*)

Rinpoche: Ah, I see. No need to talk much... However even, even, even the person thinks of the merit, even the person thinks of the merit that can be also two things: not necessary to involve in selfish motivation. Like, for instance, by receiving that merit you have better, you have better understanding, better, more profound methods, you are in better condition, and in that way you can help much better, also you can benefit much better, much better for others. For that, there can be different things, even if you think of future merits, even you think of future merits, important, you know, important, that is not necessary to be involved in a self-cherishing thought, that can be two things.

For instance, if you are making charity to the people, to the living beings, and if you... There can be motivation like this: not so much concerned about other person to whom you make charity, but deep in the mind more concerned of one's own, one's own future pleasure and happiness, and depends on that, that merit. That, that future plan, one's own pleasure, and then making the charity, not so much really concerned, not so much concerned by making that charity, or by receiving, by receiving the result of that good karma, not thinking, "I can help quicker the sentient beings to release from suffering," not thinking this way, thinking just, just concerned of one's own future pleasure, then there, that kind of thing, that is, that is selfish motivation.

Yeah, however, however it... Hmm... I am sure what you meant is like that, how it is so... Many people think that thinking "My, my, my..." is like this, it is not only you. This is the kind of conception that many people have, so many, so many people have, especially those who read all kinds of books but do not have the experience. They think they have clarity in the mind but it is just a generalization. They know some words, they got some words from book, but they generalize everything, like an artist, like an ignorant artist who doesn't know where there should be red color painted, where there should be white color painted, where there should be yellow color painted, where there should be different colors that should be painted, and he paints black, all over, it is sort of like his.

Anyway, anyway, thinking *my, my this, my this*, just that doesn't mean you are egocentric, just that cannot mean you are egocentric. There are two different things, in among that pot there are also two things, two ways of thinking *my*: That which is egocentric, and which is not egocentric.

Thinking about the Future and the Present

One thing is this: subject may come afterwards, but if one does not understand, if one doesn't understand reincarnation, doesn't know anything about it, one doesn't understand reincarnation, which has been explained in the *Path to Enlightenment*... However, many people, this is not just one person, there are many people, many people also think, also think like this, without thinking of the

future, not necessary to think of future, ah, just only the present, only the present is important, right, right the present, only the present is important, it is not necessary, not important to think of the future. However, how can you live a life by stopping the thought of future? How to live life tomorrow, this month, this year, without thinking, without thinking of the future? Without thinking of the future, how can you live life? Can you project your life? Without thinking future you won't, you won't get, even today you won't get dinner, and you won't get lunch? You don't get anything, don't, for instance ...in order to come to the East, you have to, without thinking of the future, how can you travel to the East? You collect, you make plans, you make a plan at such time, you want to go to the east, and then you collect money, you work to collect money, so like this, thinking of future can help.

[Pipi time]

Also the present, how the person thinks of present, first of all, it questions: Should one think or should one not think... one mustn't think of the future, one should think only of the present? Question. Again, what is the definition of "present?" What is assumed by that other question, between eleven and twelve, there is the future and past, even in one minute, there is the future, past, and present, even in one second, there is future, past, present, even a split second has particles; so what does it mean by present?

What I am saying is that the person, putting it into action now, that's very good. Of course, that is very important, there is no objection, nothing wrong with it, that is extremely good, not lazy, putting it right away into action, but not into wrong action, the right action. But not thinking of the future? How can one do everything in one second? For instance, in this present second, how can you do something without thinking of the future second, without thinking of the second second, how can you finish everything, meditation, everything in one present second?

If you know, if the definition of the present contradicts the future... one hour, one minute, one second, all these also have future, then, those futures also, that kind of person should not think about those, either. It is very difficult to stop thinking of the future, very difficult, almost impossible to think of present without thinking of the future, if you check up it looks like that.

It is difficult to define the present, but anyway the person understanding Dharma, putting it into action right away, like this second, like this minute, like this hour. That is the only object to congratulate, to appreciate, like this.

Also, one thing, actually the more we understand reincarnation, the deeper the feeling of the reincarnation that we have, the deeper the understanding that we have, logical experience, intellectual understanding, the more the person understands the harmfulness of the negative mind—how it has been harmful from the beginningless past lifetime, how it is going to be continuously harmful also in the future. If I don't cease it this time, it, as it's been harmful from the beginningless previous time, it will be continuously be harmful in the future, always, you know, give suffering to me.

The more you understand this, this case, the more you understand its nature, it helps to understand better the nature of the delusions and karma, how it is harmful, and the evolutions of karma, and the person's mind becomes more controlled. At the same time the person seeks enlightenment, the

person seeks the perfect everlasting happiness quicker, not being lazy but stronger, that much stronger is the wish in the persons mind to escape from suffering as quickly as possible.

Also, same thing to be of benefit for other sentient beings. The mind is quicker, not only quicker to receive this result, but the mind is much stronger to benefit others. The more you understand this reincarnation, nature of delusions, karma, the beneficial thought for others, your will to benefit others is stronger. Another way of saying, the compassion for others is much stronger.

The discussion comes to the point of karma, karma. You can't understand, there is no way to really understand the evolution of the delusions. To receive enlightenment in this life you have to follow the path. The path is the medicine removing the suffering of the delusions. To remove the disease we have to recognize the delusions.

If there is a person who doesn't know that there is such a perfect goal, even though the path can be explained, or reincarnation, without knowing the goal there is no way to really understand delusions or the evolution of delusion and karma. Even if the person meditates, they wouldn't care so much, because they don't understand reincarnation. They think their present life began without cause and that in time they will disappear. No more future life, there is no more mind continuity, there is no more. So the person who believes in that, either the mind or the person, ceasing at the death time, no more continuity. That person, he doesn't have the knowledge, he doesn't know, or have the thought "If I don't cause the delusions to disappear in this life, this delusion will be continuously leading my mind, always causing suffering in the future life." For a person who doesn't have this understanding, there is no way to understand this. So, if the person is lazy, thinking "It's good, but not so important, because whenever I die, I no longer exist, after that death there is nothing. Why should I worry, practicing Dharma? Why should I rush to meditate?" That person is lazy, not understanding reincarnation, not thinking, ignoring the cause of ignorance.

If you think the mind began all of a sudden, without any continuity, when you think of conceiving the mind in the mother's womb... For instance this rice, there is already a continuity. This came from another rice plant, and it grows. You don't use the word "conceived" except with the mind, not thinking about it in the same way as the mind, like the rice having a continuity. When I plant the rice there in the ground you think, without continuity, "This is coming from another plant, that is coming from another plant, but that rice all of a sudden appeared, all of a sudden it took form." If you think in this way about conception in the mother's womb, then, like that, it doesn't have a cause. The physical body is not the principal cause of the mind. The principal cause of the vase or the pot is the mud, the physical body never becomes principal cause of the mind. If we think the mind is without cause, it just happened, conceived in the mother's womb, right this second, is the mind impermanent? Or permanent? The first second of mind? What do you think?

Student: Could you define the terms, permanent or impermanent? I don't know exactly what you mean.

Rinpoche: You were not taught about permanent and impermanent before? The definition of impermanence, the definition of impermanence is the phenomena whose nature is changing second by second, second by second, you know, split second by split second—that is impermanence. The phenomena that does not change second by second, that is the meaning of permanence.

Student: A question on that... When you said permanent is that which is not changing second by second, would you call something that changes hourly, for example, permanent?

Rinpoche The change of hour, how it happened? You see, that is normally what we think, normally without checking, this what we think, because normally what we feel is, our wrong conception, what we believe is in a kind of permanence, and when the pot gets broken after a certain length of time we recognize that it becomes decayed and changes, but until something broke, or something happened, or some big changes happened, we view it with kind of permanence, kind of, "It's always there, not changing even a second, not changing even a minute," like this.

Do you feel, when you look at his flower, do you feel it changes in a minute or second? Do you feel that? I don't think so. That is because the habit of the wrong conceptions. What I'm talking is this, after you understand the definition of permanence and impermanence, the mind is clear, so about mind—

As he raised up the question one hour changes, oh, that's useful, one hour change, not all of sudden like that happened, starting from eleven o'clock until twelve, between that no change, nothing kind of permanent. You can't imagine that, there is no way to assume that, there is no way to understand how that one hour changes, no way. If the person who wants to believe in that one hour change, thinks about it, that it happened because of the change of minute, and the change of minute happened by change of second, the change of second happened by the change of split second—it is like this. So I'm saying, without thinking of reincarnation one thinks mind hasn't any continuity, it is just conceived, just took place, in the mother's womb. If it didn't have a cause, another mind, if it just happened without a cause then there is nothing that makes the first mind change. For the second mind to change, what make it change, how can that cause the second mind to change? If the mind is permanent there is no way for it to change. If you think it isn't permanent, there is no way for it to exist. If it is not permanent, impermanent, there is no way to exist—the mind doesn't exist, we just believe there is mind, but mind doesn't exist. Just like the illusory elephant, the elephant doesn't exist, the mind doesn't exist.

However, if the first-second mind cannot cause the following mind to change, so all the following mind becomes permanent, and does not change. But that is completely wrong. Even without need of meditation, you know that the mind is changing, forgetting things, even if you just check up with your own experience, it is clear that it is impermanent, that it is changeable, just to check up with your own thoughts, the changes of our thoughts.

First you do the breathing meditation as you did this morning, after the breathing meditation also check this heavy feeling with the "I," this tight feeling with "I," from where it came, from where you received it. You check up when you get in mothers' womb, whether it continued from the previous life or from the parents or how it happened. If you think it is from the previous life, then you check up again, "What makes me believe like this, what makes me feel like this?" That you check up. Those who have meditated on the graduated path before start to make mediation on the gradual path as you really want to train your mind, or you want to perfect human rebirth, you want to start from that place, or you think the Guru Shakyamuni Yoga is more beneficial.

How the Experiences of this Life Prove the Existence of Past Lives

So, there are different ways to check up like his, about the mind, if you are still not clear after checking about reincarnation, then also thinking like this is useful.

One family, one mother gives birth to children and educates them, she sends to school the children and she made the same plan for them, same degrees, to have the same level of understanding, but each child has a different level of intelligence, different level of intelligence. One child is very difficult, taking much time, very difficult to understand a subject, the mind is more ignorant. There are different levels of intelligence. There are different personalities, and they have different lives. Even if the mother tried to plan for the same life, from the side of the children they have to experience a different life. Even though the family is rich, one child has to live poor, kind of always kind of miserable, in miserable situation, and the other children don't have that much problem, it's not the same. Why does each child have a different experience and different life and different level of intelligence? Why don't they have the same personality, same level of intelligence? Check, like this.

Also useful, for instance, talking in a general way, some students find it much easier to learn one language, like some people find it very easy to learn Tibetan language, but learning maybe Indian language, or Chinese language, or something, he finds very difficult, very difficult to learn, different experience like this. One language he find very easy, very easy to understand, it comes very easily into the mind, one language he finds very difficult, not easy—I'm not talking about the Tibetan people, but I'm saying (*laughs*) ... even foreign people, European people, even though they don't speak Tibetan language in their country there are different experiences like this. So these things you check up.

How it happened, the parents are not Tibetan, if you think it to do with the atoms, genes or atoms, certain special atoms for language, for Tibetan language, then about the generation of parents? This atom came from them. Also, as you know each Tibetan word, you have that many number of atoms, that much geography you know, and a person who knows so many things, his brain would be much bigger. Very heavy.

Like this, to know each name you have to take each atom. However, the person's knowledge doesn't depend on how big the brain is, it does not depend on that. The person who has a big brain, a big head but the mind is a complete fool, a small baby, whose brain is so small, head is so small—you check up, the people experience like this.

However, like this, even from childhood without being taught by the parents and by other people, intuitively they have much strong compassion, not wanting to harm any other beings, not wanting to kill insects, and even if they see someone kill insects they cry, some babies, some very small children.

Some children and babies have very evil or cruel personalities, very impatient. From childhood you can see their faces, feel the vibrations. Intuitively wanting to kill, whatever he sees he wants to kill, kind of destroy, without being told by his parents or another influence. More details you can understand in the part of the karma; this is the result of previous practice, or his previous life—the way living, why the child was born with such compassion, with such personality is because, just

before in his previous life he used to be very compassionate for others, because the mind has been trained in that.

Like this, in terms of language, why you find some things easier, so easy, and some difficult, that is also to do with past life experiences, past life mind. It is due to his previous life. In his previous life he was maybe Tibetan, and because the mind was habituated to that, because of the previous imprints, he finds these things easy. When the people learn Dharma, the different philosophies teachings, philosophical teachings, we get different experiences. For some, some divisions of philosophical teachings we find so easy to understand—when your mind reached this subject, your mind is like opening a lotus, so much wisdom comes, like the water coming from the pipe, like the water flowing from the pipe. As you start to study this particular subject the door of the wisdom is opened, the wisdom just flows, the understanding just comes out. By putting a little effort or by thinking a little bit, so much you can see, you can understand, so deep like this—and other Dharma subjects, other philosophical subjects, are like sleeping, like stone, difficult to understand.

There are different experiences like this. For this person, for instance, let's say, the Madhyamaka subject, the subject philosophical subject which explains shunyata, voidness, the person finds so easy to understand because in his previous life he already studied the subject so much, and because of the impression left in his mind. Therefore this lifetime he has a different experience, he doesn't find the other as easy as the Madhyamaka subject. Also, meditation. Similar experience with the meditation. A person who used to be a meditator in his previous lifetimes, because his mind was trained in the previous lifetime, in this lifetime he finds it very easy to control his mind, and even if he didn't read that many texts, even if the teacher did not explain that much, just by understanding a few words, as he puts a little bit of effort in the meditation's practice, as he starts to mediate in this life, all the understanding, the Dharma wisdom, just comes, it increases his understanding.

Also, actually the experience of our life proves the existence of the past life. For instance, when we are meditating, for even one minute, for even one minute without distraction we find it difficult to concentrate. Even on breathing, just to relax the mind and concentrate on one point. We find it very difficult, you see. It is very easy to get distracted—much easier than to keep the mind away from distraction. So, why is this? Most of the people find the same way. Difficult, difficult to keep the mind away from distractions.

Also anger, pride, attachment, those delusions, while they are arising, even if you think its bad, thinking "I should not get angry, I should not get jealous," you find it very difficult to control it. You cannot cut it off as it is arising. We cannot cut it off all of a sudden. We can't stop it all of a sudden, like turning off the light, you can't stop it like that. Just like that river, so strong are the delusions, very difficult, extremely difficult to stop, too. This experience itself gives the answer, if you check up, to the existence of past lives.

For instance, why it is like this is because the continuity of the delusion has not been ceased. The continuity of mind has no beginning and the continuity of these delusions does not have beginning, so the continuity of the delusion has not been ceased yet, from beginningless previous lifetimes. This is not our first experience. From previous lifetimes our mind has been habituated to delusion or has been has been very familiar, close friend with delusions from previous lifetimes.

So, the previous habits are the reason why, in this lifetime, we find it so difficult to control the thought, even though we think it is bad, even though one thinks, "I should stop it, I shouldn't get

angry, I shouldn't do this." In practice, why one finds it is difficult is because of the previous habit, like the person smoking. Because of that previous habit, he finds it very difficult to stop right away, to completely stop, he finds very difficult, you know. The reason the person finds it difficult to stop right away is because of the previous habit. So it is our experience which shows that there is a past life. The question is only because our mind has not been aware. Also through meditation on practice such as shamatha meditation, when the person's mind reaches certain levels of realization, the person can remember the past life, and also can see the future life. And as the person's mind reaches higher and higher on the path, the person can see more numbers of his previous life. He can see back two hundred previous lives, thousands and billions. Even from the baby time there are many people in the East and the West who can remember, who can describe the previous life, the place.

In previous times in India there was a big debate between the followers of Buddhhadharma and the followers of a different path. They other side was debating that there was no such thing as past and future lives with the pandit Chandragomin, who was not only a great scholar but had the inner knowledge of Buddhhadharma and had the mind subdued, living in Dharma. Chandragomin said, "I can prove it to you." So he marked his forehead with a red color powder and put a pearl in his mouth and then he passed away. His body was preserved in a box. He was reborn to a pandit called Pegesaga, then when he came out of his mother's womb he was born with the mark on his head and the pearl in his mouth. The other person then accepted the existence of past and future lives.

When Chandragomin was born he spoke to his mother and said, "Dear mother, didn't you get tired in these ten months?" His mother thought, "This is not a usual thing. This is inauspicious," so she told him to be quiet. The little boy kept quiet for seven years. He didn't say even one word for all that time. Maybe other children begin to speak after seven months, but he didn't speak for so long they thought he was a fool, dumb. One day the follower of the other side wrote a text in the form of a poem, in verse, contradicting the Buddhhadharma. The text reached Chandragomin's parent's house, and the father saw the text. He was unable to write the contradicting answer and could not even understand the meaning of the subject. But one day when the father had gone out the baby touched the text and wrote down all the contradicting answers.

The father came back and asked the mother, "Who did this?" The mother said no one had come into the house, only the dumb child had touched the book, and given the answers. There was prize offered of wealth and possessions for giving the answers, and Chandragomin received so many possessions, gifts, and so forth from the king of the place. After that he becomes so famous, very well known, and he received tantra teachings, and also the philosophical teachings, like the Vinaya, Abhidharma. Just by listening one time he clearly understood everything. He became knowledgeable, very wise in all the Dharma.

Such wonderful things like this have happened. There are many other, there are many things to talk about, however, like this. However, because of our own experience, we don't have the experience of the same things, of remembering the past and being able to see the future. Saying, "I don't remember" cannot prove that there is no existence of past and future lives. We don't remember how the mind, took place in the mother's womb, how we came out of the mother's womb when I was a baby, one month, two months, five months. We don't remember drinking milk from the mother's breast—but we do believe that we did exist in the mother's womb? All that we believe.

We believe that we drank milk from our mothers, that the mind took place in the mother's womb, all these things, baby time, like this. It's not because, is not by remembering that we believe. It's not

because of your own experience of remembering, but because of what the parents told, because of the parent's experience, and they told, they saw and they told you. So that's why you believe it, even though you don't remember by yourself. So, same thing, past lives are like this. Existence of past life, future life, these things, such as the karma, such as the karma of present life experiencing the results of previous karma, these things are like this. You know, either positive, either negative oh, all these things. Even though, like our present life's happiness, all happiness, is the result of precious good karma. Many, so many of the results of that, the good results that we experience in this life, are caused by previous good karma. Same thing, the unhappiness, suffering that we experience is caused by previous life karma.

So, about the existence of reincarnation, about karma, that which is continued from life to life, even if it is not an object of our knowledge, even if it is not our experience, understanding, seeing, it is the buddhas' knowledge. It is their experience, it is their object of knowledge. So as they clearly, perfectly understand, so with great compassion, understanding compassion, wanting the sentient beings to guide us from suffering, from ignorance, to not create the cause for suffering, so therefore, the buddhas with their infinite knowledge, they record their perfectly clear perfect understanding in the teachings. So, as the parents say, if we believe what Buddha is the perfectly enlightened being, who has not one single ignorance, whose understanding has not one single mistake, then his teachings or explanations are much more worthwhile, because there is no mistake. It only makes us see the thing without seeing the wrong way. I don't mean that without checking one should believe; it is very important also to check up. It opens the door of your wisdom.

First of all, do the breathing meditation. Then, you think of the mind continuity, you know, today mind continued yesterday, and this mind continued from previous year, from previous life, going back, like this. This has no beginning, I think, first you make breathing meditation, then after checking on them you feel the mind beginningless, continual mind beginningless, you check up with delusion, the three poisonous minds, thinking, "Today's poisonous mind continued from yesterday's. This year's delusions continued from the previous year." Like this, going back, continued from another previous life, again you try to get the beginningless continuity of the delusions, the ignorance, anger, attachment. You try to get the feeling of the beginningless continuity of the delusions. You try to feel this just like you did with the beginningless mind, with the delusions. Then when you get the feeling of the beginningless continuity of the delusions you think, "As this continuity has no beginning, this delusion has been harmful to me from beginningless previous lifetimes. If I don't wake up this time, this time, it will continue to harm me." Like, when we get angry at other people and think, "Definitely I'm going to make a shape to him..." I don't know if there is such a term in the West, but that is common in Tibetan ... when someone gets very angry, you know, the mind very spiteful, then definitely I am going to make a shape to him. "Shape" means (*bangs one hand with the other*) beating, breaking things, body, because it changes shape, so there is the feeling, "I will definitely destroy." After you check the beginningless harmfulness of the delusions, then you think, "This time I must be careful, I must make a shape to the delusions. If I don't do it this time, I cannot destroy the delusions. If I don't do it this time, while I have the chance, I can't destroy the delusion, I can't make give shape to the delusion, this delusion will continuously exist in my mind, and will continuously give harm to me."

Then, after that, when you think this, then the renounced mind rises, and at that time, you start breathing meditation, the purifying breathing meditation, the delusions coming in the form of smoke, coming out, receiving light, wisdom light, this purifying breathing meditation. This breathing meditation is very powerful, very powerful, and this breathing meditation really becomes Dharma

practice, pure Dharma practice, because it is facing the delusions, it is a practice opposite to the delusions. So this is all pure Dharma practice.

[Ge wa di... Dedication Prayers]

Lecture 4: 1975 November 11

Continuity of Mind

The experiences of those who can remember their previous lives prove that there was mind continuity before the present, before life took place in the mother's womb. Before that, there was mind continuity.

If there is no mind, if there was no mind continuity they cannot remember their previous life. If there was no mind continuity before that, there is no way to remember. The way of thinking in the previous lifetime's actions was not somebody else's, it is the continuity of his own mind, so that's how he can remember.

For instance, His Holiness the Dalai Lama, when he was educated, when he was offered the education, the teaching, when he was offered the teachings by his tutor, as the tutor was introducing the Dharma subject, as he was teaching a few things, His Holiness had many other new ways of thinking of the profound meaning of the teachings, new understandings, that the tutor himself didn't talk about before. There was incredible knowledge coming from him, he explains such profound meanings of the teachings, new understanding, which his tutor didn't think of before. When he was baby time, young time.

When he was introducing the subject, he said he was so surprised, seeing much incredible knowledge that was coming out. Also, we have there one young incarnate lama, he didn't learn so much Dharma after he was born, before he came to the monastery, most time playing, thing like this, but when he talks, incredible things he talks, as if he has all ready understood the teachings. We are trying to teach him how to meditate, then he says first of he is going to check up, how the Buddha Shakyamuni explained in the book, how to meditate.

He not just going to meditate, first he is going to check up, he is going to try to understand how the Buddha Shakyamuni explained in the book, then afterwards he said for six years he is going to make retreat in jungles, in forest, and then he says he is going to come back to help the sentient beings. "How are you going to help to the sentient beings?" they asked him. Then he said, "By putting wings." He's going to guide the sentient beings, he is going to release the sentient being from suffering. You know, like bird? He says, "Like Guru Shakyamuni Buddha put wings to the sentient beings and enlightened them."

So, this topic is a very heavy subject. In Madhyamaka philosophy teachings receiving enlightenment has to depend on the path, method and wisdom. So, for the bird to fly that needs two wings—with one wing it cannot fly, so the two wings are taken as an example, the necessity of practicing or realizing the true path, method and wisdom. So, you see, also ... the two truths, the relative and absolute truth, this is a very big subject, two truths. So Guru Shakyamuni, how he enlightened sentient beings, how he received enlightenment himself and how he enlightened other sentient beings by himself, by achieving these two paths, and how he enlightened other sentient beings by showing these two truths, by showing relative and absolute truth, by showing the true path, method and wisdom to the sentient beings and by the sentient beings achieving these two paths.

So, this is a very big subject, and the Madhyamaka subject is also a very profound subject, and no one has introduced that since he was born in his from mother's womb. Until this time he did not study; he had this intuitive understanding. "And also sometimes, when Guru Shakyamuni Buddha started to practice Dharma first, did he practice Dharma by playing drums and bells?" Sometimes he had very difficult questions, difficult to be answered, many intuitive understandings, showing that Dharma as a subject is not new to him. As his previous life he studied so many teachings, he was so extremely learned in the teachings of Guru Tsongkhapa. In the teachings especially written by Guru Tsongkhapa, the philosophy teachings, different aspects of teachings, since in his previous life studied so much, was an expert, very learned, and having so much devotion. Even though he is a baby now, small body now, because the previous life had so much incredible devotion for Guru Tsongkhapa, somehow he has much deep feeling with it.

And usually even though he looks like a child, he is very careful in the karmas, in way of observing karma. In his personality so much feeling shines, respecting things—the opposite of a person not feeling shy to do some negative actions, but rather very careful in the karmas and having the personality that shines in creating negative karmas. There are many sciences that prove that he is the incarnation of the previous great scholar who lived in Tibet, who had many thousands of disciples; among them there are many, many experts, very learned.

As the continuous mind is beginningless, the continuity of delusions, the three poisonous minds, are also beginningless. As it has been beginningless, the negative mind has been giving us harm from the beginningless previous lifetimes. So, if we still follow these delusions while we have received this precious human rebirth, if we don't try to completely destroy the delusions, it is a waste. It is extremely difficult, once we have lost this human life, oh, then, it is extremely difficult to destroy the delusions. Also, not only receiving precious human rebirth but having met the leader leading to the nirvana, cessation of the suffering, the everlasting happiness. So if we don't destroy the delusions, while we have met the leader leading in nirvana, after we have lost this chance, it is extremely difficult again to destroy the delusion. This time we have met the teachings that show the perfect path that leads to nirvana. So, while we have the chance to follow the teachings, while we have met the teachings, if we don't try to destroy the delusion, once we have passed from this chance, it is extremely difficult to destroy the delusion.

The cessation of the delusions is the real, perfect happiness, peace, but only wishing for one's own perfect happiness, not being concerned for other sentient beings, that is a selfish motivation. In the ordinary world, ordinary people think the mother from whom they received the body who gave birth is more kind than other people from whom they didn't receive this body. There are no sentient beings who have not been my mother, not one sentient being. All the sentient beings have been mother and they have been kind all the time. Just like this present mother took care of me in many ways, she took care my body, for my pleasure, for the happiness for my life, sentient beings have been my mother numberless times, extremely kind to me numberless times, oh, like this. This time, I received a perfect human rebirth and have met the virtuous friend leading in the path to enlightenment. The mother sentient beings have not met the leader leading in the path to enlightenment, they have not met the teachings. Most of them have not received even the perfect human rebirth. So, not being concerned for other sentient beings, being only concerned for myself is, only trying to enjoy myself, is selfish like that.

That is like this: the mother is attacked by tiger there and you climb of top of the tree and watch how the tiger is enjoying the mother, eating the mother. Even if we have received nirvana, the perfect peace, not being concerned about mother sentient beings is like this example, this very, very upsetting example. When the mother is scared, from who the mother should expect to receive help is the son. Whom I should help is the mother. I must repay all the mother sentient beings for their kindness. It does not benefit them even to receive the greatest samsaric perfections, possessions, jewels, enjoyments. Why does it not benefit them? Because it is not new—these mother sentient beings have been having these in numberless times in previous lives, previous lifetimes, but still even though they had those experiences, they are not out of suffering. They are not released from suffering, so, therefore this does not benefit them. So, the best way to repay them is to bring the sentient beings into enlightenment, the most sublime happiness, by showing them the path.

[Pipi time]

Universal Responsibility to Benefit All Mother Sentient Beings

No matter how much mother sentient beings from their side, how much they wish, how much they desire happiness, they destroy the cause of happiness as if it was the enemy. They escape away from the cause of happiness. They are too lazy to create the cause of happiness. Even though they do understand, they do not recognize the cause of happiness. Like me, lazy meditators, even if one can recognize, most of the sentient beings are devoid of happiness. They are devoid of even the temporal happiness and no matter how much they do not desire suffering, all the time, day and night, all the time, they run toward suffering, they are busy creating the cause of suffering. No matter how much they do not desire suffering, all the time they are busy, day and night, to create the cause of suffering. It's true, very true, very true, if you just pay attention. Animals, human beings, how they lead the life on earth, different countries... if you just watch, is very clear, very clear. What Buddha explained in the teaching is very true. It is very clear, like watching a movie. You can make the movie from one country, like South Africa, where there are primitive people who don't know how to live, who don't know how to live the life, who don't know how to keep things clean, house, kitchen, plates, who don't know how to eat clean diet. We make a movie of those people and then watching that movie, it is very clear, we eat also like this, we also are like this.

Actually, sentient beings are devoid of happiness, devoid of ultimate happiness and also it is even difficult to receive the samsaric temporal happiness. Constantly suffering, so therefore mother sentient beings should have the cause of happiness and they should be in happiness, they should have all happiness. And I should make the sentient beings receive the cause of happiness and all happiness. The sentient beings, no matter how much they do not desire suffering, they constantly create the cause of suffering, ignorance. They should be devoid of the cause of the suffering and all the suffering. Who should do that? I should make all sentient beings be devoid of the cause of suffering and all the sufferings. That is also not, like, you know, ask someone, "Please, please, I will relax, *you* help the sentient beings to make them to be devoid of suffering and lead them in all happiness." Not like this, not like this. Even though, even though there are other buddhas, other living beings who benefit others, who benefit the sentient beings, who help the sentient beings, it is my responsibility, as the sentient beings have been kind to me, been my mother numberless times. By taking the whole responsibility to release each sentient being from suffering and lead them into

sublime happiness, the enlightenment, on myself, I will attempt, I will try, by myself, to do this, to fulfill the responsibility and to do this by myself alone.

However, at the moment I can't guide even myself. I can't guide even myself from the stomach pain, from suffering, I can't even guide one sentient beings from suffering, at this time. So, at the moment I don't have the ability, so who can do that? Who has such ability? That is the Buddha. The perfected being. He can guide the sentient beings from suffering because he is perfect, he has the perfect knowledge, perfect knowledge, knowing each single method, how to lead each sentient being, how to lead each sentient being who has different personality, different mind, to guide them all from suffering. Buddha knows the right methods, having perfect wisdom like this, understanding each sentient being's level of mind, each sentient being's thoughts, exactly without one single, tiny mistake, so clearly. However, if there is no compassion, simply by having the knowledge, knowing all this, knowing everything, knowing the minds of all sentient beings in all existence, without the compassion even a person who is educated or intellectual cannot help. So, besides the Buddha having perfect knowledge, he has compassion, he has infinite compassion for all sentient beings, so, there is no question, no doubt, that the buddhas guide.

Also, if there is no power, if there is no perfect power, even there is knowledge and compassion, if there is no perfect power, it can't be done. Like the armless mother, when the child is being drowned by the river, her baby taken by the river, the armless mother is just watching. She knows know to swim and how to take the child out of the river—she has the knowledge—and she has the compassion, but there is no power, no power, so like this. So, if there is no perfect power, it is like this. Even though you have perfect, knowledge, compassion, infinite compassion, if you have no perfect power you can't guide sentient beings. There is no doubt, enlightened beings have perfect power. So, therefore, in order to release the sentient beings from suffering and lead into the enlightenment, the most sublime happiness, I must achieve enlightenment, the buddhahood stage. Once I receive the buddhahood stage I can lead numberless sentient beings in happiness, to enlightenment. Each of these rays from the holy body can lead great numbers of sentient beings in happiness, can guide them from suffering. So quick, so quick and easy, because of the knowledge and compassion, the infinite compassion, and power.

The Essence of the Mahayana Path

How to receive enlightenment.? By what path? By following the graduated path to enlightenment. By following this, one can receive enlightenment. The essence of the graduated path, the seed of enlightenment, is the beneficial thought of bodhicitta. Instead of taking more care of oneself, taking care of other sentient beings more than oneself. This is the essence of Mahayana teaching and Mahayana practice. It is not enough that the teachings are the Mahayana teachings, we the subject, the doer, or the person, our mind should be Mahayanist. So, if the person's mind is Mahayanist, the person becomes a Mahayanist. If the person's mind is not Mahayana, even if the teachings that the person is receiving, what the person is reading, there is no way for the person to become Mahayanist, unless we change our mind from the previous personality of the mind. How do we change? By training the mind, training the mind in bodhicitta, the beneficial thought, taking care of other sentient beings more than oneself, feeling other sentient beings to be more dear than oneself. By training the mind in this realization, or in this beneficial thought, then there is no difficulty to

receive enlightenment quicker, easier, and our benefit to other sentient beings is much more skillful, much wiser. It covers the action that we do for other sentient beings.

The actions that we do for sentient beings with the pure thought of bodhicitta have great benefit, and in this way we create infinite merit. So from your side, and also from my side, the purpose of talking, each word, whether it is helpful or useful or not, or whether it is boring, causing trouble, causing anger, whether it makes sense, the goal or the aim is to receive enlightenment for the sake of other sentient beings. You should keep this aim in your life—I'm sure you may have thousands of projects, but this is the most important thing.

Like the person who wants to get the most precious jewel from an island, going by boat, of course he expects to have a comfortable trip on the way. He may have many other things to do on the way, like get a cup of tea, or if he gets tired, but if the temporal things do not become successful he does not care, it is not as important as that jewel. If he keeps this wish in the depth of his heart, that is the main thing. So whenever you meditate, discuss, or listen to teachings at any time, think, "I am doing this to receive enlightenment for the benefit of sentient beings." All the time, remember this. If one concentrates with this aim, our mind slowly gets trained in bodhicitta. Even if you have diarrhea, cough, or cold, headache, no matter what happens, your mind is happy, not upset. This is different then when you got sick before. Even if the problem was so tiny, small, for your mind it was a big problem. But now your mind is happy to experience the trouble for the benefit of other sentient beings. Training your mind in bodhicitta like this, remembering this, makes the mind very happy. This is the most important thing during the course.

Introduction to lam-rim

So how does following the graduated path to enlightenment make one receive enlightenment? Just a little bit of clarification on this point. The object of these three poisonous minds—ignorance, anger, and attachment—is not definite, is not permanent. We don't need meditation to see that the object changes. The object of anger is not always anger, sometimes it becomes the object of attachment. It is not definite. So by practicing Dharma, one can make no single object of attachment and anger exist. How? By ceasing anger and attachment. How to do this? By ceasing ignorance, because anger and attachment come from ignorance, are caused by ignorance. Ignorance is a false conception, false thought that projects falsely. So how to cease and destroy the ignorance? By recognizing the view possessed by ignorance as false. By recognizing the right view as it is existing there. Just by realizing this, ignorance can be destroyed.

Very far away, if my eyes are not clear, there is a bush having a yellow color. From here I see a very wrathful tiger looking at me, so I get scared, believing it is a real tiger. Then as I go further, I see the tiger is the bush. The more I concentrate the more I see that that tiger is nowhere, that tiger is not existing, not on any part of the leaves, any part of the bush. There is not even an atom of a tiger there. So again you see the bush, and by understanding the false view and the real view, the wrong conception that you believed in does not exist any more. This is a simple example. Ignorance can be completely destroyed in this way. So, what explains this method to cease the greed, ignorance, attachment? How to destroy ignorance? What explains the methods, the practice? The teaching on the gradual path to enlightenment. Following that path, one can receive nirvana, perfect peace. I think I stop here.

For the meditation, I think do first like you did yesterday, checking the continuity of the delusions. Then, after that, the mind that renounces these delusions arises, this mind renounced toward delusion includes the renounced mind of samsara, the renounced mind of the happiness of this life, the whole thing. The biggest problem is not the object, not the happiness, not the pleasure itself, the biggest problem is the mind. The delusion is the biggest problem, so renouncing this includes renouncing everything, Then what should be renounced? What should be renounced? This delusion is the main thing, this is the main thing. Even if you don't know the mind renounced of samsara, the renounced mind of delusion includes that renounced mind of samsara.

Secondly, the gradual path to enlightenment makes it possible to receive enlightenment. How does it make it possible to achieve enlightenment? If the nature of our mind, which is clear light, is deeply mixed with the delusions, then the mind itself has to be deluded, has to itself be oneness with delusions, inseparable with the delusion. Then in that case, there is no way to purify, because to purify is just to stop the mind, just to cease the mind, there is no other way to purify the delusions, because the mind is inseparable from the delusions, the nature of the mind, which is clear light, itself is oneness with the delusion, so there is no way to purify. Like this example: if the white cloth itself is inseparable with the dirt, if it is the dirt, then there is no way to clean it. The only way to remove the dirt is to destroy the cloth, to completely burn the cloth, otherwise there is no way to get rid of that dirt, you can't separate the cloth, you completely destroy the cloth, and you don't get the cloth to wear. It becomes ridiculous like this, if the mind is oneness with delusion, if the nature of the mind is deluded, then the only way to purify is to cease the mind.

Generally it is impossible to cease the mind, to cease the continuity of mind. If one thinks that the cessation of mind itself is nirvana, that cessation or that emptiness—then again there is a danger to get mixed up, I don't mean the emptiness as in the nature of the mind—while the mind is ceased, there is no more mind, mind becomes empty, not absolutely become empty, I mean the relative empty. If that is recognized as enlightenment, nirvana, or something, at that time who possesses it? There is no self to possess this stage, because the mind became empty, the mind is ceased. Self is finished, so there is no possessor, there is no subject, there is no one who experiences that. Anyway, there is no such thing, and even if it were possible, by achieving this how can one benefit others? If the self does not exist anymore, it is ceased, how you benefit other sentient beings? There is no way, no way.

That is like expecting non-existing. If your head is feeling cold, expecting non-existing to keep it warm! (*Rinpoche laughs*). Sort of like this, there are many people thinking like this. Some people have this idea, they think that nirvana or enlightenment is the mind that has been ceased. They think the continuity of the consciousness, that which travels from one life to one life, the whole thing, should be ceased. Many people think in this way, and this is a completely wrong conception. There are certain things that have to be got rid of, but when you clean the cloth you do not completely destroy the whole thing. There are certain things to destroy, there are certain things to wipe off. Same thing with the mind, the disturbances to the happiness have to be gotten rid of, have to be cleaned, but we are not trying to cease the whole mind. So, it is like this.

Why there is a possibility to clean the cloth, the white cloth? Because the cloth is not inherently obscured with dirt. The cloth is temporarily obscured by the dirt, so there is a possibility to wipe, to clean it. Same thing, why there is a possibility to receive enlightenment by following the gradual path? The nature of the mind is not inseparable from the delusions, so by following the gradual

path, as the nature of the mind is only temporarily obscured by the delusions, the delusions are purified, get purified, get removed following the graduated path to enlightenment. By following the path, when we receive enlightenment after all the obscurations are purified the nature of the mind becomes what is called *dharmakaya*, or the *svabhavakaya*. Another way of saying “the holy body of nature” is *svabhavakaya*, the Sanskrit term. When we achieve enlightenment, the nature of the mind becomes the holy body of nature, the *svabhavakaya*, and the relative mind, that becomes the *dharmakaya*, the omniscient mind, or the fully knowing mind. That is why it is called enlightenment, because the mind that is fully knowing and the absolute nature of that mind is completely pure. Completely pure from what? Pure of what? Pure of the gross delusions and even the subtle delusions that disturb one from fully seeing all the objects of knowledge, which means the whole existence. The omniscient mind and its nature, which is the absolute truth, are completely pure of these gross delusions and the subtle obscurations. That is what is called enlightenment. Enlightenment is like this, not like empty sky. Many people think, when they imagine, when they try to imagine visualizing enlightenment, it is kind of empty space, kind of like sky, blue sky.

The Two Lineages

Talking about experience, logically, how does the gradual path makes it possible to receive enlightenment? By following this path, who has the experience of receiving enlightenment? Guru Shakyamuni Buddha had the experience of receiving enlightenment, and then with his complete experience he has shown the gradual path. It is gradual in two, it comes in two divisions: the teaching of the profound path, the teaching of the extensive path. The teachings of the extensive path have been handed down from Guru Shakyamuni Buddha to Maitreya Buddha, then Asanga, then gradually there are other various pandits. The bodhisattva Serlingpa, from there, handed down to the great bodhisattva Atisha. The teachings of the profound path were handed down from Guru Shakyamuni Buddha to the Buddha of Wisdom, called Manjushri, from there to Nagarjuna, from there to many other pandits. That teaching has been handed down from Nagarjuna, and it has been handed down to the great bodhisattva called Shantideva, and gradually then again the great bodhisattva Atisha received the teachings of the profound path.

Atisha has received both lineages of the teachings, and as he came into Tibet he spread the teachings in Tibet, the lineage of these two paths, profound and extensive paths. He has handed both paths down to others, to other followers, called the Kadampas. Then gradually from there, it went to Guru Tsongkhapa, in the fourteenth century, who was recognized as the embodiment of the Buddha of Wisdom, Manjushri, his mind the same as Padmasambhava, the great yogi who was invited from India to Tibet to destroy the negative interferers and bring the Dharma in Tibet. He received he the teachings of both paths, and handed them down to his followers, and then on to the living tutors of His Holiness the Dalai Lama, and other high lamas. Anyway, not necessary to mention the names, but other high lamas who themselves live in the experience of the gradual path. Also, in the present time there are many meditators, like scientists in the West making experiments on the animals, these meditators are making experiments on different things, trying to discover things by receiving the teachings from the living gurus who are living in the experience of the gradual path, training their mind in the gradual path the enlightenment.

So from these three principal gurus, the Dalai Lama and his two tutors, whose kindness can never be repaid at any time, so from them, the unfortunate person, me, I have received these teachings. I

have heard a few words, a few words went in my ear. However, all this lineage of these teachings, the guru from whom we receive the teachings, all those who are living in the experience of the perfect gurus, who are perfect guides, who can lead from the beginning until enlightenment is received, who can show the whole path, having the whole teachings, they are like this. Such a person like me, whose mind is not subdued, who only does pipi, kaka, and eating, sleeping anyway, not working to explain this teachings, not having the knowledge to explain the teachings, not having the experience of checking one's own mind, from those holy beings' holy mouths according to level of my wisdom, a few words I heard, so perhaps maybe there will be similar words, so perhaps we can a little bit expect to benefit the mind.

More details may come afterwards but Atisha wrote the teaching, the well-condensed teaching on the gradual path to enlightenment in Tibet, and afterwards Guru Tsongkhapa wrote commentary, very clear. *The Lamp for the Path to Enlightenment* has been already translated by several people and also in Australia one of the professors translated it, and also at the Library in Dharamsala, they have translated it. The commentary to that text written by Atisha is the *Lam-rim Chen-mo* and many other commentaries written by other Tibetan Lamas, highly realized meditators.

According to the outlines, the text is the lam-rim text written by the highly realized Tibetan Lama called Pabongka Dechen Nyingpo, who did great work in Tibet spreading Dharma, who benefited a great number of people. I can't say for sure that I will complete this teaching, going through all the details, that takes much time, but I think I will go briefly, maybe only the important parts. Then, if I have time I may go through a little bit more details, through the outlines.

This is the Mahayana teaching which leads the fortunate one to enlightenment, it is well expounded by the great, highly realized pandits Nagarjuna and Asanga, and it is the profound teachings of the essence of the great pandits, the unequaled Atisha and the great Lama Tsongkhapa's infinite knowledge that includes all these teachings, the important points from the 84,000 teachings, shown by Guru Shakyamuni Buddha. All these teachings are set up for the gradual practice of one person achieving enlightenment.

The Greatness of the Author

Atisha's Birth

The commentary on the gradual path to enlightenment, this has four outlines, and the first one is the knowledge of the author. The author is Atisha, the great bodhisattva Atisha. Why him? The actual graduated path to enlightenment has been experienced before by previous followers, but the title "graduated path to enlightenment" happened after Atisha condensed it, made it simple and easy for people to understand. So Guru Tsongkhapa talks about the knowledge of the author. How he wrote the teachings, and by understanding the knowledge, how the person lived the life, what kind of knowledge he had, how he benefited others, other sentient beings, and how, when you practice the teachings, when you read his teachings, you don't get the dry feeling, dead feeling, but it benefits your mind so much. It is very effective to your mind, the more you understand the knowledge of Atisha, how he lived life, how he practiced Dharma.

Knowledge of the author, the great bodhisattva Atisha: First of all it teaches how he how he took birth in a perfect caste, and he lived life. Then, secondly, how he received knowledge and third, after he received the knowledge, how he benefited the teachings.

The place where Atisha was born is in the eastern part of India, in Bengal. He took the birth of a prince. His family was surrounded by a huge population and they were very rich, the place was called the Palace of the Golden Banner, with 13 golden roofs, and 25,000 golden banners on the top. How did he find knowledge in that life? When he was coming out of the womb many wonderful signs happened—very beautiful clouds filled space, in different colors, and there was flower-rain, and gods and goddesses singing, and he appeared very radiant, very powerful looking. Everybody saw this. Also in Tibet when there are holy beings taking birth there are many special signs. When I was a child, around six or seven, many times I saw the whole space full of beautiful different colored clouds, like in the paintings and tangkas. But since I left Tibet I never saw!

I think it's bedtime.

Meditation Instruction

Do the same meditation, after the breathing meditation. Breathing meditation also like this: if you can't naturally breathe, slowly as usual without making noise, if you cannot concentrate well, then maybe you can put little bit of effort, maybe you can make a little bit noise, breathe out. When you breathe out, kind of finish the whole thing inside, slowly in this way, you are putting a little bit of physical effort.

So as you are putting the physical effort, the mind is easy to concentrate on that. There is not so much physical effort, it is sometimes possible that you may find it difficult to concentrate, so the last method is to put a little physical effort like this, then you will find it easier to concentrate.

Then after that, as you breathe in, receiving the white light which is the perfect knowledge and infinite compassion, perfect power of the enlightened beings, holy beings, coming from all the directions—you should feel blissfulness. The nature of that white light is perfect power, perfect knowledge and infinite compassion, but also blissfulness, extremely blissful. So as you receive the white light down into your heart, then the whole body becomes full of bliss. It is like when we put the light on, the light fills the whole place, like that the whole body inside becomes full of light, so much blissfulness, so much blissfulness-wisdom-light. Try to feel so much blissfulness, so much blissfulness, so much blissfulness, and think at the same time “Now I have received the perfect knowledge, infinite compassion and perfect power.”

Like this, it is very useful, especially if you have a schizophrenic feeling or your mind is neurotic or you have heart disease, heart attack. Joking! If you have things like Tibetan term *lung*, wind disease, try to feel like that it's very useful, it makes you relax your mind, your heart. As you feel this, you don't feel the other one, the other uncomfortable things here, don't feel uptight. When you feel this light coming, whose nature is the extreme blissfulness that is received from the holy beings, enlightenment beings, when you feel this other one, you forget. The other, uncomfortable feeling goes away.

Then after that you check, “What I am thinking?” When you are aware of what your mind is thinking, instead of watching the object of mind, you watch the subject mind, watch the mind that is thinking. You concentrate on that. Be mindful on that, hold it. As much as possible you try. Like the California, like the New York police, finding the people who are taking drugs, the sneaky way. As you’ve found it then you just concentrate on that, be mindful of that without letting other thoughts arise, as much as possible. Check up yourself, “How much, how long I can concentrate? How long I can hold the object of concentration? How long I can be mindful?” At the same time also to check up like this, this is also interesting, very interesting, especially if you didn’t do before.

[Ge wa di... Dedication Prayers]

Lecture 5: 1975 November 12 (morning)

Everything Depends on Mind

Before listening to the Dharma it is necessary to cultivate the pure motivation. Why is the necessity of cultivating the pure motivation emphasized at this time? Normally in our life when we do something, we don't hear this. It is not usual to, first of all, emphasize the motivation, the pure motivation, or something like this—no particular motivation emphasized. So why is it emphasized?

In normal life, always we have been making mistakes in our actions, expecting to create the cause of happiness, expecting to receive happiness by doing that cause, by doing that work. Then, all the time, instead of receiving happiness when you experience the result, instead of receiving the happiness which you expected, then all the time the result is only in the nature of suffering, problems. Therefore, since the Dharma is a method to cease the problems, it does not depend on how the action of speech or how the action of body looks. It mainly depends in the motivation, the mind. If the mind goes in Dharma, the mind transforms into the nature of virtue, so the action also naturally becomes a virtuous action, and that always brings the result of happiness. Therefore, at this particular time, as we have a chance to not make a mistake by misunderstanding the cause of happiness and the cause of suffering, what produces suffering, what produces happiness, as we have the chance to understand this correctly, as we have the clear recognition like this, we put as much effort as we can to not let our minds, our actions, become the cause of samsara, the cause of suffering.

Just briefly talking how everything, the life problems, the sufferings, depends on mind, how that is created by mind, that is very important to understand. It is not created by some other people's mind or something like that. Normally we think in that way, but it is not like this. It is created by the individual himself, by individual's own mind. That is the most important thing to understand. If you understand this, you can understand karma, the evolution of karma, that, how one's life problems are caused by one's own mind, how that has happened. If one understands this, then one can understand much better karma.

One time in India there were two beggars; one was of the brahmin caste, and they went to beg in the monastery. He didn't get any food because he went at the wrong time to the monastery to beg, so he didn't get any food. So he came back from the monastery and was asked by the other boy who was in the caste of king, "Did you get food from the monastery," and he answered, "I didn't get any food." So he was very angry and he said, "I wish that I could cut all those monks' necks, so their heads drop on the ground." He was very angry like this, wishing like this, he told the other boy. So, afterwards the other boy went to beg food at the monastery, and he knows the right time to beg food. He reached the monastery while the monks were having lunch, so, he got plenty of food, plenty of food, so his mind was extremely happy, and he wished, "I wish I could make offering to these monks all the time and build many monasteries."

After some time the two were going along a road in the street, I think its near Bodhgaya around that place, they were sleeping beside by the road. All of a sudden, while sleeping, a horse cart came and, to the boy who was very, very angry, who wished to cut all monks' necks and to drop them on the ground, the wheel of the horse cart cut off his neck, completely, his head and his body separated.

And the other boy was sleeping. The king of that country was dead, so the people were searching very much for a person to take the place of the king. They saw the first boy, who was still sleeping, and they said, “This is a very unusual person, must be a very fortunate person.” So they thought to ask him to become their king. So, afterwards they asked him, and he became the leader of the country and then he become very wealthy, he become very rich. Then as he had wished before, he made offerings to the monks, and built many monasteries for the monks. His enjoyment, his happiness, was a result of the positive mind, and his life become successful and happy, while the other monk who was suffering also experienced the result of the karma that he created not a long time ago.

This is just an example, but our life is full of these things. One day we experience... for instance, sometimes whatever we think to do becomes successful, without experiencing much difficulty, but sometimes so much trouble, nothing happens, no results come. So all our life experiences are like this, the results of karma created by ourselves in previous lifetimes—some in this life, some in previous lives. As the Buddha said, the main creator of all these problems is not our body or speech, it is our mind. The motivation is the most important, the point where we should be careful, where we should watch, where we should be mindful. Therefore, when you hear Buddhadharma in the teachings all the time the motivation is emphasized. Even if the listeners know the motivation, it needs to be repeated all the time, needs to be emphasized all the time, to be careful, to not forget, to be sure.

The feeling that you got yesterday when I repeated the long motivation, it is necessary to feel like that. Even if it's only a short summary, if you can remember and bring it up, it is very good.

From my side I have received the perfect human rebirth and I have met the teachings and have met the leader leading in the path to enlightenment, and this time I must make myself free from the suffering, samsaric suffering. Only myself releasing from the samsaric suffering is not sufficient, there are numberless other sentient beings who have been extremely kind to me and are continuously suffering, without having Dharma wisdom and method, and it is my responsibility to help release them from suffering and lead them into most sublime happiness, enlightenment. To be able to do this first I must receive enlightenment, the buddhahood stage. To receive this stage, I must complete realizing the graded path to enlightenment. Therefore I am going to listen to the profound teachings on the gradual path to enlightenment, the Mahayana teaching that leads the fortunate one to enlightenment. It is well-expounded by the great philosophers Nagarjuna and Asanga in profound teachings whose essence was extracted by Atisha and the great Lama Tsongkhapa. It includes all the important points of the 84,000 teachings shown by Buddha Shakyamuni guru, which are set as the gradual practice of one person's achieving enlightenment. This is the gradual path through which the past, present, and future buddhas have received enlightenment.

So this commentary on the gradual path to enlightenment has four outlines—the first one is the qualification of the author, which means the great pandit, bodhisattva Atisha. I received the commentary of this form the most kind root guru, the His Holiness Dalai Lama's younger tutor, called Trijang Rinpoche, a long time ago, in Varanasi, the holy place where Guru Shakyamuni Buddha gave the first sermon.

Pabongka Rinpoche was such a great holy being, he led an ascetic life for a long time and perfectly experienced the gradual path to enlightenment. When he was born, he had intuitive figures on his

body the ornaments of Heruka. He had a special relationship with the deity called Heruka. This is another way of saying that Heruka is the tantric deity aspect, but this lama was the human aspect. Like this. This lama wrote many teachings, and his teachings are unbelievable. He himself has the experience. The person who has the experience, when he talks, it is different than the person who has only intellectual understanding. I don't mean only western scholars, but in Tibet, there are many Tibetans who have intellectual understanding, but from the text you can feel that his mind is living in the experience. It is so beneficial for mind, so clear and so helpful for the mind. I also think, when I think of the benefit of the teachings, by seeing his texts, the benefits that I receive, I feel a little bit of pride that I am so fortunate.

The Greatness of the Author

However, the extra talk was the short autobiography of the great Pandit Atisha. When he was 18 months old, he was invited to a temple and all the people came to see the young prince. As he saw the people on the road he asked his parents, "Who are these people?" His parents said, "This is your population," and Atisha looked at them with compassion. He made this prayer, "May these people have perfect power and high fortune, become a prince like me and live the life in Dharma. May their lives be fed by Dharma." He said this in a charming voice and by doing so he became the object of the people's respect and devotion. When he reached the temple they made prayers for his long life and health. Atisha prayed, "I have received the perfect human rebirth and with undefective senses saw the Three Jewels, and always with respect I will keep them on my head from today on, as my objects of refuge. May I not be bound by the worldly dharmas, or the worldly family life, and may I receive the richness of Dharma by living among the Sangha and always make offerings to the Three Jewels without pride and look at sentient beings with compassion."

He was such a small baby making these prayers—first refuge, then bodhicitta. The people got surprised. When he was three years old, he became very learned in astrology, in poetry, grammar, the usual education, letters, then when he was six years old, he could make out the difference between the inner being and the outer beings. During those time in India it was extremely difficult, very, very few people could clarify the difference between inner and outer teachings or inner being and outer beings. Then when he was eleven years old, his father the king invited so many women, because he was the king, so he had power to chose any of the women in the country, to be Atisha's wife. The parents tried so many ways for Atisha to get attached, to live in the family; they made party, they let the women sing and dance, all kinds of things to make Atisha feel the attachment. However much the parents tried, all these things, instead of becoming a cause of attachment, they became a cause of renounced mind. One girl who was the transformation of the deity called Tara, the female aspect of Buddha called Tara, advised Atisha, "You the fortunate one, don't get attached, just like the elephant gets stuck in the mud."

"Don't get attached" means don't get attached in the happiness of this life. She advised Atisha like this. Then, as she persuaded him, Atisha was extremely happy and he answered her with great happiness, then without delaying, he went to the mountains to find his guru. So, this was his actual aim, and he met his guru called Tsetare. From that guru he received refuge and bodhicitta, and then Tsetare told Atisha to go to Nalanda, the place where there was the famous school, where there were thousands and thousands of pandits, to see Changchub Sangpo.

Atisha Leaves the Palace and Meets his Gurus

Atisha went and pleased Changchub Sangpo by making jewel offerings, then, through concentration the guru blessed Atisha's three doors of speech, body, and mind, and also gave many teachings on bodhicitta. Then again, that guru sent him to another guru, Rigpa Kutshu. Again that guru gave much teachings on bodhicitta. Again that guru sent him to see another guru called Awaduti.

Atisha's family had two sons, the *Essence of the Lotus* (Pema Nyingpo) and the *Essence of the Moon*. (Dawa Nyingpo). The middle one, The Essence of the Moon, that is Atisha. His parents said, "You, Dawa Nyingpo, where have you been? Didn't you get tired? It is good that you came back." So then, Atisha answered, "I have been to find the guru, the object of the refuge. I have been in search of solitude, a place on the mountains, and wherever I have been, I saw only the shortcomings of samsara. With whomever I have been, explaining the shortcomings of samsara. However, I couldn't relax my mind, so, please, now give me the chance, I will go to practice Dharma." Then the parents said, "If you are upset of samsara, take the place of the king, and make offerings to the Buddha, Dharma, Sangha, and make charity to the poor people, and build monasteries and invite monks. If you do like this all the time we'll be happy."

Then again, Atisha said, "When I look more and more at the vision of the king's life, there is not one atom that I am attached to. There is no difference between the prison and the golden palace, no difference between princess and the devil's daughter. No difference, between sweet food and the dog's meat, and pus and blood, no difference. Also, there is no difference in being adorned by beautiful clothes and adorned by torn, dirty clothes. There is not a single difference. So therefore, I am going to the jungles, I am going to perform meditation." So he asked the parents to give a little bit to eat, and milk and honey, and then he wanted to go to see his guru. The parents gave whatever he asked, then again with thousands of servants riding on the horses, they left for the forest.

Then they saw the guru Awaduti. This is the one who sent Atisha back home, but then he received Atisha, and gave teachings on bodhicitta and also tantric initiations. Atisha went also to see one guru called Rahula, who was Atisha's previous life guru. Lama Rahula knew that Atisha came desiring Dharma, but he wanted to frighten Atisha. So, all of a sudden, through his psychic power, as Atisha was coming, he threw one thousand bolts on the prince. The thunder bolts did not cause danger. They went in another direction, and destroyed a stupa built by followers of the wrong path, so that thunder bolt destroyed the stupa.

The yogis living around this guru Rahula asked, "Who is this lama?" Rahula said, "He is a person who has taken only the body of the very wise pandit 552 times in previous lives, and he is the son of the Dharma King Bangla. So, without being attached to the worldly life, he desires to live the ascetic life." So, all the yogis had such strong devotion, extremely pleased, and they got up and made prostrations to Atisha. Atisha requested Rahula, "Holy guru, please listen, I came away from home and desire to obtain liberation. Because I have achieved the famous caste, in Bangla, there is a danger for me to get stuck. Still I am not released from the king's life. Now, I am sent in the presence of you. Please give me the teachings on the Mahayana bodhicitta, and release me from this bondage." Rahula gave him the complete initiation and teachings of the deity called Gewa Dorje, and offered a new name to Atisha.

Then Rahula sent him home again with eight male and female saints who had very high tantric realizations, without clothes, very fearful looking. Atisha himself practiced the deity Heruka, and put on the ornaments. They reached the palace and they frightened everyone. They stayed for three months acting crazy at the palace. The parents got tired, and finally they all decided he had really given up worldly life. All the people cried.

I think we leave it there.

Meditate on watching the thought. Spend more time on that, as much as possible. Maybe instead do the nine-round breathing meditation three times, and then you spend more times watching the thought, without letting other distracting thoughts arise. Like this, this technique is also like this. It is explained in the Mahamudra teachings. If the thought is distracted, there are different techniques, but as your mind thinks of the object, as your mind thinks of your past life, your past stories, what you see, what you are talking about with friends, one side of the mind is just watching what this mind is doing. Just be mindful what the thought is doing, at the same time knowing what I am thinking.

However, that's one technique, and then afterwards because you're mindful, it kind of becomes a method, so afterwards it doesn't wander the whole time, on and on and on like this. This is one technique, but it is not quick. You can be mindful of what you are thinking, but you still carry on. You know what you are thinking, because you like to think and you still carry on.

So the thing is this ... the quicker technique is, instead of the breath you concentrate on the picture of whichever object. Then, whatever comes, instead of thinking of the object of the thought, as soon as you recognize this as a thought you just concentrate on this object and you forget the thought. If you are mindful of this, then this goes away, so afterwards if this comes again, if you concentrate on this, this just automatically goes, doesn't stay there, like this. At the beginning we do the recitation of mantra; that's very helpful for purification.

Lecture 6: 1975 November 12 (evening)

The Greatness of the Author

Atisha Leaves the Palace and Meets his Gurus

When Atisha was at the palace, himself with the decoration, the ornaments, of the deity Heruka, and accompanied by eight female and male naked, tantric yogis, acting crazy, running around the palace, at that time everybody decided that he had given up the life of the king. They were crying, then the father said, “Oh, son, when you were born, I saw such wonderful signs. I thought that you would take the place of a king, and so I was very happy! How is it now that you have the thought to live in forest?” Atisha said, “What are you saying?” It sounds like the student talking when he goes back to the West. “What are you saying? If I take the position of the king, I may be together for a short while with my father’s mind during this life, but in all the future lives we wouldn’t recognize each other, son and father.” What he was saying is this would be a great mistake with no benefit.

“If I definitely obtain the path to enlightenment, then in all the future lives happiness will arise. Therefore, please give me a chance.” He requested this from his father, then his mother said, “Which can be most beneficial? Wherever he wants happiness, let’s allow him to practice Dharma and pray to always be together in the future.” Then the mother gave permission. Then, Atisha, the next day at dawn time, along with all these female and male yogis, left for the forest to the presence of the guru called Awaduti, who then taught him the Madhyamaka teachings, the Middle way teachings, which explain shunyata or voidness, and also the very subtle points of karma. So, then from the age of twenty-one until twenty-nine Atisha lived the life in the form of a yogi in the presence of that Lama Awaduti. He listened to Dharma and he checked, tried to understand, and he meditated and practiced Dharma like this.

His family was very rich in that time. Just inside in the family’s palace there were 1,000 people and 25,000 swimming pools and 720 beautiful parks and many other things. The palace was surrounded by seven fences, and inside there were 363 bridges and 1,025 golden banners on 13 golden roofs. But Atisha left all these things like throwing away toilet paper, as did Guru Shakyamuni Buddha.

Besides the guru Awaduti, with whom Atisha spent a long time, about seven years, there were many other gurus who had found realizations. With them, Atisha practiced so much Vajrayana teachings, and he became very, very learned in all the philosophies, in all the teachings, then after sometime, he thought, “There’s nothing left, there is no tantric teaching that I don’t know.” Then in a dream a *dakini* appeared—this is a Sanskrit term meaning sky-goer—and when he had this dream he again thought, “I’m the most learned, there is no tantric teaching left that I don’t know.” When he was thinking like this, his guru called Lama Rahularuda all of a sudden, with his psychic power, without any resistance from the walls, appeared in Atisha’s room. He said, “What are you doing? By leaving the sentient beings, you should take the renounced life. You should take ordination to benefit the teachings and for many other sentient beings.” Also Heruka actually appeared to Atisha in space and persuaded Atisha’s mind to take the ordination, and so did Shakyamuni Buddha and also Maitreya Buddha.

After receiving instructions from his guru, and having many dreams like this, from this abbot he took ordination when he was twenty-nine. He followed 157 gurus and received teachings on Vinaya, the philosophical teachings that explain about the discipline, about the moral conduct, the different levels of ordination. He perfectly understood all these things, and he was wondering which path is quicker to achieve enlightenment. Then while he was wondering like this, one of his gurus called Rahula, who was living in those black mountains, with his psychic power discovered that Atisha was wondering this. So he came and told Atisha that seeing deities of the mandala, flying, having clairvoyance, having firm concentration, and having many general realizations was easy, just like rain falling. He said, "You should train your mind in compassion and the bodhicitta, in the loving and compassionate mind of bodhicitta. Keep the compassionate Buddha, Avalokiteshvara, Tugje Chenpo, in your mind. Make the vow that, 'Until the samsara ends, until the suffering of the sentient beings ceases, I am going to work for the sentient beings.' You should make vow like this." This is the instruction given by his guru.

Also, one other time Atisha was going around Bodhgaya, the center of the India, the holy place where Buddha, where Shakyamuni Buddha, took the form of receiving enlightenment under the Bodhi tree. On the walls there are paintings, and as he was going round the stupa, those buddhas were questioning to the other one, asking, "What is the quickest way to receive enlightenment?" Another time there were two girls questioning and giving answers, asking, "I wish to receive enlightenment quickly, what Dharma should be practiced?" And the other saying, "Practice bodhicitta." He tried to listen to those things, and hearing this, he gained much understanding, much understanding. Like, when you pour this from one container, here, into another container there, he gained so much understanding from these who he realized to be his gurus, the deity Heruka, instructing him, manifesting in such ways.

Visualizing Shakyamuni Buddha

Just a little bit of talk in the visualization of the Guru Shakyamuni Buddha:

There is a big difference, generally, in the visualizations done by buddhas and by ordinary people. Most of what we visualize is a cause of ignorance and of attachment. Many times our visualization causes attachment to arise, causes suffering in the mind, anger, jealousy, pride, ignorance, to arise. Most of what we visualize is the cause of problems. It is the object of the three poisonous minds. Instead of decreasing the delusions, it increases the delusions. The visualization of Guru Shakyamuni Buddha is very different from those normal visualizations that we do, what normally appears to us. However much we try, visualizations of Shakyamuni Buddha only become the cause of decreasing the delusions, decreasing the three poisonous minds, instead of increasing the superstitions.

It only becomes a method to cut off the dualistic mind. There is a big difference, big difference, for instance, while, you are angry, if you just concentrate on Guru Shakyamuni Buddha, even a painting, something. Just watch, concentrate on that... very peaceful looking, very much relaxed... and the anger just automatically goes away. When you look at it, whenever you watch, you feel peacefulness and relaxation, peacefulness in your mind, wanting to be like that, with a very calm feeling. Not like pictures that we see in *Time* magazine, in the movies, on TV, not like that. The effect of this object is completely different, different, like this.

Even just without talking about how it is helpful for realization and to receive enlightenment, while you are looking at the effect that you receive in your mind, that is the power of Guru Shakyamuni Buddha's knowledge. However much we visualize Guru Shakyamuni Buddha, there is always benefit, it leaves an impression each time you try to see the statues, the thangkas, the paintings of Guru Shakyamuni Buddha. Every time there is benefit, looking at the figure of the buddhas—no danger, only benefits. It only persuades your mind to obtain the knowledge that they have. Each time, as we visualize, it leaves so many impressions on the mind, it creates karma, as the wish to become like that arises. It creates karma to see real buddhas and to always receive teachings directly from them. It creates karma like this.

An example is like this. In previous time one person who was traveling, he stopped on the way and he spent the night in a temple. It was kind of dark, and he had a light in front of him. He was facing the wall, and fixing his shoes. Then, some time as he was taking rest, as he was looking at the wall, he saw a figure of some beautiful paintings, Shakyamuni Buddha there, beautiful. So, he kept on looking, then he thought, "How wonderful, how beautiful this painting is, this figure, how beautiful it is. How wonderful it is if I could become like this." Each time as he looked at him, he thought this.

Then, because of the impression that he left on his mind, this karma, then, after some time, in the future, he was born in India and he became one of the Guru Shakyamuni Buddha's disciples, an arhat called Sharipu. Usually in the paintings in the center around Guru Shakyamuni Buddha there are two arhats standing, he is one. So, in that life, he was always with Guru Shakyamuni Buddha, receiving teachings directly from Guru Shakyamuni Buddha. Then, also at the death time, you know, remembering Guru Shakyamuni Buddha. At such a most dangerous time it is extremely helpful. It makes much less worry at death time. And also after death a person whose life has ended with the memory of Guru Shakyamuni Buddha doesn't experience a suffering rebirth, a lower rebirth again, but is again born as a human being, meeting the Dharma. The visualization of the Guru Shakyamuni Buddha Yoga purification will be repeated during the meditation time, but I mention just briefly. It will be repeated again with more details, and we'll repeat the mantras together.

One reason why we have to visualize, while we have to rely on the practice of visualization, besides practicing meditation, besides mind-training, besides practicing meditation, why we have to visualize like this, is because only understanding the meditation subject is not enough. That is not enough, that isn't enough, just like this.

If you want to have apricots, if you want to grow them in your garden, just having the seeds is not enough. You should pour water, have other help. By pouring water on the ground, it makes the seed ready to produce the stems. Just like this, to actualize the Dharma path within our mind depends on receiving blessings, from the guru-buddha. Just like, in order for the seed to grow to produce the plant, it needs water, like this, we need water to make the seed ready. This depends on receiving blessings, and receiving blessing depends on having the devotional hole in the mind. If there is no devotional hole in the mind, then there is no way to receive the blessing. That depends on creating merit and purifying obscuration. Therefore, we have to make the Guru Shakyamuni yoga purification, totally like this.

However, to totally actualize the whole path to enlightenment within our mind, we cannot make it alone. We have to depend on the perfect guide, the enlightened beings, Shakyamuni Buddha, so we request and made purification by visualizing Guru Shakyamuni Buddha like this. The first thing is

the motivation, and that will be repeated. The space between Guru Shakyamuni Buddha and you, where you visualize, is the distance of a long prostration, floating above, above the ground, in same level of your head. Then the throne, and the lotus, then the sun and moon, not like statue, not made out of brass and wood. Every time that you visualize, you should think it's really there, radiant like a water bubble, very transparent.

So you visualize it as big as a mountain, like Mt. Everest. You can visualize Buddha with robes, beautifully adorned, like that. You can visualize the hand position like this, the left hand holding the bowl with the nectar inside, and for the right hand, the right fingers touching on the seat, like this. Then the robes, not tight, not like our robes, but very natural, and they don't touch the holy body.

He is radiant, with beams reaching all the sentient beings, in all the realms. Then, in those light rays, visualize so many tiny Guru Shakyamuni Buddhas, coming out to work for sentient beings, and some Guru Shakyamuni Buddhas going back, absorbing into Guru Shakyamuni Buddha's holy body after working for the sentient beings. He is angry, but smiling, looking as if he thinking, "You, son, if you wish to, receive the enlightenment." I think it's like that, like that.

The first thing is the white light, purifying. Then, second thing, the yellow light coming, and receiving the knowledge of Guru Shakyamuni Buddha's holy body, speech, and mind. Then after that, while you are reciting mantra, you become oneness with Guru Shakyamuni Buddha, in the voidness, and out of this your mind becomes oneness with Guru Shakyamuni Buddha—you appear in the manifestation of Guru Shakyamuni Buddha, and you send rays to all beings, purifying all beings. They all become Guru Shakyamuni Buddha, like this. Then, after that, dedication. Anyway, it will be repeated, at this time just repeat the prayer and mantra.

This mantra has much benefit. The extremely kind, the great bodhisattva Khunu Rinpoche, not in the form of a monk, living in the eight precepts, a great bodhisattva, we received the mantra from him and he explained the benefits. Negative karma that was created for 84,000 eons can be purified. "TAYATA OM MUNE MUNE MAHAMUNE YE SOHA." It has much benefit.

One different thing... yesterday night, as you people were reciting the mantra here, I thought these animals around here, the dogs, should also hear the mantra. It leaves so much impression on their mind, to somehow contact the Dharma in future lives.

Lama Ton pa ... (Rinpoche is reciting prayer and mantra, while students speak after him)

(Transmission of mantra)

The translation of the prayer is in the pamphlet. So, you can understand: *Tayata* means "such this." *Om* includes the holy knowledge, the infinite knowledge of Guru Shakyamuni Buddha holy speech, holy mind, holy body. *Om*, the knowledge of the Buddha's holy speech, body, holy mind.

Mune, Mune: Mune, mune is *tub-pa, tub-pa*. Tibetan term is *tub-pa, tub-pa* means power, power, control. Having control over the lower rebirth, the lower suffering rebirth. This means free from the lower suffering rebirth. Second *Mune*, control, free—that is, free from samsara, having control of the samsara, free from samsara.

Then the third one, *Maha munaye soha*, the third one is “great, great freedom,” That is, free from dualistic mind, free from self-cherishing thought, because even if one is free from samsara, one isn’t necessarily free from self-cherishing thought. That includes free from self-cherishing thought, from dualistic mind, that disturbs one from receiving enlightenment.

So, free from dualistic mind, free from self-cherishing thought, having control over those very thoughts, those obscurations. Like this, briefly saying “TAYATA OM MUNE MUNE MAHAMUNE YE SOHA.” “May the blessings take root in the heart, in the heart, in the heart.”

Anyway, what is the correct way, is if you understand the perfect English in your mind, if you understand the meaning, the more you understand the meaning is more important. Many times it is written *Muni Muni*. Khunu Rinpoche, he advised to say “Mune, mune,” that “muni, muni” is incorrect. I have been reciting “Maha Munaye Soha,” as I heard according to my sense, so intellectually I thought maybe “Mune, mune,” because the other one is “muni, muni,” so maybe the last is correct, intellectually.

[Ge wa di... Dedication Prayers]

Lecture 7: 1975 November 13 (evening)

Why and How to Set a Proper Motivation

As the highly realized, the great, Lama Tsongkhapa said in the precious teachings, called *The Three Principal Aspects of the Path*, “The essential meaning of all the teachings of the buddha, the path that is admired by the buddhas and bodhisattvas and the fortunate ones who desire the boundless state, liberation—that I will explain according to my ability.”

So, as Guru Tsongkhapa said in his precious teachings, the teaching *The Three Principal Aspects of the Path*, what is the essential meaning of all the Buddhadharma, the path that is admired by all the buddhas and bodhisattvas, and the door for all the fortunate ones who want to receive the boundless state, nirvana? To enter the door, I am going to try to explain, the three principal paths, the renouncing mind of the lower rebirth, the lower suffering rebirth. Renunciation is explained in the subject of the gradual path of the lower beings and the subject of the gradual path of the middle beings. And bodhicitta, the door of the fortunate ones who desire nirvana. Also the right view, the middle way view that is devoid of the two extremes. In order to receive enlightenment, without depending on the gradual path, there is no way.

So therefore, it is necessary to actualize these three principal paths within our mind. Actualizing these three principal paths depends on how to follow such teachings explaining the gradual path to enlightenment, the lam-rim. So before listening to these teachings, it is necessary to cultivate the pure motivation. Even during the motivation time, if you can remember this great bodhisattva, Atisha, it's very helpful. The great bodhisattva Atisha's disciple, called Dromtönpa, asked his guru Atisha, “What, are the results of the action done with ignorance, anger, attachment? And what is the result of the action that is not possessed by these three delusions?” So, Atisha answered that question: “The actions done possessed of these three, one of these three, cause suffering, lower rebirth. Actions done not possessed of these three delusions cause rebirth in the upper realms.” However, even if one can remember the teachings, it only persuades our mind to perform right motivation, in order that the action does not become the cause of samsara, only becoming the cause of nirvana.

So therefore think, “Only releasing myself from the samsaric suffering is not sufficient, there are numberless other mother sentient beings who are extremely kind all the time. They are continuously suffering without having Dharma wisdom and method, so it is my responsibility to make all the sentient beings be released from suffering, and lead them to the most sublime happiness, enlightenment. To be able to do that, first I should achieve enlightenment, that should be obtained, that should be obtained with this life. As I have received the perfect human rebirth from my side and have met the teachings, and the leader leading in the path to enlightenment, while I have this chance I must obtain this object. In order to obtain the highest aim, I am going to listen to the profound teachings on the graduated path to enlightenment.” Then, when listening to the teachings, think “These are the Mahayana teachings that lead the fortunate one to enlightenment, well expounded by the great philosopher Nagarjuna and Asanga. They are the profound teachings, the essence of the great pandit Atisha and the Dharma king of the three worlds, great Lama Tsongkhapa's infinite knowledge extracted. They include all the essential points of the 84,000 teachings shown by Guru Shakyamuni Buddha, and all these teachings are set up for the for the

gradual practice of one person achieving enlightenment. By this gradual path all past, present, and future buddhas received enlightenment.”

The Greatness of the Author

Atisha Travels to Guru Serlingpa

Now, this commentary on the gradual path has four outlines as a beginning. The first one is the qualification of the author Atisha, which includes the stories of his perfect caste, how he found knowledge, and after he found realization how he benefited the teachings in India and in Tibet. As he was wondering, “What’s the quickest way to receive enlightenment?” and going around the holy stupa in Bodhgaya, the various transformations were telling him advice as he was going around. In one of the holy places on one side of the Bodhgaya Stupa, there is one stone house, one holy place inside, and there is one Guru Shakyamuni Buddha statue made of ivory. That statue was talking to Atisha, saying, “If you want to receive enlightenment quickly, you must train your mind in bodhicitta.” So Atisha thought, “Who has the complete teachings on bodhicitta?”

So, during that time, as he was searching around, he heard about Guru Serlingpa, Lama Serlingpa, whose name was far famed, and was the holder of the teachings on the bodhicitta. So he decided to go to Serling in order to receive the complete teachings on bodhicitta, in the presence of that Guru. He made the trip to the country called Serling, and it took him thirteen months. On the way, the mara, the evil being called Garab Wangchug who had mischievous thoughts, who wanted to destroy the teachings, who doesn’t want to spread the teachings to the world, he thinks, “If Atisha goes there, receiving teachings, then he will spread so much teachings in the world.” So he wanted to interfere. Then he sent a very violent, very wrathful air to sink the boat, to sink it in the ocean, or to take it in the wrong direction, to push the boat and take in the wrong way, and sea lions to be obstacles, and thunderbolts from space. One pandit Sanyingpo, the “Essence of the Earth,” prayed very hard to persuade Atisha’s holy mind. Then Atisha went in concentration, very wrathful looking into concentration on this deity, on this protector, in female aspect and male aspect, wrathful looking, different protectors, and they appeared in different manifestations to protect him from sinking. This was not like black magic, but with much compassion. He controlled all the maras, the evil-doers who try to disturb him, and they couldn’t really disturb Atisha.

After thirteen months then he reached a place called Serling. He didn’t go straight to see Guru Serlingpa but stopped to rest where Serlingpa’s followers were making retreat. He was checking with the followers of Serlingpa, whether he has achievement of bodhicitta, how much he is rich in the realization, in the oral teachings, in the logic, in the experience of philosophical teachings, his principal practice. There are many, many ways of checking.

Oh, I see ... pipi time. (*Short break. Discussion during break below.*)

...So however, as I was talking about Guru Serlingpa, this is useful. Actually I am talking about the autobiography of Atisha. How he tried to control his mind, how he searched for his guru, how he saw life, you know, how he saw the essence. Personally when you read these things it is the same as instruction on how to practice Dharma, how to search for a guru. It looks like an autobiography, but it’s an instruction, telling us how to do it. When you read an autobiography of, for instance Milarepa, you know, it is like that. So anyway, what I am saying is, my point is, one reason to describe this is,

like this, by understanding autobiography we understand how to search for a guru. We understand, you know, how to practice Dharma. Also we understand why his autobiography says that bodhicitta is the quickest way to receive enlightenment. This is teaching us, you know. It is telling us that bodhicitta is the quickest path to enlightenment. So everything is for us, for our life. So actually it is instruction, Dharma instruction, you know, it has to do with this life. So, very useful, you know. The person who has more disciples, the person who has thousands, millions of disciples, then just because of the reputation of that person, how many disciples he has, you just follow without checking his knowledge. Many people are like this—just follow after other people because of the reputation and many people following...

We have dogs, like this, you know. In the monasteries, you know, suddenly there are many dogs, many dogs, you know. So one dog thought, "Something has happened there," so he ran, you know, he ran. So other dogs thought, "Oh he ran, so there must be something," and then the rest of the dogs ran together even though there was nothing happening.

In one of the forests, there's a bunch of monkeys, and one monkey was nearby the water, and maybe he was drinking water, I'm not sure, I can't remember. So the branch of tree dropped on water. "CHAR!" like this, on the water. So this monkey, you know, this monkey that was nearby the water completely got scared, you know. There's no time to look, there's no time to watch what happened there. "CHAR!" he heard, you know. All of a sudden, "CHAR!" So all of a sudden his manner was completely scared and no time to look at, check up. He just ran away. He thought, "There is animal called CHAR," you know, "a very big, huge animal," and told all the monkeys, "There's a big, there's a very fearful animal called CHAR!" So then all the monkeys got scared. They went to the water, they all went to the water. . . Then I don't know what happened. If I can remember afterwards, then I will tell you.

However this means that you should not believe whatever other people say. You should not believe right away. You should check up whether it's real, whether it's correct or not, you know. You should check up. If you believe, then there's danger that you get cheated, that you get disappointed when nothing happens, you know. So this is not only in the Dharma, also in the world, in life. Like this.

It is also normal people, ordinary people, you know, who are not checking the person, not checking his life, his practice, his understanding, whether the path can lead to the goal where you want to reach. Just because he can speak beautifully or he's wise in poetry, they follow.

...So talking about Atisha's autobiography, it teaches us.

Then the disciples of Serlingpa explained to Guru Serlingpa, "There's such a great, wise, incomparable man called Dipamakara Srijuana, Atisha, who has 125 disciples, who came across the ocean and they went through much difficulties through these thirteen months. They came to receive the Mahayana Thought Training teachings." Then the Guru Serlingpa, he also told the disciples, "Such a wise, such a learned person coming in our country is extremely good. We must make procession to him." I think I will leave it there.

Then the meditation. First you make the breathing meditation. Then after that the Guru Shakyamuni Yoga Purification, spending more time purifying yourself. Maybe recite the mantras for some time. Then afterwards, you just relax, you remain quiet, but you concentrate on the stream of light, the white light and the yellow light coming, purifying all the negativities, all the sickness, all the wrong

conceptions, delusions, and all the negative karmas. Even without reciting mantra also you can concentrate like this, feeling quiet, silent, oh like this.

Atisha's Guru, Serlingpa, told the disciples, "We should make a procession for his coming." Then Atisha and his followers, as they were coming closer to the palace, Guru Serlingpa himself and 535 followers carried offerings.

This was just like the time when Guru Shakyamuni Buddha was leaving India. When Guru Shakyamuni Buddha went to another place, he was always surrounded by many arhats. The way they walked automatically led people to have a kind of respect, or devotion. So it was with Atisha. All of them were very happy to receive him.

Then, along with Atisha himself, and the other pandit, Sanyingpo, there were many other pandits who were learned in all the five great knowledges. And also with Atisha there were other monks who were very learned in the Tripitaka teachings, the three basic teachings. And they all had put on the robes according to the Vinaya teachings with the equipments they hold, and also the pandit hat. They also held an animal tail, white, that you carry in the hand. Also those surrounding pandits were not close to Atisha, having space between. Like this, they went to the palace of Serlingpa.

Everything became so perfect. A black protector is one who disturbs the Dharma practitioner, who disturbs the meditation. The white protector helps the teachings for the practitioner. So even those white protectors in the countries were very happy, and they made flower rains.

Then Atisha, as he met Serlingpa, filled up a jeweled pot with various jewels—gold, silver, pearl, and lapis—then he offered it to the hand of Lama Serlingpa in order to hear the teachings bodhicitta, the Mahayana Thought Training.

Serlingpa's house is called "White Palace Having the Silver Umbrella." So, Atisha went there and Guru Serlingpa gave the teachings, the beginning of the *Abhisamayalamkara*. For about twelve years Atisha and Guru Serlingpa were very happy, became very close, and Atisha received the technique of the special teachings, and completed the understanding of the teachings and completed the meditation practice during those twelve years.

Then, in the presence of Lama Serlingpa, Atisha received incredible bodhicitta through exchanging oneself and others. So Guru Serlingpa inaugurated Atisha to be the holder of the teachings, and he told Atisha, "You don't stay here, you don't live here. You must go to the northern country, the Snowland. Go to Tibet and guide the followers in the path to enlightenment." Atisha was living in the 253 precepts purely. Also he was observing also the bodhicitta precepts. There are eighteen root vows and forty-six branch vows. He was observing all purely and also the bodhisattva precepts. And not only that, the Vajrayana precepts, the root vows, the fourteen root vows. Atisha never had the experience of sleeping one night with the negativities of breaking precepts. That's how he purely observed the precepts. He never broke even a small Vinaya rule. The Vajrayana precepts are much more strict than the bodhisattva's. There are various branches, like rain falling so easy to break, you know, sort of like rain falling.

How he takes care of his precepts is just like this. In Tibet we have the animal, yak, you know, the big animal. This animal has so much attachment to their tails. In the forest if their tail got stuck in

the bushes, even if there's a danger of life, he dare not run away by cutting the hairs on the bushes, you know. He doesn't want to lose the hair there.

Also he had *shamatha* realization and penetrative insight. On the basis of *shamatha* realization, he had the realization of the wisdom realizing *shunyata*. Besides that, he also had tantric realization, very firm concentration. There are the gradual path of becoming and the path of fulfillment.

Atisha benefited so much for the teachings, there and in Tibet. In India there was much danger of degeneration of the teachings, and there was a big debate. He defeated all of wrong followers three times. As they were defeated they all entered the teachings of the Buddhadharm.

Lha Lama Yeshe Ö requests Atisha

Even now in India there are various sects and groups. Atisha understood all of them. He had no partisanship. He became the owner of all the teachings, sutra and tantra. During those times, as there was much degeneration, he came and gradually the teachings started to spread into Tibet. But there was no teaching of lam-rim, teaching that explains the gradual path, so people found many contradictions. Those practicing sutra criticized tantra, and those practicing tantra criticized sutra. So they became like hot and cold. Where there is hot there cannot be cold, where there is cold there cannot be hot. Peoples' minds became confused like this.

During that time it was very difficult to spread the pure Buddhadharm, and the kind Lha Lama Yeshe Ö was not happy that this was happening in Tibet. So in order to spread pure Dharma he sent twenty-one very intelligent students to India to invite pandits to Tibet. So, many of them died of fever and heat. The two that were left could not invite Atisha, so they went back and explained to the king that there's no contradiction between sutra and tantra, according to how the pandits of India practice. They said there was one pandit in a place called Vikramashila who could benefit them. This was Atisha. As the king heard this all his doubt went away. Just by hearing the name of Atisha incredible devotion arose in his mind.

He sent another translator, pandits, and eight other people with gifts of gold to invite Atisha from India. Again they couldn't invite him. So the Dharma king wanted to invite Atisha himself, and he set off. One of the irreligious kings knew he was going to walk to the teachings and caught him, and said, "If you don't give up Dharma, I can't release your life." The irreligious king put the king of Tibet in prison. One of the king's nephews came to rescue him but he was told that in order to do so he would have to bring gold the size of the king's body. He went to find it and came back with 100 golden coins. But still the other king told him to bring gold that equals his body. Again the nephew went out and came back with more gold. But the other king said he was missing gold the size of the head.

The nephew went to the prison and called the king, and the nephew said it is better to pass away in a country where there is Dharma than live under such a sinful king. He explained about the gold and told the king to continue to pray to the three jewels while he continued to search for the gold, and to have strong will. The king told his nephew, "Even if I die, continue the work I started." And he told him he didn't feel it was worthwhile to continue to live. He said, "From beginningless previous lifetimes I have never died for the Dharma. This time, even if I die, it is very good. Don't give even

a handful of gold to the irreligious king. Take the gold and go to India and bring Pandit Atisha.” The nephew had a very hard time leaving the king, suffering like that. But thinking of sentient beings in Tibet and the teachings, and Atisha, strong will arise and he left for India.

The meditation this time is similar. Spend more time on the last part visualizing the mantra, seed-syllable at the heart, and then purifying other sentient beings. Spend more time first in purifying yourself, and secondly purifying other sentient beings. Those are the two points. When you visualize the seed-syllable mantra, that is MUM, your mind is oneness with Guru Shakyamuni Buddha’s holy mind in the manifestation of the seed-syllable MUM. You visualize the mantras, the oneness with Guru Shakyamuni Buddha’s holy mind in the manifestation of the letters. Actually this mantra, the formation of the mantra is like this. When you read the mantra, you are like the MUM, the seed syllable of Guru Shakyamuni Buddha’s holy mind, sending beams to all beings purifying, like this. To all beings who have obscurations. You can visualize beings in the form of humans, infinite like the earth, even animals.

Lecture 7a: 1975 November 13 – Discussion During Pipi Break

Understanding Negative Feelings Experienced while on the Dharma Path

During a pipi break, Lama Zopa was asked by the students about negative feelings they were experiencing. To explain this phenomenon, Lama Zopa made the following comments:

Sometimes a person might seem quite happy without having the slightest interest in spiritual things, in Dharma. Perhaps he's building a house or fixing his car. Anyway, he's doing something that makes him too busy to think of anything else. Because of that, he's not aware that there is something wrong within himself and doesn't feel that this is so. But should he realize his mind and check it with different methods, being more concerned with the internal environment rather than the outer. He'll find many things wrong and many uncomfortable feelings. As he tries to feel, he becomes more aware, within all these will appear to be much stronger. As he concentrates his mind like this, he'll find much that he was not aware of when he was so busy working.

This is a simple example of how we can see more and more clearly, how negative our mind can be. As we discover more and more attachment, ignorance, pride and so on, we see ourselves as increasingly negative. One thing about the Dharma in general, and the teachings on the graduated path to enlightenment in particular, is that, as we practice, make meditation on it. Our mind is made more aware: aware of our life, aware of our mind itself. These teachings can be likened to a mirror. A mirror shows us our body: what is wrong with it and what is right with it, which part is ugly and which is beautiful, where it is not clean and where it is. Similarly, the teachings, especially the lam-rim meditations, are the mirror of our mind. Usually we use a mirror to keep ourselves beautiful and clean. Like wise, we should use the teachings to perfect ourselves and purify our mind. The lam-rim mirror allows us to remove inner ugliness and beautify our mind, with realizations of Dharma knowledge.

Since we use the teachings as a mirror, it is natural that, as we practice, that is as we meditate on the teachings, we shall see ourselves—our mind and personality—more and more clearly. We shall recognize our good points and the proper actions that we do, and we shall recognize also our bad points and mistaken actions. This is how it works. In simple terms, it is analogous to when we wash dirty clothing. When we do so, the dirt is supposed to come out and we should see it coming out. It is definitely true, isn't it? To clean the clothes we have to remove the dirt. Perhaps before we start washing, we might not think that these clothes are particularly dirty. Even once we've commenced, we might still have the idea that, "There's not so much dirt here, these clothes are okay." But this is only because we don't see much dirt. However, when we scrub them well in hot water with good soap, so much dirt comes out. Enough to make us vomit! Had we seen all this dirt before, we wouldn't have worn these clothes! So much dirt the water is all black, the laundry bench is all black. Anyway, what happens naturally is that as we begin washing, the dirt comes to, begins to come out, and as we continue washing we see more of it.

We never check our mind because we lack Dharma wisdom. Consequently we are unaware of the condition of our mind and the nature of our behavior. Therefore, normally we live comfortably with our delusions of greed, ignorance and hatred. Moreover, despite overwhelming assumptions to the contrary, we constantly make mistakes, our minds contain virtually nothing positive. We are very

egocentric and possess extremely strong delusions. We always believe that we are good. Intuitively, each of us thinks, “I am so good. I am not negative. I am always good. I never make mistakes.” Whenever we think of ourselves, simultaneously we have the idea, “I am good, much better than others.” This is just like wearing very dirty clothes without realizing how dirty they are. When we practice meditation, especially lam-rim and specifically checking, analytical, meditation, we are washing our mind.

As we begin to wash our mind with the water of the lam-rim teachings, we grow increasingly aware of the nature of our mind, and see much more of what it contains. Hence, it is natural that we discover more and more how full of attachment and anger it is and feel, “Oh, my mind is so negative.” This, then, is exactly the same as the clothes washing analogy. The more we wash, the more dirt comes out—much more than we suspected was there. But many people don’t recognize that this is inevitable at the beginning of the practice and that is naturally how the mind starts to develop. They don’t understand that seeing much negativity is a beneficial effect, and in fact, evidence of how useful correct meditation can be. Furthermore, having meditated and discovered a growing number of delusions and their mind correspondingly more negative, they instead draw false conclusions. They believe that the teachings are the cause of suffering. “This teaching makes me more negative. Previously I was good, positive all the time. There was nothing wrong with me before. Now I’m completely black.” By interpreting the beneficial effects of the teaching as harmful, they blame it for their shortcomings. This way of thinking is exactly the same as that of a person who doesn’t know how to wash clothes. “Now I’m washing these clothes with hot soapy water, but there’s more dirt coming out. Perhaps I’m not cleaning them, maybe this doesn’t help. Maybe I shouldn’t use soap and water to wash these clothes.” Such conceptions are identical, there’s no difference what so ever.

When we meditate on voidness it is especially true, and only our feeling of self-existence grows stronger. The more we meditate on voidness and the more accurate our meditation becomes, the greater becomes our understanding of shunyata, the voidness of the nature of the object, and the closer our mind approaches to the realization of it. At the beginning of this process it is only natural that we see and feel our “I” and other objects as increasingly self-existent. However, this is only temporary. The name of the teaching, “The graduated path to enlightenment,” itself explains the method. The instructions on how to wash clothes say, “First the stains, and finally even the bad smells. Then the clothes are perfectly clean.” Just as this is a gradual method, so too is the meditation process.

How the “Graduated Path” Works

Also, there are hundreds of thousands of different meditations, but practicing meditation is not just picking up some soap and applying it without water to the clothes we wanted to clean. It would not be of benefit, and could even lead to greater problems. The same thing can happen if we do not understand and practice the fundamental aspects of the lam-rim teachings, the mind renouncing samsara, the enlightened attitude of bodhicitta and realization of shunyata. Then we are likely just to pick up something like “Kundalini Yoga” or “Raising the Kundalini” or “Chakra-Nadis” or some so-called “tantric” meditation, and try to practice it, which is like putting soap on the dirty clothes without water. In this way we can’t remove any dirt. Thus we can see why it is called “The graduated path to enlightenment” and how important it is to understand and practice a gradual method such as these teachings. The root text of all such teachings was composed by the great Indian pandit Atisha

in the eleventh century, after he came to Tibet. Why did he write something like this? Compare it to making a pizza. Somebody goes and buys all the ingredients, flour, cheese, mushrooms, tomatoes and so on. Someone else prepares and cooks the whole thing and puts it, steaming hot, in front of you. All you have to do is come to the table, sit on a chair and eat it. As far as you're concerned that's the only effort you have to put into it. Similarly, Atisha's teachings, Lama Tsongkhapa's commentary, and all the other lam-rim teachings and commentaries are ready to practice, just the ready-made, well-cooked pizza is waiting to be eaten.

Guru Shakyamuni Buddha showed 84,000 teachings to counteract the 84,000 delusions from which ignorant beings suffer. Within these teachings are many divisions and sub-divisions, but all have been arranged and simplified so any individual can practice gradually and progress steadily towards the achievement of enlightenment, the omniscient and infinitely compassionate mind. This lam-rim teaching explains exactly what to do in the practice. It shows you how to study and what meditation to do when you start. What to do in the middle, and so on, all the way up to enlightenment. From beginning to end, the whole path is clearly laid out. All you have to do is make the effort to practice. Just as you eat the ready-made food. So the adjective "graduated" is very significant. It is so very important not to get confused or hassled. I mean, if everything you need to make a pizza is there in the kitchen, flour for the base, mushrooms, and all the other bits and pieces, but you don't know how to put it together, you're in trouble. Although none of the necessities are missing, for you it's difficult to make because you don't know the graduated path of the pizza!

From the time that Atisha wrote this precious text, sincere aspirants have not found too complicated to follow the path to enlightenment. The person who studies, understands and practices these teachings knows the gradual process for controlling the mind and attaining permanent, sublime happiness.

Lecture 8: 1975 November 14 (morning)

A Perfect Human Rebirth

“The perfect human rebirth is extremely difficult to find. If there is no benefit created in order to receive rebirth, to obtain success for others, if there is no benefit created in this life, how can it be possible to reserve the perfect human rebirth human rebirth in the future life?”

Just this one stanza contains much details. It contains the common meaning and the meditations, however what the great pandit Shantideva is instructing, what he is saying, is that we received this perfect human rebirth, and being attached to gaining the happiness in this life and use the life only to control the enemy, we spend our lives wandering around. There is no difference between the life of the animal and us. We should create some benefit that helps in the future life. Those are the things that ordinary people do. So, what can benefit? We should create some benefit for the future life, but what can benefit the future life? That's only Dharma.

So, beyond this life it is extremely difficult to find again such a perfect precious human rebirth. Therefore, we have this one that we received and we have to be very careful with it. To create great benefits in this depends on practicing, following the gradual path to enlightenment. To follow this gradual path to enlightenment, before listening to this teaching, it is necessary to cultivate to pure motivation.

Oh yeah, then, briefly if one can think like this, it is very good: “Only releasing oneself from samsaric suffering is not sufficient. There are numberless sentient beings who are extremely kind to me all the time, and they are continuously suffering without having Dharma wisdom and method. It is my responsibility to make them released from all their suffering and lead them to the most sublime happiness, enlightenment. Therefore, I must receive enlightenment, therefore I am going to listen to the profound teachings of the gradual path to enlightenment, for the benefit of all the sentient beings.

That is the Mahayana teachings which leads the fortunate ones to enlightenment. It is well expounded by the carriers of the lineage, the great pandits Nagarjuna and Asanga. They are profound teachings, the essence of the great, unequaled pandit Atisha and the Dharma king of the three worlds, the great Lama Tsongkhapa's infinite knowledge. It includes all the important points of the 84,000 teachings shown by Guru Shakyamuni Buddha and all these teachings set up for the gradual practice of one person achieving enlightenment. This gradual path is the one path through which all past, present, future Buddhas have received enlightenment. The commentary on the graduated path to enlightenment is in four outlines. The first one is the qualification of the author, which means the great bodhisattva Atisha, and then the qualifications of the author in order to show the pure reference, in order to increase devotion. Then the qualification of the teachings, then how to explain and listen to the Dharma, and how to lead the actual disciple in the path to enlightenment. Like this there are four main outlines.

The Greatness of the Author

Nagtso Lotsawa travels to India to request Atisha

Then, the biography of Atisha. That was how the king of Tibet had suffered and his nephew was trying to invite Atisha in Tibet. Then Jangchub Yeshe Ö the nephew of the king of Tibet, because the king gave up his life, to fully establish Dharma in Tibet, and to invite Atisha for the happiness of the sentient beings in Tibet, Jangchub Yeshe Ö developed incredible will to complete the king's wishes. The king made observations about who was capable to invite Atisha from India, he prayed to the Triple Gem, and then he made observations. One translator, Nagtso Lotsawa, a Tibetan, always he came there in the observation. So, while he was in another place in Tibet, in one temple, his mind was relaxed, he was kind of relaxed and peaceful, and he was invited by the king to the upper place of Tibet, and Jangchub Ö thought he may not promise to go to India. So he made much offering to him, tried to please his mind, so that he would accept to go to India

He explained to the translator Nagtso Lotsawa how the Buddhadharma is degenerated and all the people with negative wrong conceptions have more power, and all the learned ones were passing away, and how difficult it had been to invite Atisha to Tibet. With such an unbearable feeling he gave 700 golden coins to Nagtso Lotsawa, to offer to Atisha with the message: if you don't come, Atisha, if you don't come to Tibet, your compassion is finished.

Saying this, the king was crying, and Nagtso Lotsawa couldn't reject him. So he accepted to go to India. Then he, with 700 golden coins, left to India, and the king went with Nagtso Lotsawa for several miles. He said, "You the Bhikshu, you the monk, please do my work, even this time if it is difficult. When you come back, for your kindness I will repay."

[Pipi time]

When making an actual vehicle, train, or airplane, as you learn to build them you can progress better and better and make the vehicle quicker and quicker. So, in Dharma practice, your mind control starts gradually. Without having the knowledge of making airplanes or vehicles, or the understanding of how they work, you cannot make them. Like that, the mind is the same. Practice and mindfulness are gradual. Even you don't, even if you don't feel oneness with the mother, there are so many pure ways to do this. Forget about feeling oneness with mother, as I said, forget about that. Even just to do things without attachment, that is very difficult. Just simple thing, to engage in action, of either speech or body or mind, without attachment, even that first step is very difficult. Without attachment, to do things, to act is very difficult. Then secondly, without self-cherishing thought, that is more difficult. So, before, before trying feel oneness with mother, before you reach that level, there are so many other things that we have to control.

Then, Nagtso Lotsawa arrived in Nepal. He met a man who advised Nagtso Lotsawa, "You look like you are going to such a far place, to obtain great wealth? If you say this, your great work can be obtained." He was taught to repeat while traveling, "*Kun.chog.sum la chag.tsal.lo,*" which means "Prostrating to the Three Jewels," and then there wouldn't be difficulties on the way to India. Nagtso Lotsawa asked the man who he was, and the man told him he would know gradually.

Atisha's closest heart disciple is called Dromtönpa, and he is the embodiment of the compassion buddha Avalokiteshvara. Dromtönpa manifested sometimes as a woman, sometimes as a man, sometimes as a child, in different forms, to help Nagtso Lotsawa get to India. He asked questions and gave advice, for the travelers to not have any dangers and to not incur any interference to reach India and to invite Atisha.

They went to India, they reached a place called Vikramashila, where Atisha was. Outside of the door they reached there was a pandit called Gyatsoen Senge, who asked Nagtso Lotsawa, "You the Tibetan people, where did you come from?" Then they answered that they came from the upper place in Tibet, called Ngari. The pandit who spoke Tibetan told Nagtso Lotsawa to leave his luggage and so on with a boy and sleep comfortably, and that at the second dawn-time, the doors will open. Nagtso Lotsawa gave gold to the small boy, who was the guard at the gate, and the boy said, "You can trust your best friend; sleep well." Nagtso Lotsawa was surprised, and thought the boy was not ordinary and trusted him. At dawn the door opened and two boys came out carrying food to eat. They spoke in Tibetan nomad language.

Nagtso Lotsawa explained where they were from and asked where the boys were going, and the boy said he was Tibetan and going to Tibet. He said, "We Tibetan people have such big mouths, and an attitude that is very relaxed. Tibetans can't hide the important talks, can't keep secret, which is a mistake. Things like this, they can't hide." He meant that Tibetans just talk to anyone they meet about their important plans, they can't hide anything. After some time the boys left. Then tomorrow, they met an old man carrying a stick, asking Nagtso Lotsawa where he came from and where he is going. So they explained, "I came to invite Atisha from the upper place in Tibet," and he asked, "Where is the pandit called Gyatsoen Senge? Where is his house?"

The old man, like the boy, again began to talk about how Tibetans talk too openly from their heart, and asked how can any important work be accomplished if they talk so freely. He said Tibetans don't have knots, like neck-knots keeping them quiet, and said, "It's okay that you explain this to me, but you should not explain to other people, except Atisha."

They followed the old man, and arrived at the house, and the old man and the boy from yesterday were the same, just different manifestations. They went into the house and met the pandit Gyatsoen Senge and made a gold offering. They explained the situation to him. He told them, "You appear to be my former disciple except I don't recognize you. You must not tell any other people that you are going to invite Atisha. You must tell other people that you came here to study." Then he mentioned an abbot called Ratna-agara [*Ratnakarashanti*], with much power, who was the master of Atisha and that it would be difficult to make him listen.

Then Nagtso Lotsawa requested from the abbot to study, and offered gold. They asked about Atisha, and the abbot said, "If we don't have Atisha here in India, where Buddhadharma came from, the fortune of the sentient beings will decrease." He explained this very sweetly. So, for a while they had much difficulties, not seeing Atisha. But the embodiment of Avalokiteshvara has arranged many auspicious conditions for Atisha to come to Tibet. It is very difficult for them to see Atisha, VERY difficult. But one day they made a gold mandala and offered it to Atisha.

Then Gyatsoen Senge explained how the king of Tibet is a bodhisattva, and how the Dharma was degenerating there as a result of the actions of the previous king, Young Ox, [*Langdharma*] who had

horns growing on his head. He explained their suffering and difficulties, and requested Atisha, “Please help with your compassion, please come to Tibet.”

Atisha said, “The king of Tibet is a real bodhisattva. Padmasambhava and the other two who brought Buddhadharmā to Tibet are all transformations of bodhisattvas. Lhalama was also a bodhisattva, so I can’t break the bodhisattva order. Also the Tibetan people have wasted so much possessions, how I pity you the Tibetan people. I am old, I now have become very old. Also, I have many keys,” because at this time, Atisha was taking care of the monastery, keeping all the keys. “I am not sure whether I can go to Tibet, but I can check. You keep the gold for a while.”

Then he checked up, would it be beneficial or not?

He made requests of Avalokiteshvara and the female aspect of Buddha, Tara. They told him, “If you go, it will be extremely beneficial for the teachings and the sentient beings in Tibet, especially through one disciple, an upasika, living in the five precepts, not a monk. Especially through a disciple like that, Dromtönpa, it will be very beneficial for teachings and sentient beings, but your life will be shortened. If you don’t go to Tibet, you can live until 92 years. If you go to Tibet, you will live only for 73 years, you can’t live longer than that.” So then, Atisha decided in his mind. “If I am beneficial for Tibet, it doesn’t matter, even if my life gets shortened, I don’t care for my life.”

So, such great compassion arose. All the people in India at that time all agreed that the teachings, the Buddhadharmā, in India, if Atisha goes to Tibet, will degenerate. So they were all trying, they were all insisting, trying to stop Atisha going to Tibet. Then, because all the people tried to stop him going to Tibet, he pretended that he is going to take pilgrimage. He requested the monastery in Nepal and also in Tibet. The Abbot, who was also happy, accepted, and gave him permission to go to Tibet for three years. He made Nagtso Lotsawa vow to bring Atisha back to India after three years. Then they went to Nepal. Then Nagtso Lotsawa made arrangements and when Atisha was coming on the way people had incredible devotion, all of a sudden, and their mind was subdued.

That is the end of Atisha’s biography, just brief biography. About when Atisha wrote the lam-rim teachings, when he wrote the *Lamp for the Path to Enlightenment*, only that small part that of the biography is left. In the afternoon, it is difficult to say if we will complete the whole lam-rim outline. To go through the details, the lam-rim outlines down to shunyata, there is not enough time and also very difficult. Especially since that is in English, like this. So like this, for many reasons, we will not complete all, however, the important parts, we will a little bit amplify and then make meditation practice.

So as you people came from various places, we heard the great bodhisattva Atisha’s story. This is a bodhisattvas’ practice. So I think in the afternoon until that finishes, I will go through that. It’s very, very helpful for the mind. It shows what to practice if a question comes in your mind, such as how to live alone, how to live when you are with a bunch of people and so on. So, I think, Atisha’s instructions, very good, I think, it is short, so, I go through this as I can, during the afternoon session again.

[*Ge wa di... Dedication Prayers*]

Lecture 9: 1975 November 14 (evening)

Commentary on Bodhisattva's Jeweled Rosary (through verse 5)

The great bodhisattva Atisha. The title of the teachings is *A Bodhisattva's Jewel Rosary*. Ordinary people are beautified by a jewel rosary on the body. But the bodhisattva, by having the achievement of bodhicitta, the bodhisattva text of thought training is like a jewel rosary, it beautifies the bodhisattvas.

Gyar gar kay la means *In the Indian Language*. In Sanskrit it is called: *Bodhisattva-manyavali*. *Bodhisattva* is as we say. *Mani* is jewel. *Avali* is, I think, rosary. In Tibetan language: *Jang chub sem pä öser treng wa*. The reason why many of the Tibetan texts begin like this, with a Sanskrit title, is because many of the teachings came from India, translated from Sanskrit. And another reason is that Sanskrit is a holy language. During the Buddha's time the teachings were explained in Sanskrit language. It is recognized as a holy language, hearing Sanskrit terms and mantras blesses the mind. So there are various reasons. Also, to show the pure reference of the Tibetan teachings. Not just created by Tibetans, it shows the lineage of the teachings. It came from India, from those highly realized pandits.

Prostrations to the compassionate ones.

Prostrations to the gurus

Prostrations to the devotional buddhas.

First one means prostrations to Avalokiteshvara. Secondly prostrations to the gurus. Thirdly prostrations to the buddha who is object of the devotions. *Lha la chag tsal lo*.

Then comes the subject. Usually in the text, after that comes prostrating to certain holy objects. Why it comes, before the main subject, generally prostrating to the holy objects before explaining the main subject, is generally to create merit and specifically to be able to complete the main subject and not have interference.

To avoid all the doubts, one should certainly take care of the practice.

These are the main words. What he is saying is try to avoid all the doubts, try to have perfect understanding of the teachings. Just intellectual understanding is not sufficient—the practice, attainment, one must have that. The attainment, the practice, if one doesn't take care of that then in that way it doesn't matter how much intellectual understanding the person has of the teachings, it is difficult to benefit with that. It is extremely difficult, without practicing, there is no way to subdue the mind, the unsubdued, cruel mind. Then the following subject comes.

Avoid even sleep, drowsiness and laziness. Always put effort.

What he is saying is, it does not mean we should never sleep. What it means is we should take rest at appropriate times, but not in other times. The night time, certain hours that are not for meditating, this is not saying not to sleep at those times, like that. Generally, this subject includes avoiding nonvirtuous sleep, sleep which is not virtuous. Here what it means is straight sleeping. Usually the

advanced meditators sleep only certain hours. It depends on the meditators' practices and wishes, whether they sleep or not, maybe two or three hours at night-time, which is necessary for health in order to practice Dharma, to protect the mind. Also, when they go to bed they make the action of sleeping virtuous. If the person sleeps too much it becomes generally not so healthy. Sleeping so much, at wrong times, it causes one to be unhealthy, to develop ignorance, things like this. Then drowsiness, not having clear mind, fogginess. Kind of like a very drowsy mind, very foggy mind. Nothing clear in the mind, kind of something pressing down. Then laziness. These things, sleeping, drowsiness and laziness, are the main, the one base which disturbs to develop the realizations, the Dharma practice.

Then, the opposite: avoid the sleep and drowsiness and laziness, and always put effort. Always put effort. Where? In the practice of Dharma. Then:

With remembrance, consciousness and awareness... The other thing, not awareness, cautionary, cautious. Is there such a word, "cautiousness?" Cautiousness, cautiousness.

With remembrance and consciousness and cautiousness, protect, always protect, the doors of the senses.

Like this. To receive the perfect peace, depends on observing karma, observing karma, observing karma. However, it also depends on protecting the doors of the senses. So what, I think what it means is that, I think what it means is always put the—before, it said, always put effort. How to do, how to put effort? Then, I think it means, the answer to that is, I think, the following verses. *With the consciousness and with remembrance, consciousness and cautiousness, protect, always protect the doors of the senses.*

Only having, only having the remembrance is not enough. There should be consciousness, consciousness. Consciousness that is recognizing what the senses, the doors of the senses, what actions they're doing. The recognition of actions. What is positive or negative, and how it is done. And "cautiousness," in Tibetan, *tem pak pal yu*. However, just, just having, just thinking, just thinking about what the sense doors are doing isn't enough, if it is negative action. Even though you know that it is a negative action, that you're doing a negative action, but, but you're not abstaining. You are thinking it's a negative action, but you don't protect. You don't protect the doors of the senses. You don't protect the doors of the senses away from that negative action.

For instance, with eyes, if you are looking at the object of, at the anger or attachment, something like this. Then, even though the person knows that is negative action, with attachment, still looking at it. A person thinks it is a negative action, but is not being careful and not being cautious, not having *pal-yu*, not having the carefulness. So the person keeps on doing that, even though he thinks its negative, but he keep on doing that. Cautiousness or carefulness?

Student: Caution.

Rinpoche: Huh?

Student: Caution.

Rinpoche: Caution. I see. He has caution.

However, probably is more carefulness, carefulness. The person who is *pal-yu*, he decides, remembering. Besides remembering, he's doing something, he's remembering the positive action and recognizing the negative action, what is going on right now, and because of that carefulness, all

of a sudden he protects his speech, body, and mind, away from the vices. So I think it means like that, then following the remembering and recognizing.

Then how to do that? How to do that with the remembrance and the consciousness and the carefulness? Always protect the doors of the senses. How to do that, how to do that? Then like three times, again and again, check up the mind. Day and night, three times, again and again, check up the mind. Not check up other people's minds. Check up one's own mind! It doesn't say it here, but I think it means that. So that's the main thing.

Every day it's said three times, but, however, it doesn't mean you should not check up more than three times. I think it says frequently. *Yang dang yang*, "again and again." So, anyway, even in the course of the day, even at night time, three times you can do it, I think like this. For instance, beginning of night and middle of night and in the dawn time when you get up, when you come out of sleep. Think like this. If you want to, think about it out three times a night, and then check up the mind. So how to protect senses, how to protect the doors of the senses? With remembering, consciousness and carefulness. That is the way to do it.

Checking Up on the Mind

The main technique is to check up the mind. Because, you see, without checking the mind you can't, without knowing, without recognizing, without knowing your mind, you can't check up, you can't discriminate, you can't check up what are your actions. Like the speech, body and mind. What is negative or positive, you can't discriminate. There's no way to discriminate without knowing your motivation or without knowing your mind, without checking your mind. So what is positive and negative? First you have to check up your mind. What action you are doing, how to recognize it, how to know about it, whether you are observing karma or not. First you check up the mind. And then from there as you recognize your mind, the creator, then you can discriminate. Because, generally, creating negative karma and also not creating negative karma, does not depend on how the action looks but on determination. It mainly depends on the motivation, the creator, the mind. So that's the whole thing. Anyway, in the following meditations you, you will have the idea about those fundamental things in the lam-rim teaching.

Then following subject comes:

One's own vices should be renounced. Don't seek others' mistakes.

You see that usually it's like this. We ordinary people, we try to hide as much as possible one's own vices, and try to announce as much as possible other people's mistakes. That kind of mind is also involved in self-cherishing thought, involved in attachment. Indirectly you want to prove that "I am good," by telling others' mistakes. However, it depends on how you talk. Then we create negative karma.

So however, the main fault was not checking the mind. Why these things happen, why we are doing these things is mainly because we are not checking the mind. Atisha is saying like this. So here:

One's own knowledge should be hidden and one should announce others' knowledge.

So what Atisha is saying is that instead of hiding, instead of hiding one's own vices, one should hide one's own knowledge. And instead of announcing others' mistakes, one should announce others' knowledge. Announcing one's own mistakes doesn't cause problems for oneself and others. Also hiding one's own knowledge and announcing other people's knowledge, does not cause problems, it only brings peace in one's own mind and in the minds of others. So this is what I think what Atisha explained.

Avoid material receiving and respect. And always avoid fame or reputation.

Actually it means the object of the senses, material possessions, happiness that we experience. Actually, the problem is not that, but the main, the biggest problem is the mind, the delusions. Here it means avoid material receiving and respect offering, and always renounce fame. Which means reputation, always renounce the reputation. The person who doesn't have these things is renounced. The problem is the mind. That itself is where the suffering comes. Since the person doesn't have attachment, since the person has renounced attachment to these things, his mind is not clinging anymore, not attached.

So we cannot say a person who has everything, we can't judge from our side that he's not renounced. We can't judge that he has attachment or has clinging. There's a relationship between this subject and the other subject. As I said before, the reason we announce as much as possible our own knowledge and hide our own mistakes, and try to announce as much as possible others' mistakes and hide as much as possible others' knowledge, that is because of the attachment. If you opened the door of the mind and went inside and searched way down there, sitting there is the attachment expecting, "I will receive reputation, I will receive material offering, I will receive respect from other people." The whole thing is caused by attachment.

What makes you to do like this? To create negative karma in various way like this? What Atisha is instructing here, revealing one's own mistakes, hiding one's own knowledge, all these things are completely opposite to the attachment. They are like weapons to destroy the attachment.

One should have small desire and be well content. And one should repay the kindness.

That means one should have small desire and satisfaction. Whatever quantity of material, one should be satisfied with that, and not expect more. Then repay the kindness done by others. This is not the same as usual ordinary people think. With ordinary people there is this partisanship, discrimination. When they repay, they repay with attachment. They repay with attachment. Something like, "If I help like this, I will receive help sometime." Or they are helping one person, but at the same time harming another person. That kind of thing. This doesn't mean repaid kindness done by others, Atisha does not mean like that. It doesn't mean that one should ignore others, it also doesn't mean this. However, there's not one sentient being who has not been kind to us. So here it is saying to repay the kindness. That means, we should repay the kindness of ALL the sentient beings. Then here it says:

Meditate on love and compassion and keep firmly the bodhicitta.

Keep firmly the bodhicitta. So that's relationship. Sometimes it sounds funny when I hear my own language. There's a connection: to be able to repay the kindness of all the sentient beings equally,

without achieving bodhicitta, one cannot repay other sentient beings. So to be able to repay like this, one must receive bodhicitta, one must not lose it. One should keep it firmly. Receiving bodhicitta, or staying firmly, depends on the continual existence of the love and the compassion. To receive the bodhicitta depends on meditating on love and compassion. There are different, lesser vehicle paths of love and compassion, but that can be purified afterwards in the path of the Mahayana meditation.

Avoid the ten immoralities and always keep firmly the devotion.

The English doesn't seem that perfect, but "always keep firm devotion" means, maybe one day you have devotion, like a cloud in space, then it is gradually changing. After a few minutes, it fades. Not like this. The devotion should be developed stronger, stronger and it should be kept always same. Then before that is "renouncing the ten immoralities." That's also a connection: in order to receive bodhicitta, through meditation on the love and compassion, it's not easy. It's not easy, without enough observing karma. You need the discipline. Why is there need of discipline? Because, without discipline there's so much distraction. Like mainly the delusions. If one observes the karma, those distractions get stopped by observing karma. "Avoid the ten immoralities and always keep the devotion firmly." So it's very clear. Receiving this realization depends on observing karma, such as the ten immoralities, and always having devotion to Buddha, Dharma, and Sangha. It's basically talking like this. Without devotion, there's no way to receive bodhicitta. No way to receive compassion, the realization of compassion and love, no way. No way to develop this.

Anyway, the time has also left.

[Ge wa di... Dedication Prayers]

Lecture 10: 1975 November 15 (morning)

The Greatness of the Author

How Atisha's Teachings Benefit in Tibet and India

Before listening to the Dharma, it is necessary to cultivate the pure motivation. How to cultivate the pure motivation? We need to be as the great pandit called Chandrakirti.

Chandrakirti was a great holy being, and when he was in Nalanda, when there were many thousands of pandits, it became his turn to be manager of the monastery, to look after the cows. Normally the other managers keep the cows in the monastery and milk them, but when it comes to his turn he sent all the cows in the mountains. The other people were complaining, "How can he make offerings of milk to the monks? He sent all cows to the mountains." But Chandrakirti drew a picture of a cow on the wall and he milked the drawing, and made offerings to the monks. He was a great holy being who had perfect, infallible realization of shunyata, he have our mind in control.

As he said in his holy teachings, the Madhyamaka teachings, *Following the Middle Way*, "While one has the freedom, if one does not hold it and falls in the precipices, becomes under the control of others, after that, who will help one get out?" The meaning of these teachings is, while we have freedom or chance, whatever that means, we are released from the unfree states, where there is no chance to practice Dharma, and have the freedom to practice Dharma.

So, while we have this freedom, the second meaning of the second verse, if it's not held, not taken care of, it is a waste. We must not waste this freedom. We must obtain the ultimate happiness, the happiness in the future lives, and not fall down in the precipices of the lower realms. Since we fall down in the precipices of the lower realms, then we don't have control anymore, we don't have freedom anymore. Becoming under the control of others, if you fall down in the precipices of the suffering lower realms, you become under the control of the sufferings. Completely, we are completely controlled by the sufferings, no freedom, no freedom to practice Dharma.

There is no chance to even hear the sound of Dharma. Who can guide me from that suffering? While we have freedom this time, we must work to benefit future lives. The best work is trying to achieve enlightenment for the benefit of other sentient beings. That depends on practicing Dharma. The best way to practice Dharma, the quickest way, is to follow such this gradual path to enlightenment. Therefore think: "Releasing only myself from the three samsaric sufferings is not sufficient, there are numberless sentient beings who are extremely kind to me and continuously suffering without having Dharma wisdom and method. It is my responsibility, alone, to release them from suffering and to lead them in the most sublime happiness, enlightenment. To do this, first I must achieve enlightenment. To do that, I must completely realize the graduated path to enlightenment. To do that, I am going to listen to the profound teachings on the gradual path to enlightenment."

The subject for listening is the Mahayana teaching that leads the fortunate ones to enlightenment. It is well expounded by the great philosophers Nagarjuna and Asanga. It is a profound teaching, as it is the essence of the great bodhisattva Atisha and the Dharma King of the Three Worlds, the great

Lama Tsongkhapa's infinite knowledge extracted. It includes the 84,000 teachings shown by Guru Shakyamuni Buddha. All of these teachings are set up for the gradual practice of one person's achieving enlightenment. By this gradual path, all past, present, and future Buddhas have received enlightenment.

This commentary on the gradual path to enlightenment has four outlines, the author, the qualification of the teachings to increase devotion in the teachings, how to listen and experience the teachings, and how to lead the actual disciple in the path to enlightenment.

Part of the subject is the qualification of the great bodhisattva Atisha. How he took the perfect caste, and how he found the general knowledge and realization of the path, and then, how he benefited the teachings. So, the last one, how he benefited the teachings and the sentient beings, who are in India and in Tibet. How Buddhism was established in Tibet by the first king, about Lha Lama Yeshe Ö, and how the people in Tibet have wrong conceptions, and the Indian pandits who came and spread wrong conduct and wrong conceptions. They explained this to Atisha, crying, "Atisha, you the compassionate one, the followers of Tibet who are very poor, please, please give profound teachings and ..."

You know, when Western readers read Lobsang Rampa's books, the feeling what they get, when they read about the *kundalini* thing, tantra and those things, I can't put exact English word, but the feeling is like that. Reading that they get interested, but really, can't really use it to control the mind right away. They think it's wonderful, remarkable, but can't use right away.

What he is saying is like this. He requested Atisha, "Please guide the Tibetans by explaining refuge and karma, a practice that contains the whole body of the Buddhadharma." Nothing is missing, very easy to practice, which can benefit all the general Tibetan people. He asked questions about how to follow the bodhisattva vow, in order to do that whether this depends on the pratimoksha ordination. And also he asked, "The person who has not received initiation, can he be explained tantra teachings?" And he asked if a person who is celibate, living in ordination can receive the transcendental wisdom ordination? And without the vajra guru initiation, can one do the Vajrayana practices. And without living in the Vajrayana precepts, can one give initiation. Also about the tantric pujas.

As Atisha, as Atisha received these questions, he was EXTREMELY happy. Atisha was extremely happy. Then he said, then all of a sudden said, "By prostrating to all the three time buddhas and the dharma and the sangha, the followers with devotion, as I am persuaded by the noble follower Jangchub-wa, I am going to clarify the lamp of the path to enlightenment."

Pipi time. Thank you.

Student asks question ...

Rinpoche: How you see right now your own "I," how do you see? how do you see?

Student: responds...

Rinpoche: Separate from that pillar, that post, then, what else? Separate, then what else? Cannot be only that, cannot be only that.

Student: Who created the post?

Rinpoche: I see. We are not talking about, now, whether the post is created. Now we are talking about just the conception of yourself, conception of the self, we are checking. So, anyway, do you feel, the

way how you see yourself, do you feel kind of obscured, do you feel your “I,” do you feel your self obscured, or not like that? How do you feel, that what you are feeling now, that gives the answer. That gives the answer to your question, so, that’s why I am asking. You didn’t find yet?

Maybe you think tonight, tonight okay? Tonight, you are no lights out, instead thinking!

Atisha wrote the precious text called *Lamp for the Path to Enlightenment*, in three pages, which contains the pure view of sutra and tantra and commentaries.

So, with the question and answers, with the question and answers Atisha wrote this *Lamp for the Path to Enlightenment*, these teachings. Then, as he has written this teaching, then all of a sudden all the wrong dharmas disappeared. He did great work for the teachings, in an upper place in Tibet called Ngari for three years. When that three years was almost finished, Nagtso Lotsawa had promised in the presence of the abbot to bring Atisha back. So he worried. Atisha kept saying, “Soon there will be one upasika.” Atisha was invited by one benefactor, and while Atisha was away from the place, Drom Rinpoche, the upasika, came.

Drom Rinpoche couldn’t wait in Atisha’s room. “To meet my Mahayana guru I would rather prefer to see him in the first second, in the earlier second, not in the later second, so I couldn’t wait.” So he left Atisha’s room. Wherever Atisha, is Dromtönpa followed after, saying “Wherever he is, I am going.”

As he was looking for Atisha, they met in the path, and he made long prostrations. As soon as Dromtönpa went in the presence of Atisha, then Atisha he put his hand on the head of Dromtönpa and in Sanskrit language he blessed him so much, he said so many auspicious prayers. At the benefactor’s house he said, “I need food to share for my upasika.” He gave that to Dromtönpa. Atisha never ate meat, so therefore during that day the food was tsampa and butter together. Dromtönpa received the tsampa and the butter, he ate the tsampa, but did not eat the butter. The butter he kept, and at night time, he made a butter lamp offering to Atisha that lasts a whole night, and all the time Atisha was in Tibet, every night he made a butter lamp offering which lasted all night.

Atisha gave initiations, the lineage, to Dromtönpa. Dromtönpa became the first disciple of Atisha, and then as they were coming to India through Nepal, there was a war. In the road, as they planned to come to Nepal, there was a big war. The road was blocked and they couldn’t go. During that time, Dromtönpa tried to invite Atisha to another part of Tibet, but Nagtso Lotsawa, the other pandit, tried to take Atisha back to India. Because there was a war they couldn’t go, and Nagtso Lotsawa worried because he had promised the abbot. But Atisha said, “Don’t worry, you tried from your side, there is no vice because of the war.” Then Nagtso Lotsawa was EXTREMELY happy.

Then they all decided to go to other places in Tibet. So, actually, there was kind of a fortune, just like Tibet was over taken by Chinese and the Tibetan lamas had the chance to spread Dharma in the West. They sent messengers to India why Atisha couldn’t come, and how Atisha has made great benefit for the teachings and the people in Tibet. They made another request to the abbot, and also gold, and the abbot said since Atisha has been that much beneficial, maybe perhaps Atisha can be longer in Tibet.

In those times in India many new books came out in one year. The pandits checked them all in an assembly. They sat in a line and passed them from one to one, checking up. So with Atisha's teachings it was the same, and they all discovered it doesn't have any mistakes, that it was faultless teachings. The king also gave gifts to Atisha for writing this teaching. The king also announced that this teachings can spread. If there are mistakes in the meaning of the words, even if it is grammatically correct or well-written, they tie it to the tail of a dog and lead the dog around the city and criticize the person who wrote the book, but Atisha's teaching was faultless. So, during this time it was very difficult to write a book, not like in the West that everyone can write whatever they think. Since they have some words they can easily come to some people and make a book, it was not like that.

As a result of this all the pandits said, "It is extremely good that Atisha has been in Tibet, and also, by the way, it has been extremely good for the Indians also, because if Atisha did not go Tibet he wouldn't have written the teachings, there wouldn't be any cause to write these teachings." So, because he went to Tibet and wrote this teachings, so because of that, also the people who are in India, they have chance to study, they have chance to have great understanding, to have such great understanding from this teachings."

Then the abbot of the monastery said if pandits admired so much of his work, Atisha was welcome to live in Tibet. Also, if it is the benefit of sentient beings, so then Atisha can live in Tibet. Then the abbot asked for commentary to these teachings, and Nagtso Lotsawa received the letter. He was extremely happy, he thought, "The heavy load that I had been given by the Abbot has gone away."

And then Dromtönpa, as he was taking Atisha to another place in Tibet, announced all the important people to make prostration. According to the position, power, possession, all the people and the lamas put on their clothes and the hats, they put some kind of round hat. So, in such clothes they came riding on horses. Then, when Atisha saw all this, the great people, lamas coming with the clothes according to their position, he hid his head. He covered, he covered his head with robe, saying "Now so many Tibetan devils are coming, many Tibetan ghosts." Then all those great lamas came from the horse and they put their robes on, according to Vinaya teachings, and Atisha was very happy, and also he signaled with the hands, understanding what they were saying. He turned the Dharma wheel in the center of Tibet. In upper Tibet he stayed three years, in a place called Nyentang he spent nine years, and in another place in Tibet he spent five years. So, in total he spent seventeen years in Tibet.

The Three Lineages of Atisha's Teachings

Then like this just briefly talking. He gave the lam-rim teachings to Dromtönpa. To other followers he gave tantra, Vajrayana teachings. So Dromtönpa thought, "Why do you only give me lam-rim teachings?" Atisha said, "I couldn't find another person to whom to give the lam-rim."

That first lineage of the great lam-rim [*Classical Lineage*] comes from the Kadampa Potowa, to Sharawa, and many other followers. These followers are called the Kadam Zhungpawa. Kadam is the followers of Atisha. *Ka* means "order," *dam* means "practice." *Zhung* means like a man who goes in the big street. So these are the like the followers who go in the big street, they study lam-rim by studying the philosophical teachings. The second is the lam-rim *Tenrig* [*Lam-rim Lineage*]. That started

from Goenpawa. These followers are called the Kadampa lam-rimpa. There is also a lineage which is explained according to the special techniques of the gurus, the third lineage of the lam-rim teachings [*Instruction Lineage*]. This is again from Atisha's followers Chengawa and Chayülwa. So three lineages happened.

So, I think it is about time, the part with Atisha's story that's briefly finished. One thing, the reason why I explained this, it's kind of quite a long story, biography of Atisha, but if you know this story, it is also very useful, when you meditate on the lam-rim teachings, when we read the text. When read the text, sometimes we feel lazy, mind is lazy. But to think how many people, the pandits, buddhas, bodhisattvas, how much they suffered, how much they went through, though many difficulties, renounced their life, for these lam-rim teachings, when we think of our suffering, our difficulty, the pains we have in our body, these things are not important.

They don't become anymore important, then you get energy. You get so strong, thinking, "If so many of them suffered, went through much difficulties, to invite Atisha to write this, to have these teachings, why can't I bear difficulties to practice, to actualize these teachings? It is not written only for the Tibetans. I'm sure Atisha didn't pray to benefit only the Tibetans. I'm sure he prayed for Westerners too. If Atisha did not pray this would not happen. So his purpose was to release *me*, to guide *me* from suffering, so how can I be lazy? That is cruel, ungenerous of me." Thinking like this is very useful, it only builds energy, so it is very good.

[Ge wa di... Dedication Prayers]

Lecture 11: 1975 November 16

The Qualifications of the Teaching

The great Lama Tsongkhapa, so like the second Guru Shakyamuni Buddha, who benefited the teachings, explaining the ignorance of the sentient beings like the sun and moon, dissipating the darkness.

From his holy speech, “This perfect human rebirth is much more precious than the wish-fulfilling jewel. It is difficult to find again, like the lightning of the sky. The perfect human rebirth is difficult to find and easy to decay. By thinking this, it is necessary to take the essence day and night. I the yogi have practiced like this. You, who desire liberation, practice like this.”

This is Guru Tsongkhapa’s teaching from a short text, his experience of the gradual path taken in the form of song, in the form of hymn. As Guru Tsongkhapa said, from beginningless previous lifetimes until now, in samsara, there is not one suffering that we never have experienced, there is no pleasure that we never tried, that we never experienced, and not even one samsaric body we have not taken. However much we took the samsaric rebirth, none of them could take the essence. So, this time as we have received the precious, the perfect, human rebirth, rebirth with freedom, it is necessary to take the essence. Even though we received the precious, perfect human rebirth, we have no rejoiceful manner. We don’t feel happiness. We don’t rejoice. We don’t feel fortunate. We have no feeling, thinking, “Oh, I am fortunate, having received this precious human rebirth.”

First of all I’ll tell this: you put a wish-fulfilling jewel on a banner on top of the house and you pray. Then, whatever your wish is, food or clothing, temporal needs, you receive it without much effort. That kind of jewel is called a wish-fulfilling jewel. Even if we found millions of those, it could not compare to the success we have with our precious human rebirth. Even without talking about enlightenment, simply not being reborn in the suffering lower realms and so forth. Although we have received this incredible, precious human rebirth, we don’t feel this. We don’t feel happy. Also when we waste it we don’t feel loss. If you lost five rupees, you felt the loss. You buy some Tibetan things and you get cheated, someone took one rupee extra. Then you feel great loss. “Oh how terrible that person is, he took one rupee extra, it doesn’t cost that much.” For that bag, or mala, or piece of wood. If you get it for one rupee less you feel happy. Even though it’s not a wish-fulfilling jewel. But we don’t even have that much feeling with our precious human rebirth. This clearly shows we do not understand the value or meaning of human rebirth. It clearly shows how the mind is ignorant.

Among the meaningful works which can be obtained with this perfect human rebirth, in among these, the greatest work, the most meaningful, that is trying to reach enlightenment for the benefit of other sentient beings. So, to be able to do that depends on following the gradual path to enlightenment. So, without this gradual path, there’s no way to obtain this great practice. In order to follow this path, then it’s necessary to listen to the teachings on the gradual path. Before listening to those teachings, it’s necessary to cultivate the pure motivation.

Then, from that, only myself releasing from samsaric suffering is not sufficient. There are numberless mother sentient beings who are continually kind to me all the time, and who are

continuously suffering without having Dharma wisdom and method. It is only *my* responsibility to release them from suffering and lead them in the most sublime happiness enlightenment. To be able to do this I must receive enlightenment. Therefore, I am going to listen to the profound teachings on the gradual path to enlightenment.

The subject for listening to is the Mahayana teachings, which lead the fortunate ones to enlightenment. It is well expounded by the great philosophers Nagarjuna and Asanga. It is a profound teaching, the essence of the great pandit, Atisha, and the Dharma king of the three worlds, the great Lama Tsongkhapa's infinite knowledge extracted. It includes all the important points of the 84,000 teachings shown by Guru Shakyamuni Buddha. All these teachings are set up for the practice of one person. The gradual practice of one person's achieving enlightenment. This is the only gradual path by which the past, present, and future buddhas have received enlightenment. This commentary on the gradual path has four outlines, four basic outlines. So, as for the second outline, that is describing the qualification of the teachings in order to increase devotion to the teachings.

The Teachings are not Contradictory

It is very useful even just to understand, even just to have understanding of the qualification of the teachings, even just to have the understanding of the outline. Even just that helps a great deal to stop wrong conceptions rising and to stop creating negative karma. Even if the wrong conceptions do not happen now, they can rise in the future. So, for this reason it's also useful to understand even just the outline. Briefly talking about this:

The person who shows the teachings we call, like Shakyamuni Buddha, *semba*, because he is the one who shows. So, what they're showing, what he is showing is called *semba* because that's teachings. A simple way of interpreting: one who desires the upper rebirth, nirvana, enlightenment, one who wants to escape from suffering, correctly showing the path, making the followers to release from suffering and to quickly realize the path, that's what's called the teachings, the teachings of the Buddha. If it is a wrong teaching, if it doesn't function in that way, it's not Buddhadharma. Even though it's called Buddhadharma, since it doesn't function in that way, it's not Buddhadharma, that's not called Buddha dharma.

There are two types of teachings: the words which explain the path, and the subject that is contained in the words.

So the verbal teaching, the teaching which explains, you know, the words, and secondly the teaching of realizations, realizations of the path. The divisions of the path are the Hinayana and the Mahayana, but within the Mahayana there are Paramitayana and then Vajrayana, so there are three divisions of path: Hinayana, Paramitayana, Vajrayana. In the verbal teachings of Hinayana, Paramitayana, and Vajrayana there are different practices.

Then the Vajrayana teaching has different verbal teachings, explaining different practices. When you look at the different practices, they look contradictory—if you do this one, you can't do that. If you don't check up and if you don't have the understanding of the basic teachings of lam-rim, without doubt you would find contradiction. For example, monks can't have the evening meal, or touch gold and silver, or touch women—these are in the Hinayana teachings. Even though the woman is

suffering there, you can't help. She's falling down, she's struck to the ground or things, you can't help, you can't touch, you know.

In the bodhisattva practice, then again if you don't do that, then you break a vow. If you don't help, or take what people offer—there are various things—you break a vow. In Thailand and other countries, they emphasize the outer actions, not so much the relation with the mind, whether there is attachment or not. But in the bodhisattva practice whether you should or should not do the action depends on the level of mind, whether the mind is involved with self-cherishing or not.

Then in the Paramitayana, you can't have wine and meat. And in the Vajrayana, you must enjoy wine and meat, and also depend on females and do other thing which those various texts may find contradictory.

But all these are a gradual path that can be practiced by one person, according to the level of one's mind. Like you tell someone when they are sick they shouldn't eat a certain thing, so much discipline first of all. This is because he has a heavy disease, and you need discipline to get rid of it. As it gets lighter and lighter, he can have more and more strong foods. And it is not contradictory.

[Pipi time]

Like the question about eggs. If your health is poor, if you're losing weight and things like that and, you know, there are other dangers, things like this, which distract your meditation and because of that you can't meditate, you can't practice Dharma, then better to have it, until you get cured, until you don't have that problem, you know. When one takes the ordination, the eight Mahayana precepts, if you can wait for one day, you know, have a little bit patience and not eat for one day, for the one day ordination vows, that is beneficial. If that not eating doesn't cause much danger, you know, to the health.

So the verbal teachings from the Hinayana, Paramitayana, and Vajrayana are not contradictory for one person's practice to receive enlightenment. The realization that one receives from those vehicles, like the realization of the Four Noble Truths, all those things, each paramita, bodhicitta, the generation stage, realization of the fulfillment stage, all of these are not contradictory with each other. They are realizations that one person has to receive gradually in order to receive enlightenment.

All of the Teachings Appear as Personal Instruction

Then, the second qualification. Through this lam-rim all the Buddhadharma appears as the teaching to practice for receiving enlightenment. That is the second benefit, you know, second benefit. The first benefit is not finding the teachings contradictory. The second benefit is all the oral teachings appearing as the holy words of the Buddhadharma, the teaching to practice for receiving enlightenment.

For the person who understands lam-rim, all the different philosophical teachings can be put in the lam-rim. Even the person who is studying debate, and philosophy. For him everything appears as lam-rim. Like the logic about the evolution of mind and body, and the universe and beings and

evolutions and past and future lives. All these things are in the subject of the graduated path of the lower being of the lam-rim. If you have the understanding of the lam-rim, even the newspaper information can be integrated. The gradual path of the middle being contains the shortcomings of samsara, the nature of samsara, the suffering of humans, the delusions, and how karma and delusions bind you. The gradual path of the lower beings contains meditation on impermanence, life, death. So many teachings come in the newspaper in a week. It's very easy. There are many protests and fighting between parties, so many problems, poor people protesting, rich people, whatever. Very easily you can put this is the gradual path of the middle beings, the eight sufferings. Also problems of couples—one threw this, one threw that, one escaped away. All these are included. Everything goes in the lam-rim. Sometimes there may be something from the higher scope, love and compassion, someone who did beneficial actions. Many times the papers talk about karma—strange things happening in the world.

There is one Tibetan newspaper called *she ja*, which means *object of knowledge*. One part is on strange things that happen, surprising remarkable things. Like one mother giving birth to nine children at once. And a male becoming a female by operation. Also heart transplanting. But I didn't hear about brain transplanting. This explains karma. We think that nothing happened before, but actually nothing is new. We have had many experiences in many past lifetimes. The whole newspaper talks about karma. Same with the television. Also many times they talk about children who can remember their past lives.

This time in California there was one student, I don't know her name, who was very interested to go see a movie. So I said we should be sure that the movie would be very suffering, otherwise I wouldn't go. We finally went, Lama Yeshe and the people in house we were staying. It was on the future earthquake that can happen in California. The big danger and the people don't know what to do with that problem. It was very good.

The afternoon meditation is on equilibrium, meditation on equalizing enemy and friend, equalizing all sentient beings, starting from the present enemy and friend. First equalizing these two people, then second time, parents, then third time, you know, rest of all sentient beings. This equilibrium meditation is very, very important, very very important. How it is important, it's like this. To receive enlightenment, to receive bodhicitta, love and compassion, to plant the crop, the field should be leveled, level and fertilized, you know.

To plant the crop of bodhicitta, if the mind is not level, we cannot plant those things. If there is a partial mind, the field is not leveled, or if there is discrimination, "This is my friend, this is my enemy," arising attachment, and so forth. So to make the mind level and equal, that is through the practice of equilibrium meditation.

How does the equilibrium meditation make the mind level, fertilized? It makes you see all sentient beings as equal friend and enemy. It makes you see that. It makes your feeling for beings arise equally, starting with the present enemy and friend. It destroys anger and attachment. This makes the mind thoughtful, aware for the future. There is nothing to discriminate. There is no absolute friend, or absolute enemy. So in that way we don't get any more anger or attachment. That's how meditators control their minds.

[*Ge wa di... Dedication Prayers*]

Lecture 12: 1975 November 19

Making the Perfect Human Rebirth Meaningful

From the holy speech of the great bodhisattva, the highly realized Tibetan Lama Thogme Zangpo: “During the time the great boat, the perfect human rebirth, which is difficult to receive, it is received.” Or another way of putting, more comfortable:

During the time while the great boat, the perfect human rebirth, which is difficult to receive is received, in order to release oneself and other sentient beings from the samsaricocean without distraction, listening, understanding, and meditating is the practice of the son of the king.

which means the bodhisattva.

The precious teaching called *The Bodhisattva's Thirty-Seven Practices* is very, extremely helpful for mind. The way the words are formed, it is so much feeling. You can feel that also the person who wrote it had this feeling, you can feel the vibrations or you can feel the person who wrote this himself is living in that experience, not just in words, not just because he knows words and wrote this book, you know. Not like this. It's fantastic. Each word, each verse is fantastic. It's a fantastic taste. Sometimes tasting is very good.

Sometimes, you know, sometimes, instead of tasting always water, sometimes tasting things, like milk or honey. Anyway, whatever it is, if you have this food, it's very good. Especially when your life's collapsed, when your life is so miserable, no one can help. You have no method. Those times, if you have this book with these teachings, it is extremely helpful. You don't need any person. You don't need psychology. It's extremely helpful, very helpful. It's helpful for my mind. Maybe the material exchanges for this book don't work even for one cup of coffee in the West, you know. But the value of the benefits is incredible; you can't measure it.

So what he's saying that, “During the time while we have received the perfect human rebirth,” is another way of saying, *tan jor*, Tibetan term, *tan jor*, the precious rebirth, which is released from the eight unfree states, and received ten richnesses. One can receive the ultimate happiness, enlightenment. With this rebirth, any happiness that one desires can be obtained. It is such a meaningful rebirth. And it is extremely difficult to find again.

So, while we have received this which is such highly useful and difficult to find again, without wasting it, day and night, we should use this perfect human rebirth to cross the samsaric suffering ocean. Not only oneself should cross the samsaric suffering ocean, but all sentient beings should cross their samsaric suffering ocean.

That explains how to make the perfect human rebirth meaningful. For the sake of oneself and for the sake of others, following the perfect teacher, then listening to the teachings and trying to understand and meditate, all the time. For that is the bodhisattvas practice. So this is quite briefly, the brief explanation of this quotation.

In order to obtain one's aim, not suffering but happiness, is by following the guru, the one who teaches Dharma, who shows Dharma.

Also, in regards to the subject, people call it religion or people call different names, but the infallible teaching has no mistakes. It includes all the teachings. The most practical thing is the teaching on the graduated path.

So, in order to listen to this precious teaching on the gradual path it is necessary to cultivate the pure motivation, necessary to think at least like this: "Only myself releasing from suffering is not sufficient. There are numberless other mother sentient beings who are extremely kind to me all the time and are continuously suffering without Dharma wisdom and method. It is only *my* responsibility to release them from all the suffering and lead them in the most sublime happiness, enlightenment. Therefore I must receive enlightenment. Therefore I'm going to listen to the profound teaching on the gradual path to enlightenment."

The subject for listening is the Mahayana teaching which leads the fortunate ones to enlightenment. It is well expounded by great philosophers Nagarjuna and Asanga. It is the profound teaching as if the essence of the great, unequaled pandit Atisha and Dharma king of the three worlds, Lama Tsongkhapa's infinite knowledge was extracted. It includes all the importance of the 84,000 teachings shown by Shakyamuni Buddha. All these teachings are set up for the gradual practice of one person's achieving enlightenment, and it is on this gradual path that all the past, present and future buddhas, they received enlightenment. The commentary on this gradual path to enlightenment has four basic outlines.

The Benefits and Method of Correctly Listening to and Explaining Dharma

How to Listen to Dharma

The second one, the third outline, that is how to explain Dharma and how to listen to teachings of the Dharma. So, even for the listening of Dharma, first of all understand the benefits of listening and, secondly, having respect or devotion for the one who shows the Dharma, the teaching itself. Then actually listening.

If one understands the benefits of the different Dharma, even if the person doesn't understand the subject, still the mind doesn't find that much confusion. Mind is happy. Even if the person doesn't understand right away the subject, the mind doesn't find confusion because he sees the benefits of listening are not completely empty, not completely useless. The person thinks, "Even though I don't understand now, but that is because of my ignorance, because of my delusions, not the fault of the teachings. It's my own fault that I do not understand this. And by listening, it will leave an impression. Even though I don't understand, if I listen, I will profit. There's always benefit. It leaves an impression on my mind, and by leaving an impression on my mind, if I study, farther and farther, more and more the understanding will gradually grow. Its potentiality will come out."

In previous times in India when Guru Shakyamuni Buddha was living there there were stories of 400 birds with long legs. They heard his teachings and in the future lives they were born as arhats and fully realized the absolute nature. There are many stories like this.

Also, not only that, by listening to Dharma, also what one does is one starts to avoid the useless actions. Because by listening to Dharma, one can understand what is meaningful, what is not meaningful. So one starts to avoid also meaningless actions.

By listening to Dharma, one understands all the important points, what is to be avoided, all the distractions to happiness, distractions to enlightenment, distractions to reaching nirvana. The thing that should be abandoned...the person has clear understanding of these important points. What is the thing that should be practiced, what is the benefit to gain happiness. And ultimate happiness, enlightenment. One can receive the Dharma wisdom eye. So that is actually the wisdom which understands the karma. This Dharma wisdom one receives by listening to Dharma and, more profound than that, the Dharma wisdom realizing the absolute nature of the self, nature of the self, by going deeper than that. By having the first Dharma wisdom, knowing the karma, realizing nature of self. That comes after that.

Then there are three divisions of teachings, as all the teachings are included in three baskets. The three divisions of teachings is called sometimes *Tripitaka* in Sanskrit, you know, the Vinaya teachings, the Abhidharma teachings—three divisions of teachings. So listening to the teachings that explain about moral conduct makes the person avoid the negative, immoral actions. And by understanding the sutra teachings, that makes the person be free from the distractions of concentrations. And avoid the useless actions. By listening to the Abhidharma teachings, that makes the person to avoid all the delusions and receive nirvana.

Why the Vinaya teachings make the person to avoid the immoral actions, the negative actions, is because it contains a subject about the training of the morality, the higher training of morality. And why the sutra teachings make the person to be free from the distractions of concentration and to avoid the useless actions is because that teaching contains the higher training in concentration. And the Abhidharma teachings avoid delusions because that teaching contains the higher training of the wisdom. That which destroys the darkness, by having the wisdom listening Dharma, which, like a lamp, destroys the darkness, the ignorance not knowing Dharma. Briefly, it is like this.

However, without talking about details, it's like this: many people think, "It is about meditation. Why they need to listen so much? Why they need to talk so much, explain so much? Why don't you just meditate, why don't you start the meditation right away and just meditate?" Many people expect the meditation first, you know. Before explaining the meditation, do the meditation first, thinking that way, you know, to do the practice first you know, the meditation first, that is like expecting, like the previous gurus taught, as they taught in the teachings, you don't have a single penny in the pocket, but you go to the place that sells expensive cars to relax and enjoy in. But you can't buy a car, because you have not one penny. How can you buy the car? Impossible, if that car costs \$30,000. So that's useless. It's childish. But this is the same as the people who think you don't need to listen to practice meditation. How do you make perfect meditation with no understanding of the techniques? There is no way.

Now pipi time.

Meditation. Also some people think, this is important to understand, some people think meditation is like some kind, like football, football, you know. Meditation is like kind of football or like

decorating the house, and something to hang. Something, you know, not that much important, not that much, if you had that, okay, even if you don't have, doesn't matter.

However, many people think meditation just one technique, just one meditation type, one type of meditation, just that is enough for life, so he can play with it. He can say to other people, "I have meditation. I practice meditation." Just to make enough to say with reason. To say, "I'm practicing meditation, I am doing this." Just to make talk but not really concerned with meditation, you know, not really concerned with one's own mind. Many people try to satisfy themselves with one meditation. They think it's enough to solve the life problem. However, that is never enough.

For instance, to make one meal, lunch, you know, how many things are necessary? How many things? Salt and water and all kind of things, vegetables and, many things are necessary, you know, so many things needed. Many pieces. Then, like this, controlling mind. Like there are various problems, one for each delusion, there are so many. As there are many of the branches of delusion, there are many meditations. However, to completely control the mind, to have complete control on all these different delusions, there are various meditations. Just one type of meditation, like breathing meditation, can't control the mind, can't control even one delusion. To completely control all the delusions, we need perfect understanding. So there's need to listen. Oh, like this.

The person who has wisdom of listening to Dharma, who has understanding, that is like a person who, if he wants to go in the jewelry shop, no matter how much expensive jewels there are, he has all the money ready to buy it. Having this kind of devotion—there is need to explain that.

And then, part one, actually listening, how to actually, the actual action of listening, to do that. Without describing so much, there is a simple thing, like a person would explain Dharma. From the side of the listener, to make beneficial to one's own mind, think the person who explains the teachings as a doctor, and teaching itself as a medicine, and the person, oneself, listener, recognizing oneself as a patient. As long as one listens to the Dharma on the basis of this idea, oneself is the patient all the time, then any subject that is explained, everything goes in his mind. Everything becomes beneficial, very beneficial, for his mind. If he doesn't think himself as a patient, he has a disease, he doesn't recognize that he has a disease, he doesn't recognize himself as a patient, he doesn't recognize that he has disease, he doesn't think, or he thinks "I am not a patient," you know, then even if the doctor gives fantastic medicine to cure right away his disease, he doesn't take the medicine.

The person who has this disease, what normal people call disease, is recognized as a patient, and the medicine that cures, that is recognized as the medicine, and the person who gives that is recognized as the doctor. If you don't have delusion, there's no way to increase disease, any disease. Without delusion, if there's no delusion in the mind, there's no cause of sickness, there's no way to rise any sickness. Mental sickness, physical sickness, no way to increase, because there's no cause. No cause. Even though there is the condition, since there is no cause, cannot happen, cannot happen, cannot happen. So actually, actually, sickness is not really, sickness is not that much terrible.

Actually sickness is nothing. Sickness is not the real problem. So, it is the cause of sickness, the delusions, that cause is the biggest problems. So, as long as we have this, we have the real sickness. And what the regular medicine does not cure? Delusions. So, what is the sole method, the only method which cures the delusions, the sickness? No external method can cure these delusions, so only the Dharma. The Dharma is the real medicine. Only the Dharma, only the Dharma. Only by

taking the medicine of the Dharma you can be free from delusions, we can we can be free from all the suffering and in everlasting happiness. So the Dharma is the actual, real, the perfect, the real medicine.

Same reason like this, same thing with the doctor, the person who shows the Dharma, also same thing, you know, the real, the real, the real doctor. I'm not telling that I am doctor to cure, but speaking generally. I am not, not admiring myself, not like this, generally talking, generally, generally it is like this. Who shows the real medicine, the teaching, is the real doctor. So this is the most important, this is the most important thing.

Then also like this, one thing to understand is, you should have this kind of understanding, "Dharma is to destroy my delusions. Dharma is to destroy my delusions, my attachment." If you are having surgery, if you are having an injection or something, you think, "This is medicine." Even though you don't like it, even though you feel pain temporarily, you think, "This is medicine to destroy my suffering, my disease." When you think of that, you have the wish to take this medicine. You don't care how difficult it is. So you don't find difficulty to not accept that. So, like this, same thing, when you concentrate on this, "Dharma is to destroy my delusions, the great disease." What Dharma explains is the nature of delusions, how the delusions are bad, how the delusions cause you problems, how to control the delusions. So, as you are continuously concentrating on the Dharma, if you understand like this, whenever listen to any kind of teaching, explaining the nature of delusions, everything goes in the mind. You don't find any confusion between you and the Dharma. You don't find any confusion. You think Dharma is like a prescription, so don't see the Dharma as causing you suffering, causing problem. You cannot see that. You only see benefits, like this.

So the way of listening is very important in order to complete the rest of subject, you know. Like the doctor explains, "You have been smoking, and that's why you got this cancer, that's why you got all these things, the lung problems, all these things." The doctor explains and the patient accepts what the doctor says because he's supposed to understand. He doesn't find confusion at all. He understands. So same thing with Dharma. It talks first about why you have this problem, because you haven't done this and that. Then, how to control it, how to stop it, how to make it better. When someone complains about you, anger rises, and the mind is unhappy. When the person feels like that, it means Dharma is not going in the mind.

So this is just what we are supposed to be mindful of during the listening of the teachings. Just to make it beneficial for one's own mind as, to make each thing beneficial, beneficial for one's own mind.

Then after this, I think, the first meditation is on perfect human rebirth.

However, the whole thing is to practice Dharma. There's so much distraction, it's full of hundreds thousands of distractions. Stop distractions to make Dharma practice successful. That's the real puja.

[Ge wa di... Dedication Prayers]

Lecture 13: 1975 November 20 (morning)

Motivation

The great, highly realized pandit who has the perfect understanding of the absolute nature of the whole of existence, Nagarjuna, said in his precious teaching, “The action which rises from non-ignorance, non-hatred, non-greed—that is the virtuous action. The action which rises from ignorance, greed, hatred—that is the nonvirtuous action.” As Nagarjuna said in the teaching, *The Jewel Rosary*, “This time, our purpose, having been born as perfect human rebirth, is to not create nonvirtuous action but to create virtuous action.” This is in order to have continual happiness, to make the life better and better each time, to make this life better. And, by making this life better, better then is the future life. And, better than that, that makes the other future lives better. The purpose of being born, that is to make oneself free from suffering, and also to benefit others, making them free from suffering and leading them to the most sublime happiness, to enlightenment.

To create nonvirtuous action there is no need to be born as human being. No need to choose this rebirth in order to create negative karma. With any sentient being’s rebirth, especially the lower rebirth, is almost automatic. It’s very, very easy just to do without depending on much effort. It’s all the time there. So therefore there’s no reason, no reason to particularly create negative karma, no reason to take this particular rebirth, human life, the precious human rebirth. So, however, since this is the purpose, it is necessary to use in this way, in a meaningful way. However, the best way to make the life meaningful, beneficial for other sentient beings, besides oneself, is to listen and try to understand and meditate on the gradual path, the teaching on the gradual path to enlightenment.

Oh, therefore, even though there are 84,000 teachings, there are various teachings shown by Guru Shakyamuni Buddha, the essential teaching is the gradual path, the teaching on the gradual path to enlightenment.

So, in order to do like this, in order to follow this teaching, it is necessary to understand... before listening this to the teaching on the gradual path to enlightenment, it is necessary to cultivate the pure motivation, upon which it is extremely important to act right away. This is not something that today I’ll give it up and I will motivate tomorrow. “I will try tomorrow,” “Oh, in the evening time,” “Oh, after some more putting off,” like this, “I will do better day after tomorrow,” something like this. No, it’s not something like this; it’s something that we have to change right this minute, second. We have to change, as we have the capability, the wisdom, understanding, and ability to be able to put in action. There is something that has to be done right away within your mind. The main thing is the mind has to act.

Because receiving enlightenment or not receiving enlightenment, the whole thing depends on whether we move the mind or whether you don’t move the mind. The whole thing depends on the movement of the mind.

As the great yogi, Milarepa, who received enlightenment in one life-time said in his instruction, “If you can take care of the mind, enlightenment is in one’s own hand. If one can take care of one’s own mind, enlightenment is not far.” Enlightenment is not something that you have to definitely expect to receive after three countless great eons, very far. Enlightenment is just there. However, the whole thing depends on the mind acting, using the mind. The whole determination is on that, whether we use the mind to receive enlightenment or not. That’s all. However, only releasing myself

from samsaric suffering is not sufficient. There are numberless other sentient beings who are extremely kind to me all the time, and they are continuously suffering, without having Dharma wisdom and method. It is my responsibility alone to make them released from all suffering and lead them to the most sublime happiness of enlightenment. To be able to do this, I must receive enlightenment first. Therefore I am going to listen to the profound teaching on the gradual path to enlightenment.

The Benefits and Method of Correctly Listening to and Explaining Dharma

How to Explain Dharma

Oh, I must receive enlightenment by listening to the teaching that is the Mahayana teaching, which is well expounded by the great philosophers Nagarjuna and Asanga. It is a profound teaching, as from the essence of the great pandit, Atisha and the Dharma king of three worlds, the great Lama Tsongkhapa's infinite knowledge it was extracted, and it includes all the essence of all 84,000 teachings from Lord Guru Shakyamuni Buddha. All these teachings are set up as the path by which the three time buddhas have received enlightenment. The commentary on the gradual path to enlightenment has four basic outlines and so, also yesterday we did talk about the benefits of listening and how to listen. Then, in regards explaining all the ways to explain Dharma, there's much discipline, there's much discipline.

Anyway, no need to talk about details, there's no time.

With what kind of mind should a person explain Dharma? With what kind of action the person should explain Dharma? To what object one can explain Dharma? To what object one cannot explain Dharma? There are all those details like this, details, in some other courses I have explained.

There are certain disciplines, certain precepts, how not to explain Dharma. A person who explains Dharma can't explain Dharma like this—it is disrespectful. If the person is very sick, he can't control his body, or if the person is laying, Dharma can't be explained. One can talk about Dharma, but the person can't teach the Dharma in that way.

And there are many details about the object to whom one should explain or to whom one should not explain. There is a kind of also precepts, like Vinaya precepts. There are details of these disciplines. The listener sitting higher, then the person who teaches sitting down lower, can't teach Dharma in that way. The disciplines are not the whole purpose. There are disciplines from side of listener—all these things are mainly for one to not create negative karma, to not to start creating negative karma, for everything to become beneficial for the mind, creating good karma. The whole method is to become beneficial for the mind, that's the whole point.

I think also other religions are also like that, they always seem so, like that. But, however, I'm not sure whether they have reason or not for those things, whether they have real, pure reasons, reasons based on creating good karma... I'm not sure. But, however, Buddhadharma is like this, there are these reasons.

Why it has to be in certain conditions like this, with certain performances like this, with these disciplines, precepts? Generally, from the listeners side, if he doesn't check up, or from the person who teaches, if he doesn't check up, and there is breaking of precepts, then there is non-virtue and things like this. From the listener's side, if he doesn't do the strict disciplines—but of course the whole thing's in the mind, not so much important the body, the physical things—then there's a way easily to create negative karma. To stop these things, there are disciplines like this. Anyway, no need to talk details of this now.

How to Lead the Disciple on the Path to Enlightenment

How to Practice Guru Devotion

Then, how to lead the disciple on the path to enlightenment, the last outline. Then, that is, how to practice the guru devotion, which is the root of the path, and, by following the guru, how to train the mind. How to follow the guru is another way of saying, how to train the mind, another way of saying, how to subdue the mind. The gradual practice, how to subdue the mind by following the guru. There are two basic outlines like this, two basic outlines like this.

Then the making of the practice of the guru devotion, which is the root of the path, that has two outlines. How to do it in actual meditation times and in the break times, in the interval time. There are three things: preparation, actual action, and the end, the completion.

The Meditation Session: Preparation

The preparation, this involves the preparation before the meditation. That is: cleaning the meditation room—it's called the meditation room, but it doesn't mean you can't clean other rooms.

And then arranging the altar. It does not mean that you always, every day, move the statues, every day you move those things, but it means cleaning while arranging the holy objects of body, speech, and mind.

Then, find the right offerings. In the translation of the text it says *without*, which means find the offering which is not received by cheating, by cunning. *Yer me pa* means *by cunning*, means, not straight. *Yer* is usually kind of like table, not straight, kind of little bit moved., not quite straight. So that's very clear, I don't have to give details because that's the five wrong livelihoods I already taught a little bit. For the second outline, find correct offering without cunning, cunning or cheating, by using the sneaking methods. So find correct offerings without cunning and then the offerings are to be beautifully performed, beautifully arranged.

These things, if you want to know little bit more details, then people may have notes, so maybe in regard these practices, you want to know details, then maybe, if you have met some old students and they have notes, you can go through those. I'm just going through the outline.

And then take a comfortable seat, sitting in the seven point position of Vairocana—that was introduced in the beginning of the meditation course, I think? There are seven points, for the meditation, according to this Dhyani Buddha called Vairocana. The impure skandha of form, when it's purified, then appears in the manifestation of buddha ,Vairochana, when we receive

enlightenment. The benefits of sitting in this position, taking these seven points of position, are that it makes it auspicious to receive enlightenment in the essence of this buddha called Vairocana. In the teaching it said either seven or eight, and eight means the motivation.

Then, visualize the object of refuge, also called merit field. Any visualization of Buddha is always a merit field. This has much meaning. Like a corn field, or a papaya field, pineapple field, that field is precious, good. If one thinks of the meaning of this merit field, the merit field, it makes you automatically to feel the preciousness of the object.

The whole thing is due to your karma. All beings are living in different conditions, they eat different food. This happened according to their karma, according to their karma. In previous time they were another animal. In previous time they were people and eating poisons, and this lifetime born as another animal and can't eat that poison, can't have the same diet as he used to have in his previous life, like that. Those are all, those are all due to karma, the karma of that animal. Like this: certain animals have to go in such very cold climate, very high in the mountains, but other animals, they have to be in the very warm place, they can't live in a cold place. Who made the determinations, who fixed this? All by the karma. There are certain animals who live on that flower, and don't eat another plant. Those things are the explanation of karma. They are not freely chosen, no choice, no choice, no choice. For instance, simple example, there are many people in the world, also in Tibet, and the husband is terrible, so cruel and so terrible, never looking after the family, always running out, always becoming drunk, always fighting, creating some problem. Other people can't stand it, but somehow their whole life they have to live together, something like this. Those things are explanations of karma. It's not because one freely chose that situation, it's the power of the karma that she has created in the previous life. There are many examples of this.

Then, next is the seven-limb prayer. The summary of the importance of purification and creating merits, that is the seven limb practice. Prayer is not the main thing. If we chant like this with the virtuous thought, the virtuous thought itself becomes good karma, like offering to the holy objects. It becomes a method of creating good karma. Prayer is to remind us of the practice. However, the whole thing is to meditate. What are the seven things? [*Homeage, offering, confessing, rejoicing, requesting, beseeching, dedicating*]. Each one becomes a remedy to destroy each delusion, like that.

The last thing is mandala offering. Then making a request. After mandala offering, you're making a request, mixed with mind. It sounds funny, translating literally word by word, but it means not requesting from just from mouth while keeping the mind in some other place.

The Meditation Session: The Actual Meditation

Guru Yoga

Oh, after this, then meditation, the actual meditation. According to Guru Tsongkhapa, the Guru Yoga practice comes first. Why it has to come first? It has much importance to talk about. As I explained before, the beginning, the devotion, it's like this. Why did Atisha and Guru Tsongkhapa and the lineage of the holy gurus put this first? As they experience the gradual path, they see it is extremely important and extremely beneficial from the beginning of the path down to the end.

Tantra is called short-cut path. Whether it's called shortcut path or long path, what makes it powerful is the power of the mind trained in the guru practice. Those who have received the Guru

Yoga commentary, who have heard Guru Yoga commentary, that contains the whole answer, the whole explanation. However, just briefly explaining here.

For a person whose mind is trained, a person who has realization of this meditation, the rest of the realizations, how easily they come! For example, up there are snow mountains. So, for you to get water from that snow mountain by melting the snow, you need sun. You make the place, a comfortable place for the water to come to your house. The white snow mountain is like the guru who is the essence of the four kayas. Then, the sun reflecting into the white snow mountain, that is like the devotion. The melting of the snow, the water continuously running down reaching the house is continuously receiving realization in your mind, continuously receiving the path to enlightenment within one's mind. Like this example, in order to receive the continual realization, that depends on developing devotion. So without guru practice, devotion does not rise. That is like not having a good place for the water to run to your house. The water runs away, runs in the other direction. So for one whose mind is trained in this practice, the Guru Practice, the rest of the realizations, starting from perfect human rebirth, are just like water flowing. It doesn't take much time. The mind is so easy to control by using those other meditations.

Try to have some idea how important it is, even though I don't go through the details of this meditation on the guru practice. It's useful to understand. Also one lama said this example, "The guru who is the four kayas, the snow mountain, if the sun of the devotional respect doesn't reflect on that, then the continual water of the blessing cannot be received." So if the continual water of the blessing is not received, then even if you want to grow beautiful flowers in your field, without water, they cannot grow. So you can't enjoy. So, the last one, this one, if you think about it, it has much meaning. It contains the importance of the guru practice, how it's helpful for the realizing the rest of the path.

[Ge wa di... Dedication Prayers]

Lecture 14: 1975 November 20 (evening)

Guru Yoga (Continued)

According to Atisha and Guru Tsongkhapa, the guru practice comes first. Why does it have to come first? It has much importance, the guru has much importance.

If you ask people the techniques that have been taught, the method that has been shown, it is many times harmonious with delusions. That is, it's something which the delusion likes. Delusion likes it, is interested in it. So the person thinks, "It is benefiting me." The person believes it helps, "It helps me, it helps my mind, it benefits my mind. It's fantastic." Many people do practice like this, not really knowing their own mind, like this.

Many times it happened in India, in Tibet, people couldn't make business, who were saving gold. They say, "I have gold to sell. Do you want to buy? Very cheap, very cheap." Then the person takes it in his room, downstairs somewhere, not so much light, so the other person can't see the gold. But the other person tries to act, "It's real gold," with so much emotion. They make business in the dark room. Then the other person is so happy, "Now I've got rich gold. What a good friend he is. So cheap." Then his mind is extremely happy, so happy, so happy. Then he arrives at his house. Then he sees it to be fake. That's all like this. Some other wrong guide, wrong guru, shows the path that agrees with your delusions. That makes the delusions happy. You don't have to announce in the newspapers, many people will just easily follow. It isn't exactly confusion, but a person doesn't recognize their mind. Even though the mind is confused, he doesn't feel it. But does the practice make the mind quiet, normal, with less anger, less impatience? Does it make your life more satisfied? If it's questioned like this, it is difficult to answer. Because the person didn't receive that result by following the path, it is so difficult to say, "Yes, I received those things."

Equilibrium Meditation Question and Answer

Is there any question on your Equilibrium Meditation? Any doubts? Did you find it's not true?

Student: What if we can't remember any past lives or any instances where the enemy's been our friend or the friend's been our enemy?

Rinpoche: What do you think? What do you think? What do you personally think?

Student: I... I can understand it intellectually or logically but I can't feel that.

Rinpoche: Umm .. ah ya. "You don't feel" means what? What kind of feeling? You mean you don't remember clearly or ..?

Student: It's like I'm telling stories to myself. Like watching a cartoon.

Rinpoche: I see. Like watching like a movie, that doesn't prove. Do you feel your mind came from, before you were born in your mother's womb, your mind came from somewhere, do you feel that

way? You don't remember clearly where your mind came from but do you feel something? Do you have that kind of heavy feeling? [*Excuse me?*] Quite difficult to pass from here, joking. At least, even you can't remember even you can't remember clearly the previous lives, where you came from, but at least do you feel something? At least, do you feel something, that the mind came from somewhere? [*Yeah.*] Mind, in mother's womb, came from somewhere? [*Yeah.*] Do you have a kind of heavy feeling?

Student: I don't know if it feels heavy but it feels like it came from someplace, yeah

Rinpoche: From South Wales? [*I don't know...*] As long as you feel something, that's very good. That much is very fortunate. So, similar to that, like that, you think about enemy and friend. Their mind has also continuity, same as you feel. They take different body, as the continuity of your mind is beginningless, your continuity of your life is beginningless, so also the continuity of their mind is beginningless, the continuity of their life is also beginningless.

So as your enemy, as friend, you all have countless, countless lives, so there has been always kind of contact. There has been always contact, meeting each other. Sometimes there has been relationship as enemy. Sometimes there has been relationship as a friend. Sometimes there has been relationship as a stranger, parent, like this. All the time changing, like this. But it doesn't mean that there was contact in every one, in all your previous lives, because of course there are numberless other sentient beings. So, not in all your previous lives having contact with this present enemy and friend and stranger, not like this. We meet other sentient beings, we make kind of contact, one become friend. So always it has been changing, it has been changing like this.

So as we made the contact in such relationship, enemy, friend, there was some relationship made, there was some relationship already we had in other, other lifetimes. And also, the reason for that relationship also was because we met in the other previous lifetimes, because we created karma in other previous lifetimes to meet together, like this. Even though this present enemy, friend we hadn't met together, meeting all the time, in all our previous lifetimes. The most important thing is the feeling that your mind came from somewhere, not from the parents. That's the most important, first—the first thing is that, the most important thing.

Student: How does Buddhism deal with the relationship between the wife and husband and vice versa? Is it like, in the meditation we must see enemy and friend and wife and father and, and get them the same as equal. Can we still speak about love and can there be a sort of harmony, or how is it explained in Buddhism, the relationship and the feeling, if there is any feeling on that level? I don't know... And is it worth while to have marriage and children at that point?

Rinpoche: That depends on the couple themselves, whether their love is pure love or impure love or whatever, that's up to them. There's nothing to make the same for everyone. It depends on them.

Student: That's an easy answer. We check up in terms of yourself, but how does the Dharma teach you because that's the main point really. When we get out from here we don't become .. maybe some of them become nun or, or monk or go to a solitary place or so, but I think most of us go back to the west, our fantastic wheel of samsara and we like to have a little change, and how would you see love really? When practicing the Dharma? This may be difficult to answer, I know.

*Rinpoche:*No, the main, the main purpose, as I said at the very beginning, the main aim of giving this course is not to become nun, monk, or to receive enlightenment. It depends on what kind of love that you want, too. Do you want to change?

If the person doesn't have the understanding how to do things, how to get rid of the problems...the person has to put into action. "Put into action" means training his own mind. As he has an understanding of the meditation he is trying to, trying to work within his mind, trying to train his mind, that's all. And not only train in the understanding of the meditation, but the meditation practice or putting your mind in the training is putting it in the actual practice. This is the mind training. Not only one thing about impure love and pure love, not only that, this covers many things, this solves many problems. This covers many things, many other things. It stops from rising many other negative minds, like this, not just only one type.

How quickly the person can change his mind, and can control the delusions, depends on how strongly he practices, how strong is his meditation. In that way, as much he trains his mind in the meditation, that much he puts his mind into action. That much he puts effort. The meditation subject becomes clear and feeling becomes deeper. In that way, also, the energy of keeping the mind in the meditation in the practice in daily life increases. The way you think in the meditation time, in daily life keeping the mind in that way. This can happen. This energy will rise stronger and stronger and gradually your daily life changes by controlling the rising delusions.

Also, one thing, it's not easy to control delusions, it's not easy to control the delusion. Actually, if I say, "Choose between making a rocket land on the moon and controlling delusions," controlling delusions is more important. That's more beneficial and it is more valuable and more difficult. As it is more valuable, it's more beneficial, to oneself and others, and it is that much more difficult. To make a rocket and land on the moon you don't need to purify delusions.

With delusion you can land on the moon and you can go in the rocket. But with delusion you can't go, you can't receive enlightenment. There's no way to receive enlightenment. With delusion there's no way to even enter in the first path, even to experience the gradual meditations, to enter in the first path. However, you have to understand that it takes time. You should not expect that by a one month course, you just stop all the delusion, like this. Maybe from your side you also don't need so much effort.

The kind of person who expects this to quickly happen like that, who doesn't have a long aim, whose mind doesn't have a strong will to face the delusions, with a one month meditation or kind of retreat like that, that person's practice becomes up and down, up and down. It doesn't go smoothly and doesn't continue. That kind of person who expects this to happen quickly, who has that kind of mind, gets exhausted. Afterwards he gets disappointed. However, his practice doesn't continue. It doesn't become successful.

That kind of expectation is such a big distraction to the Dharma practice. The person who expects to receive liberation in such a short time... In three days' meditation, maybe, or something in a day, one may receive a mind like that, that has become very high after three days meditation. The mind becomes very high, but doesn't have long energy, perseverance. Like the cooked potato, if you cut it there is no energy. It just breaks there. There's no energy which stretches out, like the rubber, like the chewing gum. Then his practice disappears after some time. Then, then after some time, maybe when something bad happens, then again he remembers Dharma. "Oh I must make some

purification, I must do something, do something.” He starts again for a few days, then again disappears. Up and down, like this.

As I said at the very beginning of the course, this negative mind, delusion, has been living in my mind from the beginningless previous lifetime and has been giving me harm from the numberless previous lifetimes. Even the buddhas cannot count how many times the delusions have been causing us to suffer. There’s no beginning. The continuity of that has no beginning, no beginning at all, no beginning, no beginning, no beginning.

But however, having the energy like this, having the long, long perseverance, even if it takes eons to completely destroy this delusion, think, “In this way I am going. Since I recognized my enemy, this delusion, even though it takes one hundred thousand eons, I am definitely going to face it. I’m continuously going to work to destroy the delusion.” You have to have a long plan like this. “However difficult it is to control, no matter how much difficulty there is, I’m going to face to this delusion, I’m going to destroy this, continuously work to face to this delusion. I’m going to destroy this, continuously work by concentrating one-pointedly on that.”

If you have that much strength in your mind, if you have such strong strength like this, incredible strength like this—like the politicians, how they do. If you want to take over one country, you make plans for many years. Even though it takes thirty, forty, fifty, sixty years, you write in books how to do the policy, how to take over that country, how to destroy that country. You make plans. Even though it takes forty, eighty, many years, you do it. Then when that period comes, so easily right away, that they take the country.

Even in the worldly activity, having a little mind is a distraction. For instance, Hitler was just one person, you see. But look at how much he caused danger to other countries. If he thought, “I wouldn’t, I couldn’t do that. I’m one person. I couldn’t do that,” if he had the very little mind, he couldn’t do. This is talking just about worldly activity, according to what makes peoples’ minds. So without question if you have such strength, energy like this, continual energy, strength in the Dharma, thinking “Even if I have to spend one hundred thousand eons, I’m going to work, continuously work to destroy the delusions,” if you have plan like this, if you have that energy, you can be free from samsara, receive enlightenment after three or four lifetimes, or in one lifetime.

The whole thing depends on his present action, his continual action, continual Dharma practice, the mind understanding that the delusion is difficult to control. It takes time. I have to make the delusion non-existent because this has been living in my mind from the beginningless previous lifetime. Feel it is unbearable living with this delusion.

What is your question?

Student: In the Equanimity Meditation when we visualize a friend, does this also mean to include spiritual fiends as well, like people who helped us get into Dharma?

Rinpoche: If the person doesn’t have attachment, then the person sees all sentient beings as parents, all sentient beings in beauty. Like this. It is not necessary to practice Equilibrium Meditation and visualize friend.

Equilibrium Meditation is to destroy the attachment and anger. That's the whole point. In the future there will be continuously other people, new people. But the meditation is to control one's own mind. So therefore you visualize the worst enemy, whom you dislike, whom you so strongly hate, and a friend whom you so strongly get attached to. That's necessary to visualize. Then some people may think, "I didn't find any enemy. Maybe I am holy, maybe I don't need Equilibrium Meditation, maybe I'm beyond that," but they're not really checking what's in the mind.

Even if you don't have, at the present time, that does not mean you're free from attachment and anger. So therefore the practice, the technique, is this: In order to train, make the mind ready, in order to stop from increasing delusion in the future, when you meet the future objects, of anger or attachment, you just create, you visualize, you create... What is the most harmful thing for you, in regards to actions that people do? Are they criticizing, you're selfish or ignorant or something? If you have some specific thing that you have in the present time, someone who hurts and someone whom you're strongly attached to, then you visualize them here. But if you don't have this, use the person who is sitting there in front. If the most harmful thing for me is the words, think this person is complaining, criticizing, saying how you are so this and how this is terrible. He is saying, he telling me like this. You create a situation in your mind. Then, then watch... You then think that the person in front of you is really saying it. Then check up how your mind reacts.

Student: In the situation where we say a person becomes a friend, becomes both attachment and anger, is it useful to place him both in the situation of enemy and friend?

Rinpoche: Anger and friend, you mean at the same time he's friend and anger?

Student: The same person can become both.

Rinpoche: Yeah, at different times it can happen.

Student: Is it useful to put them both as enemy and friend?

Rinpoche: You can, sometimes you can do with two persons, or sometimes just with one person.

You can do the Equilibrium Meditation with just one person. "Now I now I call him a friend." At first we will look at him like that. Then you question, "Why friend?" But besides just calling friend, what feeling is there? Besides just calling friend, there's something. Clinging. There's clinging. The problem is the clinging. Then we think, why clinging? What's the reason? Because he likes me very much and he talks about very good things and he gave me this and that. He benefits my happiness. So I'm attached.

So for this reason I'm clinging and discriminating him as friend. But before, he harmed me. You remember that, you put that reason. If you remember this experience that you had with him, changing always the relationship, changing always this way, friend, enemy, friend, enemy, then you remember all these things.

Then check back, go back to previous life. He's been like this since the beginningless previous lifetime. He's been, numberless times, my friend, helping me, helping my happiness numberless times. And he's been my enemy because he's been disturbing me, he's been giving me harm numberless times.

Equalize them. Then what feeling arises? When, when you have equalized both reasons, there's no clinging. There's no dislike. It becomes very free, very loose, the mind feels light. He becomes indifferent. That's the point.

Student: Rinpoche, is there a stronger method to go back to past lives, because we're doing it so quickly. Is there a stronger method to really feel the past lives rather than just, say, use totally imagination? Because we, we go back so quickly with friend and enemy...

Rinpoche: That is the first thing you do. Firstly you feel this. First you think this. Try to feel this. Then secondly you think also the friend/enemy, their life, continuity in their life has also no beginning. Think like this. "Why does one become friend, one enemy? Why do I have this kind of relationship? That is because of my karma that is created in previous lifetimes."

One way is to think about the karma. Think about your own mental continuity, and the attachment, uncontrolled, starting in just this life, the delusion of this life. "Why is it here in this life? Because my previous life's mind was under the control of delusion, so it is still here in this life. This has no beginning." This can help. As you feel this, once, twice, a few times, four times, five times, six times, like this, try to feel this more and more. Gradually it will clear up. The feeling will become stronger, stronger.

Student: Is the desire itself a negativity, or is just the attachment and the craving which are born from, or rise from, the desire negative? I mean, if I feel a desire, is, is this feeling itself considered to be..

Rinpoche: Desire? [*Yeah.*] There are different type of desire. Wishing, desire. I wish to be free from samsara. I wish to receive enlightenment for sentient beings. That's still desire, but it's different than the desire that is attachment. The effect is different. Generally samsaric attachment has the nature of clinging strongly, exaggerating the object with superstition. That is to be avoided. This is the cause of samsara and rebirth in the suffering realms. The wish to be free from attachment, samsara, to make pure practice is not samsaric attachment.

Then also same thing with a friend. If you don't find any specific friend, then you also create similar way, whatever thing you are most attached to then. The technique is like this. Then afterward, when you have the equal feeling with all sentient beings you don't see, "This is more of a friend, this is more enemy," then all sentient beings are same thing, being friend, being enemy, equal. When you have the equal feeling, not clinging, not having feeling of dislike, then you just hold onto that feeling, just concentrate on that feeling as much as possible.

By doing this more, after some time, in the future when you meet the condition, you can easily control your mind, even when the delusion arises, even before the delusion starts to arise. You can feel the equanimity with that person, his being friend, being enemy, in same number. You can easily get the equal feeling, easily, very easily. You can have the feeling of the equanimity. You can see him in equanimity right away.

Lecture 15: 1975 November 21

Perfect Human Rebirth Motivation

As it is in the guru yoga prayer that we have said this morning—this prayer that was written by the lineage of the lam-rim teachings, the very highly realized guru, called Dagpe Kelsang Jambel Lhundrub—as it is said in this yoga prayer, the glance of the lam-rim meditation, “Please grant me blessings, please grant me blessings to increase unceasingly the thought of taking the essence all day and night, by understanding that I have received perfect human rebirth. It’s extremely difficult to find and it’s highly meaningful.” So, as it is said in the prayer, this guru yoga prayer, if you check up, you recognize to be so precious, that it has many good qualities. If we check up with ourselves, we have, this time, received it, that which is difficult to receive again, and it is highly meaningful. If we check up by opening by opening our wisdom eye, if we turn it to look at ourselves, whether we have received that precious human rebirth or not, if we check up we find, it is received this time.

However, even at this moment, even if one realizes one has not received it, even if one finds that one hasn’t received all the eight freedoms and all the ten richnesses, we can discover definitely that we have received more than what is missing. You have received that much freedom, that many number of richnesses. This precious human rebirth is that much highly meaningful or precious. So without wasting this, the purpose, the meaning or the purpose of receiving this life, is to take the essence, not to waste it but to take the essence and make it meaningful. How to make it meaningful is to take the essence, to use it in order to take the essence.

So the highest essence is receiving enlightenment for the benefit of other sentient beings. That’s why it is said in the prayer, “Please grant me blessings to increase unceasingly the thought of taking the essence all day and night.” To have this energy to persuade oneself to continuously follow the path, that depends on receiving blessings. So therefore the prayer is made in the form of request like this.

With this perfect human rebirth, to take the highest essence, that depends on the gradual path to enlightenment. That depends on the listening and the understanding, the meditating on this path, the teachings on the gradual path. So therefore, before listening the teaching it is necessary to cultivate the pure motivation. It is not enough just performing the action of listening to Dharma, it is necessary to become the cause of receiving enlightenment. In order to become the cause, that depends on cultivating bodhicitta.

Only releasing myself from samsaric suffering is not sufficient. There are numberless of mother sentient beings who are extremely kind to me all the time, and they are continuously suffering without having Dharma wisdom-method. So it is my responsibility, alone, to release them from suffering and lead them in the most sublime happiness, enlightenment. In order to do this I must receive enlightenment. Therefore, I am going to listen to the profound teaching on the gradual path to enlightenment.

The listening subject is the Mahayana teaching which leads the fortunate one to enlightenment. It is well expounded by great philosophers Nagarjuna and Asanga. It’s a profound teaching, the essence of the unequaled Atisha and the Dharma King of the three worlds, the great Lama Tsongkhapa’s infinite knowledge. It contains all the importance of the 84,000 teachings shown by Guru

Shakyamuni Buddha. All these teachings are set up for the gradual practice of one person achieving enlightenment. This is only the gradual path through which all past, present, future buddhas have received enlightenment.

Guru Yoga (Continued)

The commentary on this gradual path to enlightenment has four basic outlines. The last one is how to lead the disciple of the actual teaching. And that starts by following the guru, how to train the mind in the gradual path to enlightenment.

The first outline of this fourth basic outline includes the actual schedule—the preparation, the actual meditation session and the completion.

So yesterday we were talking, and many people think like this, to practice Dharma, to meditate, to practice meditation, to be free from suffering, there's no need for a guru. If you read a book, that's enough. Many people have this idea. However, that is talk of those who don't have understanding, who don't have real understanding of the Dharma. They are guessing, you know. They have no experience of even one meditation, nothing, no control, not one single controlled mind. If you want to learn how to make a watch, you have to learn from a teacher. Even to learn a language, you have a teacher. You have to have a teacher. Even for ordinary knowledge, you have to have a teacher. Why do we have to depend on a guide? Because of one's own ignorance. Even to learn language, those external things, one has to depend on a teacher.

Many of those experiences are not something that we didn't do in the previous lifetimes, you know. But even if we lived in New York in our previous lifetime, if we go to New York again now we have to depend on a guide. So, why not on this new path of which we don't have any experience? Of course we have to depend on a guide. It's a new path, and we have to depend on a guide who can lead us in the path. The whole point is, it's a new path we never had experience of, first of all. Secondly, we're ignorant. So without a guide, someone explaining the road, trying just to walk a few hours, during just a few hours we will make a mistake, you know, even if it's very close. So there's no question that without a guide, there's a definite danger that we will make a mistake, that we will receive wrong understanding. So like this, it is impossible to receive enlightenment without depending on the virtuous friend, the guru. Without depending on that, impossible to receive enlightenment. There are many reasons, it's full of reasons. The whole commentary comes then again. By not having met the virtuous friend, one cannot receive enlightenment.

In Tibetan it's called the virtuous friend, the literal translation from the Tibetan term, *gewa shenyen*, *Gewa* is virtue, *She* is a friend or relative. Friend. *Nyen* means, there are two words *nyen*, two types of words *nyen*. One *nyen* means just like relative, common thing you know, he is my relative. But one *nyen* means like *upasika* the five precepts, name of that ordination called *upasika*. In Tibetan term *genyen*, *gen nyen*—like that kind of *nyen*, *genyen*. Person who's living in eight precepts is called *nyen ne*. However of that, of that *nyen*, also the teacher has the function of that *nyen*. For instance, relating to the names of the ordinations, *ge nyen*, like the five precepts, *ge* is virtue, *nyen* has meaning, *ge nyen*, so that is the person who is keeping precepts is virtue. *Nyen* means becoming closer, means for a person who is keeping precepts, that virtue makes him closer to nirvana. Makes closer to nirvana—so *ge nyen*. it has much meaning, it has very, very tasty meaning. *Ge nyen* means this, that what he does for keeping his virtue makes him closer to nirvana. *Ge nyen*, just by name it means—very interesting

name. So, like that also, virtuous friend also has that function. Virtuous friend, *nyen, gewe she.nyen*, virtuous friend makes oneself close to nirvana.

In regard to names, like this, it makes sense, even in name, even by understanding the name, it makes sense. The purpose of that, even just the name contains the purpose of that person, just the name contains the purpose of that.

Pipi time thank you very much.

John asked the question about, if one is attached to the guru whether that can be used as the object for equilibrium meditation. If that is used in the equilibrium meditation, has been giving harm numberless times, helping me numberless times, I think that becomes the opposite of the guru practice—opposite to the guru practice because he never does that, that is never his function. This is opposite to Buddha's work, so it's not guru's work, so it's not guru's function, harming to oneself. With others, we actually, it is true, we had the conditions many times for them to give harm, and for them to help, it's not just imaginary, we're not just making it up, but this is not something that we can understand right away—right this minute.

The Qualities of the Guru

About the point of the guru, the very first thing, as I said before, it is not necessary someone is the right guru for you because he has the right reputation, because he has many followers who respect him. Not necessary that is proof that he is the right teacher. That he is guru. Many times it has happened in previous times, stories about the wrong teacher who takes the wrong path and has more followers, millions and millions of followers. Easily he is followed, easy to accept that path. Even the great yogis with perfect accomplishments, realizations of the path, attaining enlightenment in this lifetime, who sees all the absolute nature of existence, realizing absolute nature of one's own mind, who can show the right path, have very few followers. They cannot see the other person's knowledge. They see whatever their mind projects, that's all.

Some other, wrong guides, show the path that agrees to your delusions, which makes delusions happy, attachment happy—I'm not saying anger is happy!—show the path that agrees with your delusions, which develops delusions rather than decreasing them. That guide says, "Oh you can do this, you can do that, doesn't matter. You can do everything, all the actions of delusions you can do," and so many people come, you don't have to announce in the newspapers or radio or television! Easily, many, many people just easily follow, easy to accept. It is confusion but person don't feel this, due to ignorance. Even though it is confused, doesn't feel it. Easy to listen, but difficult to realize this confusion.

If you question "Why are you doing this? For what benefit? What benefit do you expect? To give solution to life? Happiness in the life? Just this life, without talking about previous or future lives? Does it help the mind to become more and more quiet? Less anger, less impatience, does it help? Does it make your life more satisfied?" If the wrong path is questioned like this it is difficult to answer. Then even the person himself says he didn't receive any effect by following that path, and it is difficult to say yes, I received the benefits, more satisfaction, becoming less impatient, to have

more benevolent thoughts. If you question, the person shuts up, goes completely silent. I have had this experience from other people. This is my feeling I am talking about now.

Most of the sentient beings' minds are not aware, not free from ignorance, so it is natural that it happens like this. Also many times people do like this, because techniques that have been taught, it doesn't matter what path has been shown, it is according to, harmonious with their delusions, something which the delusions like and have interest in. So the person thinks, believes, it is benefiting him, helping him, "It helps my mind, benefits my mind. It's fantastic!"

Many people do like this, not really knowing their own mind. Many times it happened in Delhi, people who make business, selling gold. They say "I have gold to sell, do you want to buy very cheap?" He takes the other business man to his room, downstairs in a dark room where there is not so much light, so the other person cannot see well, then he pretends it's real gold, how he has to be careful with it, showing much emotion, trying to show that it's real gold. So they make business in the dark room, and the other person is so happy, "Now I have a good friend, he sold me so cheap." Mind extremely happy.

While it is in his pocket he believes he has real gold, he is very happy. Then he arrives at his house. In his room, the gold which he has been carrying very secretly and very carefully, without letting other people know, he checks up, and it's brass, not gold! [*laughs.*] Having similar kind of appearance, you know, but not gold, brass. Then, the conclusion, you know, then so much crying, then so much worry, so much worry, so much upset, then life becomes terrible. Then like this, like this.

What I'm saying is you know, what I'm saying is many people are doing like this, because it is harmonious with delusion, because delusion, because it is something that delusion likes so the person thinks "It is benefiting me." For a while he gets a surprise, for a while he has so much excitement, surprise you know, "How fantastic it is," you know. However, just like this, that does not continue. So that kind of person who's happy like that, that is just like the person who believes the false gold is real. How the person gets betrayed is like that. I'm just clarifying my experience. So it's good for the future to be careful.

So, like this, in order to control the mind, to find a teacher who just knows this, just to know this one technique, just one meditation technique, is not enough, not sufficient, it is not sufficient that he knows just one technique, you know, not sufficient for you to receive nirvana, for you to receive enlightenment. Without talking much, for you to receive enlightenment, the guide, the spiritual guide, the teacher knowing only one technique of meditation, that's not sufficient, not sufficient, that can't make one to receive enlightenment. That can't make you complete the practice of the graduated path. The person who knows only shamatha meditation, just knowing only that technique is not enough.

Student: Can I ask a question? What about more profound teachings of a teacher, like, for instance Sri Aurobindo? "The mother?" Things like that, what do you think about them?

Rinpoche: I see. I can't understand, I have no power to see her mind, so I can't say, I can't say, okay? You check up. Yeah, alright.

For oneself to receive enlightenment one has to complete the realizations of the gradual path. There are many levels of realizations, you know, that one has to receive, there are many delusions that one has to control, one has to exhaust. So to be able to make this aim successful, it is not sufficient just one teacher who knows just one technique like shamatha meditation, but no idea of other meditation, who knows only how to teach breathing meditation but no idea of others, it's not sufficient. It's not sufficient, like this.

Without talking about the details, without making much talk, to be able to follow the gradual path to enlightenment, the teacher, the virtuous friend, the virtuous guide, besides that he can lead the disciple in the lower gradual path by showing the teaching on the gradual path, to show the teaching he, himself, must have perfect correct understanding. For the teaching on the gradual path, first the teacher himself has to have understanding, at least perfect understanding at least, at least perfect, at least correct understanding, no misunderstanding. The most perfect thing is having experience himself.

Then secondly, who shows the gradual path to enlightenment, who leads oneself in the gradual path to enlightenment, besides that he can lead the disciple in the lower gradual path, he can also lead in the middle path, the gradual path of the middle being shown correctly, correctly. To show that, he, himself, must first have a correct understanding, perfect understanding at least.

There's a final thing, an understanding, a last thing, to be able to lead others in the gradual, in the higher gradual path to enlightenment, the guide himself has to show that he is reaching the higher gradual path. In order to show this, himself has to have perfect understanding of that. Like this, at least like this, or it is not sufficient.

Then if that leader, if he doesn't have perfect understanding, the teacher of the higher gradual path, if he doesn't have that, he can't show it. In that way he can't lead oneself in enlightenment. If he doesn't have perfect understanding of the teaching of the gradual path for middle being, if he doesn't have that understanding, he can't show the teaching and he can't lead oneself even to the cessation of samsara in nirvana. Even the lower nirvana he can't lead. He can't make oneself, the disciple to be free from samsara. He can't make it happen. And if the leader doesn't have the perfect understanding of the teaching of the lower gradual path, if he doesn't understand those teachings, these basic teachings, then he can't teach, he can't show, so he can't lead—that leader who doesn't understand the basic teachings of the lower gradual path, he can't lead, he can't make the disciple even receive perfect human rebirth in the future life. He can't make it, the one who doesn't have that basic understanding even of that. The basic understanding, the teaching, on the lower gradual path, starting from meditation on perfect human rebirth down to the impermanence of life, death, then the sufferings of the lower realms, then refuge, karma, those basic things. If he doesn't have even these things he cannot lead, he cannot make it happen.

Among these most important things is understanding refuge and karma. If he doesn't have those basic understandings, teachings on lower gradual path, there's no way he can save the disciple from the suffering of lower realms, not to be born in sufferings lower realm. If what he does is opposite to good karma, the virtuous action, moral action, if that's the path that he shows, there is no way to make the disciple even in the present life to be happy. Like this, briefly talking like this. I think I stop here.

So I think the reason why I lingered little time here without going straight into the meditation. I think it is quite important at present time and also future time to stop dangers.

Lecture 16: 1975 November 22

The Futility of Attachment to Samsara

The pandit, called Chandragomin, whose story I told before at the beginning of the course, Chandragomin says that in just the same way that the ox which is attached to the grass that is growing on the edge of the deep, deep well can be caused to fall down it, like this are the worldly beings who live on samsaric enjoyments. If you, if you meditate, if you think exactly like this, we don't find one single objection in any of these words.

What he is saying is how the worldly beings who live on samsaric pleasures by having attachment are like the ox who comes on the edge of the well by being attached to the pure grass that is growing on the edge, and caused to fall down in the deep well. Other living beings that we see are enjoying, having rich sense pleasures, craving them. If there is no attachment, there is no problem living on the samsaric pleasures, but we see other living beings have the sense pleasures, enjoyment, with attachment. Such pleasures, what we recognize as pleasures, don't have essence, are trivial and also doesn't last for a long time. As we expect, it doesn't last for a long time, it is decaying in each second. By seeing other living beings living such a life, having these samsaric pleasures, we realize there is nothing to feel attracted to.

Enjoying with craving actually is, itself, suffering. Experiencing those pleasures with craving is itself suffering, not real happiness or pleasure. Why there is no attraction, why it is essenceless? First of all why there is no attraction is because it is trivial, it doesn't last, it decays each split second. Besides, it is only in the nature of suffering. It is a very harmful thing, very frightening. How? The second thing which is extremely important to understand, the very upsetting thing, is, is to realize what it means to say that they experience it with craving. Like this, the ox, which is experiencing attachment with the few grasses growing on the edge—the attachment makes the ox to go the edge, a dangerous place, the well is very deep and the grass is growing right on the edge and the strong, uncontrolled attachment makes the ox come right there, even though it is very dangerous. Because he sees it beautiful blue and delicious, growing there, he comes there to enjoy it, so attachment brings him to a very dangerous place. Why dangerous? He can easily fall into the well. The way the samsaric pleasure with craving should have no attraction is similar, should be the same experience, a very upsetting thing. The cause of attachment, the attachment to enjoying samsaric pleasures, makes the worldly beings, the samsaric beings, to be attached to the few samsaric pleasures, like the few grasses growing.

Also, then, the attachment, the attachment with the few samsaric pleasures, being attached to samsaric pleasures, that itself is the karma. Due to attachment the worldly beings are again attached to the samsaric pleasure. That, itself, is the creating karma, bringing the being to the deep well of the suffering lower realms. So the attachment is forcing the person to create karma, which is like the edge where the cow is. Attachment forcing the person to create negative karma is like the attachment forcing the cow, the oxen to reach the edge. Those two are similar. Enjoying the samsaric pleasures with attachment is like the ox trying to eat the grass with attachment, and makes one fall down the deep, deep well of the suffering lower realms.

This is very helpful. I will explain this here, now, before finishing the lower gradual path. More explanation on this point comes in the teaching on the gradual path of the middle being. This is very helpful.

If you just watch the world like a movie, the nature of the sentient beings is like that. The ways they're suffering in samsara are just like this. Most of the sentient beings, besides their suffering in suffering lower realms, and even those who are in the upper realms, even they don't have samsaric pleasures, most of them are suffering. Even those who have rich samsaric enjoyments, even those who have samsaric pleasures, who have the chance to experience samsaric pleasure, the ritzy rich, all these things. If you check up the nature, if you look at it with the understanding of karma, with your wisdom, with your Dharma wisdom understanding karma, it is very dangerous. Instead of wanting to be like that, feeling attraction, it's only compassion. That kind of samsaric life becomes only an object of compassion. It only causes you to renounce the samsara. It only causes you to generate the renounced mind of samsara. Exactly as the animal on the edge, even the animal is eating the grass, you know, it's just for short time.

Then again, if the being doesn't have to take another birth in other realm, even though the pleasure is changing, if the being could experience it without dying and without being born another realm, that is still something else... but that's not like this. Just for a short time.

So, the nature of the samsara-being is to be ignorant to the nature of the samsaric suffering. Even though they are at such dangerous point, like the animal that is in dangerous edge, they not aware. Like the animal on the edge, ignorant, not aware that he's on the edge. There are many people, many other sentient beings, also like this, also who are similarly ignorant, not understanding the evolution of karma, not understanding the nature of samsaric suffering. They also feel attraction, that kind of experience in life, and they always try to copy it, they try to be same, similar like the other cows, thinking they're finding pleasure but in reality creating similar karma, creating the danger to fall, again, in the deep well of the suffering lower realms. As we recognize this, as we open the door of our wisdom, we realize that using the life in such a way, only making making more danger for oneself—that is not the essence.

The highest essence is to receive enlightenment for the benefit of other sentient beings. If you work for that, to obtain this end, automatically your life is also protected from all these various samsaric dangers. As we work for enlightenment for the benefit of other sentient beings, the life is automatically protected from samsaric dangers.

However, to receive enlightenment, to take the highest essence, it is necessary to listen and understand and meditate on the teaching, on the gradual path to enlightenment. To be able to do this, it is necessary to listen to the teaching on the gradual path, but before listening the teaching, it is necessary to cultivate the pure motivation. At least necessary to feel like this, "Only releasing myself from all the samsaric suffering is not sufficient. There are numberless of other mother sentient beings who are extremely kind to me all the time and they are continuously suffering, continuously suffering without having Dharma-wisdom-method. It is my responsibility, alone, to release them from all the suffering and lead them to the most sublime happiness enlightenment. To be able to do this I must reach enlightenment first, therefore, I am going to listen to the profound teaching on the gradual path to enlightenment."

The listening subject is the Mahayana teaching that leads the fortunate one to enlightenment. It is well expounded by the great philosophers Nagarjuna and Asanga. It is a profound teaching, the essence of the great pandit Atisha and was extracted by the great Dharma king of the three worlds, the great Lama Tsongkhapa, through his infinite knowledge. It includes all the 84,000 teachings, the importance of all the 84,000 teachings, shown by guru Shakyamuni Buddha, all these teachings set up for the gradual practice for one person's achieving enlightenment. This is the only path by which the past, present, future buddhas have received enlightenment.

This commentary on the gradual path has four basic outlines. The last one was how to lead the disciple on the actual path. That has two outlines, how to perform the guru practice by following the guru, and how to train the mind in the gradual path. The first outline is what you do in the actual meditation session, and then what you do in the interval time, the break time.

Then there's the second actual thing about guru practice. So yesterday I was running on that subject.

So ... I think pipi time. Thank you.

It is Natural to Follow the Wrong Path

I was talking just generally, that usually, the ordinary people don't know how to seek a guru or who don't know for what reason they have to seek guru or what kind of guru they have to seek or what, you know, has to be found. Usually the ordinary people, other people in the world, they don't realize that a teacher being far-famed and millions and millions of people following him, that does not mean that he's the right, perfect teacher. Even though by following such a teacher it might seem kind of benefiting, kind of helping to the mind, that cannot be the reason that proves that the teacher is right, perfect, benefiting the life. Cannot be.

As I asked yesterday, and gave examples, how can it be possible? Because even if the person, the teacher, is enlightened, other people can't see that he's enlightened. They see only according to their own mind's projection and according to the level of their mind. They have that level of projections, you know, of views. So that's how actually they can see the knowledge of that teacher, through their own projections.

However, generally, due to ignorance, due to karma, even if the teacher has total understanding, showing the right path, other followers can't understand. First of all, they don't see the other person's knowledge in that way, even though he's enlightened, no matter how much it is announced in the whole world, they don't see that. Then there are some who accept the teaching, but are not understanding it right away. Then, many, many distractions, so many distractions, difficult to digest, you know.

So like this, it is natural to follow the wrong path. This is the nature of the samsaric beings, nature of the ignorance, like this. Then, just briefly, even though one person finds it is benefiting to his mind, feeling excitement and happiness, that one person's singular experience cannot prove that the teacher is right and perfect, really beneficial for the life. When you don't have the goal, you don't have discipline, not concerned with taking others' lives, practicing everything that delusion, that attachment wants, then there are people like this, who follow the path harmonious with the

delusion. The person has excitement, you know, is happy, “It really benefits my mind, fits into my life. It really makes me happy,” and for those few hours, for few days, just for short time, is like this. There are examples like this.

Then, when that person, that follower, meets the right teacher, meets the right path, right teaching, which really benefits his mind, which really brings happiness, which really brings happiness, how is it that it actually benefits? How does it bring real happiness in his life? It helps to control his delusions. It faces his delusions. It controls his delusions. So that, that teaching, what he practices or what he explains, that is opposite to delusion, opposite to what delusion wants. The person thinks, “It hurts, the teaching hurts me.” The person thinks, “Delusion, the delusion itself is me.” The person thinks he’s oneness with delusion, you know, “Delusion is me,” you know, “Delusion is me.” So by thinking like this, “Delusion is me,” thinking that delusion hurts, then he thinks, “It hurts me, it is the cause of my suffering.” That kind of person wouldn’t follow the disciplines of the mind. That person would find it difficult to practice, difficult to accept it. That is the nature of the samsara, the nature of the ignorance and nature of the samsara. Oh, to create the cause of samsara is very easy, so easy, so easy, so easy, so easy, so easy. To practice Dharma, right teaching, it is very difficult, extremely difficult because we are full of distractions, full of distractions from outside, from inside, doesn’t matter. However, it’s like this. That is the nature of the samsara.

In order to receive enlightenment, one must follow the gradual path to enlightenment. To do this it’s not sufficient to follow a teacher who knows only one technique of meditation, such as shamatha or such, or even just only knowing the teachings of the lower gradual path. It is not enough only knowing the teaching of the gradual path of the middle being. The most perfect thing is having experience, living in the practice and having perfect understanding of the lower gradual path, middle gradual path, and higher gradual path.

What I mean is like this. Perhaps it may not be clear. Some person met one guru and he knows one technique, just one technique, one meditation, and she says, “That’s enough, “ Satisfied, doesn’t have to find another guru who knows other techniques, you have one meditation, you met one guru who knows one technique, you have one meditation, enough for life. That’s not skillful. That’s not enough. You have to depend on a teacher who knows all these teachings, the whole path, that you have to follow gradually.

The Qualities of the Guru (Continued)

Through the example you can understand like this. As Maitreya Buddha said in the sutra teaching called *Do De Gyen, she.nyen*, means not just the virtuous friend but the virtuous friend who is subdued and pacified, greatly, greatly pacified, has more knowledge, more or greater knowledge, and has energy and effort. Then, also has the knowledge of the oral teachings in the mind, the verbal teachings, realizing shunyata. Then, skillful in teaching and has compassion, is able to bear the difficulties and tiredness. As Maitreya Buddha said in the teaching, “A teacher who has this much knowledge you should follow.” And so, if you don’t find on the earth, then you have to go to find on the moon, or on Venus.

Student: Do you think you could go over that again? I think it’s really important and I didn’t get it all.

Rinpoche: Oh, maybe some student may have notes...

First of all, the teacher is *subdued* with body, speech, and mind. How? By living in discipline—the Vinaya, the bodhisattva, or the tantric disciplines. Without making confusion, by living in the Vinaya discipline.

Second is *pacified*, meaning having control over the distractions to concentration—scattering thought and dullness.

The third is *gradually pacified*—having the realization of penetrative insight, the special vipassana, on the basis of complete shamatha realization. The person sees the absolute nature without any distraction, and while the person is checking the absolute nature, the rapturous ecstasy, the blissfulness, the rapturous ecstasy is growing, is increasing. The higher vipassana has to have the realization of shunyata, in addition to and on the basis of the realization of shamatha.

Then *having more knowledge than oneself*, than the follower, than the disciple oneself.

If he himself is not subdued, how can he influence the other person to live in discipline? No way. Therefore, therefore the teacher himself has to subdue the action of speech, body, and mind by living in the discipline. For the sake of himself, maybe there's no need for discipline. Because there's no distraction in his mind, you know, no obscuration, no delusion, no dualistic mind. But, even though there's no need for discipline for the sake of himself, for his own mind, it is necessary to act, necessary to pretend or to show the form of living the discipline to subdue, to control other people's mind, to benefit in that way.

Guru Shakyamuni Buddha himself was already enlightened before taking place in his mother's womb. He received enlightenment, you know, many, many eons ago. But to show the need to observe karma, and discipline, he took this form. This is like we teach babies in school—to teach a baby to close a door, we close a door ourselves. To teach them to eat, we pretend to eat. To teach them to sleep, we pretend to sleep. If you just talk they can't understand, so you have to show them.

Guru Shakyamuni explained like this to ignorant beings. He explained with his form, by taking different forms. There was no need for him to do that from his own side—take birth, being born as a prince, getting married, living in the palace, enjoying this, renouncing everything, and taking the form of a bhikshu, a monk living in precepts and wearing yellow robes. Then making six years of austere retreat. Before making that retreat he looked through the four gates of the palace, and saw an old man walking on sticks, shaking, and he took the form of realizing the nature of the samsaric suffering of old age. Then through another gate he saw a dead person, and took the form of realizing the nature of samsaric suffering of death. Then he took the form of renouncing worldly activity, and receiving enlightenment under the bodhi tree. Then he took the form of death.

Guru Shakyamuni Buddha didn't need to do this for his own mind control—he's finished working with his own mind. He did these things to make other sentient beings understand about the benefits of the Dharma, why they need Dharma practice, all these things, why they need discipline, all these things. So like this. This I'm giving as an example, but you can see in others, with others, you know.

I think we stop here.

Lecture 17: 1975 November 23 (morning)

Don't Fall Asleep: Motivation

From the holy speech of the great bodhisattva, Shantideva: "By depending on this human boat, the great river of suffering can be crossed. It is difficult to find this boat later on.... Don't go to sleep."

What he's saying is, the purpose for which we're born as human being this time is to use it for crossing samsaric suffering, the great river, the river which is very deep, where there's danger to drown, to be taken away, like this. It's extremely, extremely wide and deep water; there are many samsaric sufferings. This human body that we have received now, the purpose of that is to use it in order to cross the samsaric suffering. Just like the boat that is used to cross the dangerous river, the deep, wide, dangerous river.

Why did Shantideva say in his teachings, "While one is ignorant, don't fall asleep"? "While one is ignorant," this has much meaning. "While one is ignorant, don't fall asleep." It has much meaning. Without checking it sounds like, because I am ignorant, of course I should sleep, I have to sleep because I am ignorant. It sounds quite funny, you know. Because I am ignorant I should sleep, I have to sleep, But however, don't think in that way. For instance like in a place where there is very wide water, and you have to cross, but the boat that you can ride on comes only at certain times, not often. It's not every day. It's not all the time. It's not every hour, not like that, you know. Very rarely comes. Only sometimes. So it is usually very difficult to cross this water, very, extremely difficult to get to that place where you want to be, that beautiful place where you can enjoy, where there's everything you want, that beautiful place there. People who reach there, what they think is, "I'm lucky, I'm extremely lucky. This time I have found it," you know. Exact, exact same thing, you know. "I have received this boat, you know. I have received this boat, this body, and I can use it, I have the possibility to use it to cross this dangerous ocean." How lucky, the person feels happiness you know. Extremely happy. And even though sometimes the boat is there, you go to get the boat, and other people take it. Now you have the choice to use the boat. How happy that person would feel, you know, to be able to use the boat at this time. Usually in certain places where we have to travel, it is very, very difficult, and people would feel happy to have the boat, like this, you know.

Once you've found the precious boat which can take you there, you should not be too lazy to use it, should not delay to use it. It should be used right away while the boat is in one's own hand. But if it's delayed, there's much danger, much danger. There's maybe danger to lose the boat. Like this, this human body that we have now which can be used to cross this samsaric ocean, we don't have all the time. If we have all the time, that's something else. But very soon this human body will be lost. So, while one is ignorant, don't fall asleep. This means while you have the boat, recognize that you can cross the ocean.

"Do not fall asleep," but cross the dangerous ocean. We don't have to be more ignorant, we are already ignorant. There's no benefit to become more ignorant. "Fall asleep," that means don't purposely make oneself more ignorant, you know, by creating negative karma. You shouldn't fall to the wrong conceptions, the wrong views, the wrong conception which makes oneself more ignorant. Also, you shouldn't create negative karma, which makes oneself more ignorant. By following the wrong conceptions one is falling asleep. So by using the precious human rebirth in this way, besides not giving meaning to the human life, we continuously cheat ourselves, we are continuously trapped

in samsara. The best way to use the precious human rebirth is to dispel the ignorance by listening and understanding, meditating on a well-condensed, practical thing, like this gradual path to enlightenment.

So, before listening the teaching it is necessary to cultivate the pure motivation, that is, “I must receive enlightenment.” The listening subject that is Mahayana teaching which leads the fortunate one to enlightenment. It is well expounded by great philosopher Nagarjuna and Asanga. It is the profound essence, the infinite knowledge extracted from the great pandit Atisha and Dharma king of three worlds, great Lama Tsongkhapa. It contains all the importance of the 84,000 teachings shown by Guru Shakyamuni Buddha. All these teachings are arranged, set up for the gradual practice of one person’s achieving enlightenment and this is only path by which the past, present, and future buddhas have received enlightenment.

The Qualities of the Guru (Continued)

So the commentary on this gradual path to enlightenment has four basic outlines. The last one was how to lead the disciple in the actual teaching. That starts with how to perform the guru practice and how to train the mind in the gradual path to enlightenment. The first has two, how to do in the actual meditation session and how to do in the interval times. And the actual times has three: preparation and actual thing and the completion. So the actual thing that’s part of the guru practice.

So just briefly, some importance that can help much to protect oneself from the dangers. Yesterday we were talking of the qualities of the guru, as it is said by Maitreya in his teaching.

Generally although it is not necessary for the teacher to live in the discipline, the teacher will show that aspect to benefit the disciple. There are some exceptions—some particular disciples whose minds have very high intelligence, heroes, very strong, who don’t mind the difficulties of practicing Dharma, like Milarepa, Naropa. As the teacher sees that the disciple can be led in the path to enlightenment through such methods, and that they have strong devotion, not easy to change, and that it is difficult for heresy to arise whatever the guru asks him to do—they are exceptional. You may have read some books of those great yogis, many strange things, the actions of the teacher looking very strange, or how they treat the disciple. From the ordinary side, especially the western mind, it looks very negative, with no compassion at all, very cruel, like beating an animal. Some people may feel that. But why they do those things, why they treat them in such a way? First of all the teacher himself has a completely free, non-dualistic mind. Second, the special disciple has the fortune to receive enlightenment through such a method, is receptive, has strong devotion that is never up and down.

Certain methods may look funny or crazy, and they may not use the same methods for all the disciples. However, we can’t criticize. The point is this: before, I emphasized that it is not necessary for the teacher to be living in discipline for himself, but instead for the sake of others. But I am saying, also, we should not criticize the one who does strange things, not living in discipline, crazy, or see it as acting negative. We shouldn’t generalize like this, because like the example, Marpa, Tilopa, and others, there can be certain methods, and even though it’s positive from their side, from our side we can’t see that it’s a perfect method. We don’t see the level of his mind, so we can’t judge what they do, it is difficult to criticize. It’s bad, bad and difficult to criticize, difficult. However, like

this, generally I'm emphasizing that there is no need to criticize other people. How your life is going to be, that depends on the teacher, because the teacher is the copy of your life.

Pipi time? OK, thank you.

How to Follow the Guru

Like His Holiness Dalai Lama said in his teaching, "Oh, when a perfect lama and receptive disciple meet together, enlightenment will be as if it is made by hand", as if the enlightenment molded by hand, like flour. Then, also he said, just like clay, the mold, whatever picture there is inside, it comes out perfectly. If it's good, it comes good, beautiful. If it is ugly, this also becomes ugly. This is another example of why I said "receptive disciple." If the mud is not so wet; if it's so wet, when you print, it disappears like this. If it's very wet then we can't print. If the disciple won't accept the print, then difficult. If there is a perfect, receptive disciple, then enlightenment is easily received, like made by hand. It generally depends on both. Not enough just the teacher himself is perfect, as these examples just I have mentioned, and not enough the disciple is receptive but the teacher is imperfect.

Previously we were talking about if the guru whom we follow lives in the discipline, like this, is it very easy to control your mind, you easily take the influence? He's also a human being. It's very easy to control one's own mind and bring more benefit to the mind, but if you don't see him acting in the same way as he says then it doesn't go in your mind, it doesn't make sense, that's how it would feel from your side. However, once you have made the relationship in the Dharma, disciple-teacher, since it's decided there's no change from your own side, "Now he's no good, now I need another teacher, now he's no good, now he's not my teacher, now he's not my guru." It's the most heavy negative karma, the most heavy negative karma, heavier than, killing hundreds, thousands of people, a million people. It's the most heavy negative karma. So once it's decided, your mind has to be like diamond. No matter whatever mistakes you see, the mind has to be a diamond. No matter whether he pure or not, realized or unrealized, if one follows perfectly, without rising heresy, you doesn't trust whatever you see in your projection, in your vision. The mind living in the understanding, in the knowledge of the guru, following the guru with the devotion like this, even though he's not an enlightened person, even though he doesn't have any realization, through following him can receive enlightenment very quickly. Realization comes like water, easily. So like that, also enlightenment.

Also as your mind gets more and more purified, your view, how you see him, changes, it is not the same thing as you see at the beginning, not same thing. Even if you don't have very high realization of bodhicitta, or high realization of the path, or this and that, while you are practicing, while you are performing the guru practice, your mind changes, your mind becomes more understanding, you gain more wisdom, so also at the same time your view changes. Your view, how you see things, changes. Your feeling changes, the discrimination, all these things. Anyway, even while you're practicing, even while your mind training in this, it's like this. Then, afterwards, gradually, then you, as you enter in the path, then you can see him in the aspect of buddha, the *nirmanakaya*. Then, if you follow higher paths, as your mind reach higher level of path, then you see him in *sambhogakaya* aspect. Then as you understand better and better, you recognize, recognize what the actual guru is. As your mind reaches at the same level as the guru, then, at that time, you start to recognize, really start to meet, like two friends meeting.

I think pipi time, thank you.

Guru Devotion Question and Answer

Student: Rinpoche?

Rinpoche: OhWhat's happening?

Student: Could you explain what the Buddha's *thinlay* is? Why the sentient beings rely on the *thinlay*??

Rinpoche: What it is? How it is that they can experience the result of his action? And why is it that we cannot, we cannot have the direct contact with buddhas without relying on the guru?

Student: Why it is we cannot receive the *thinlay*? Why it is there's not a direct relationship with the Buddha?

Rinpoche: The last one?

Student: The last one is ah ... why is it that we cannot...

Rinpoche: Why the sentient beings have to .. First of all, your first question is, why do the sentient beings have to depend on buddha action [*thinlay*]? [Yes]. I see, I see. Why do the Nepalese people depend on the king's action?

Student: Because he's controlling them.

Rinpoche: Oh? What about their benefits? The development of the country and benefits depends on his actions.

Student: Because they work for him,

Rinpoche: Oh, they work for him, I see. They work, they work for him? But why the benefit and development can't happen without depending on the king?

Student: Because then that's self-sufficient.

Rinpoche: Same thing. This answer that you gave me, you can give that answer to that question, why the sentient beings have to rely on Buddha's action. That answer you give to other question, to the first question. Like that.

Student: How is it then that the actions of the buddhas can enable me to receive realizations?

Rinpoche: Simply talking. . . How does the patient's cure, his benefits, his happiness, depend on doctor's action?

Student: Administering the medicine.

Rinpoche: Giving, by giving medicine. Administering means?

Student: Yes, by giving the medicine.

Rinpoche: By giving medicine, that's right, that's right, that's right. You're correct, perfect. So just like this. This answer you give to the other question. Receiving realization, that means having certain mind control over the delusions. Which is like the cure or the panacea. How does that happen by the Buddha's actions? That is by listening teaching, to understand teaching and practicing the teaching. Just like this patient's taking medicine from the doctor, you know. As it is instructed by the doctor, you know. Like that, same thing, same thing. He himself is ignorant and not recognizing medicine, all this. Same thing, we have to depend on Buddha's action in order to escape from delusion, the disease.

Student: What's the definition of blessing? Why does the sentient beings' mind rely on the blessing?

Rinpoche: Like this. In order to grow a crop, why does it have to rely on water? Without water it cannot grow. This I can clarify a little bit afterwards.

Student: Rinpoche? When you're practicing guru devotion and you've found the perfect guru, but before you've gotten much spiritual development, something happens and you lose him, like he dies

or you have to run out of Tibet but he doesn't also run, or something happens and you can no longer find his face...*[rest of question inaudible through Rinpoche's laughter]*

Rinpoche: And you lose him? That does not mean you have lost your guru practice. Your not seeing guru anymore, that doesn't mean you have lost your guru practice. If you can remember previous life's guru, even if he's not there around you, you can still practice. Even if he's nowhere around you, you can still practice, you can still make guru practice.

Student: Then what would your attitude be, do you think, toward whom you are now taking teachings from? If you cannot...

Rinpoche: If you need teaching then you check and then you find another teacher. Like this, like this.

Student: You mean have two gurus? Two root gurus?

Rinpoche: You can have billions of gurus. You can have one, you can have one guru, you can live on one guru, if that is enough knowledge. Also on other hand, you can have a billion gurus. Like this. For instance, Atisha, just before I told the story of Atisha, you know. He has, he had 157 gurus. That depends on whether you practice Dharma just by following one guru or by following many gurus, depends on individual.

Student: May I ask a question? Is it possible that we can discuss a little bit about the question of last night, of dream and life?

Rinpoche: Ah. Maybe after sometime, OK? After sometime. It's good, good you keep it. Don't forget, maybe after some time in the afternoon.

The Qualities of the Guru (Continued)

Once the guru-disciple relationship is made from one's own side, there's no change, no change.

Then pacified, then greatly pacified...Anyway, without repeating, the most important thing is his having the subdued actions by living in the discipline and having the realization of shunyata, having greater knowledge than oneself; and then having compassion, having compassion. Even though he has all these realizations, if he does not have compassion, it wouldn't benefit, or the disciple wouldn't receive that much teaching. The important things is having compassion, concerned with disciples, and then, not caring about the difficulties, and having the perfect understanding of shunyata.

That is very important, extremely important. If the teacher doesn't have the perfect understanding of shunyata, even if she wants to be free from samsara, the teacher cannot show the actual method which really cuts off the root of the samsara. The teacher cannot be of benefit that much for the disciple to be free from samsara. In that way the disciple cannot understand the absolute nature of the mind. So since he does not understand what the real nature of mind is., since he's ignorant, there is no way to recognize the cause of samsara, the root of samsara. Since he does not recognize the root of samsara, there's no way to cut off the root of the samsara, like this. So in this way you can understand how it is important that the teacher should have perfect understanding, at least perfect understanding of shunyata, the lowest thing. So just briefly talking, as I explained yesterday, out of this, that is what is the most important thing, you know. Having greater knowledge, more knowledge than the disciple. This is what is explained by Maitreya Buddha in the teachings, in the sutra teachings.

There are certain qualifications necessary, like, for instance, like this, as I have already mentioned, having subdued your actions and pacified penetrative insight, like that. These are also qualifications

of the Hinayana guru. And the Mahayana guru, there's about ten qualifications. Then comes the Vajrayana guru, and there's many more qualifications, like this. Those who have received the teaching on the Vajrayana teaching, the guru puja commentary, it is in that text, explaining the qualifications of the Hinayana guru, the Mahayana guru, Vajrayana guru, like this.

Part of the *Guru Puja* subject is the qualification of the guru. However, like this, talking simply, if it is possible, the teacher that we've found, that we're going to follow, should be like this—even though he doesn't have much knowledge, much realization, he should be one who emphasizes taking care of other sentient beings more than oneself. In this way, as the teacher emphasizes things such as bodhicitta, you also mind training in bodhicitta, this bodhicitta. You always are concerned for other sentient beings, always working to receive happiness for them. This causes you to receive enlightenment quickly.

Then secondly, if he is not like this, then he should be at least one who recognizes that oneself must be free from samsara, and try to receive nirvana, also emphasizing to avoid the ego-grasping or the I-grasping, the cause of samsara. If the teacher is not like that, if he's not like that, if he doesn't have that personality, then the disciple wouldn't try to be free from samsara, he wouldn't recognize the cause of samsara. Oh, so then, at least he should be like this.

The lowest thing is Dharma teacher who at least emphasizes that the future life is more important than present life, who always emphasizes more important to work for the future life than the present life, who does not care so much for the present life and who emphasizes mostly the future life. If the teacher is like this, then the person becomes concerned over the future life and in that way, he seeks happiness in the future life and seeks method and he creates good karma. In that way, continuously he receives happy rebirth in the future life.

So if the teacher is none of these, it's very difficult. We don't call him a Dharma teacher. No concern for karma, no way to protect you from creating negative karma, only working for this life, completely wrong path. This is not a virtuous friend.

This point is the most important thing, because our life, this life, many lives, depend on that, relies on that. What kind of life we have in this life, what kind of person I will be tomorrow, what kind of future life will be, one life, two lives, future lives, all depends on how this present life is. And this depends on from who we take example, who we copy.

The first, simple example, is like this. The first, you know the first block where your money gets printed, if that is the right one, then, then the rest of all the money from where that money is copied all becomes same, all becomes perfectly same.

Even when you buy ice cream in a shop you choose a good flavor. You check up on the ice cream and the price. You check the taste, and the price. If even buying ice cream is that important, why not the teacher? There's no question.

Then as we said in the glance lam-rim meditation, the morning prayer, the *yon tan kun gy'i shir gy'ur dr'in chan je, tsul shin ten pa lam gy'i tza wa ru, leg par t'ong na ba: pa d'u ma yi, g'u pa ch'en po ten par j'in gy'i lob*, the morning prayer, as we say.. like in the guru yoga, the prayer... it is translated just by verse, in many verses: *you tan kun gy'i shir gy'ur dr'in chan je* -- that is, "The most kind venerable one who is the best of all the knowledge, who is the best of all the knowledge." Then, *tsal zhin ten pa lam gy'i tza wa*

ru "... perfectly following, this is the root of the path." Then the second verse, *leg par t'ong na*, means, *leg par t'ong na*, that means, "seeing this well," "by seeing well this," *leg par t'ong na*. *Ba pa d'u ma yi*, "and then, with much effort," *ba pa k'u ma po tin par j'in gy'i lob*, "please with great devotion" *g'u pa ch'en po ten par j'in gy'i lob*.

Making the long sentence, "Please grant me blessings to be able to see well, perfectly following the teacher, the most kind, the venerable one, who is the base of all knowledge. This is the root of the path. And to be able to follow, with much effort and great devotion." That is the meaning. I'm translating the meaning of the prayer, beginning of the prayer. However, anyway, this is very big subject and this is just for auspicious, for, just to plant seed that I just repeat, translate this prayer.

Perfectly following. First of all, without talking details about how he's the base of all knowledge and just the second thing, just talking the essence, the outline, "perfectly following," there are two ways, following with the teacher through mind, following the teacher through actions. There are two things, like this. Following the teacher through the mind, that is trying to understand, remembering, trying to feel the thinking of the guru buddha's knowledge, thinking of the guru buddha's knowledge, remembering the kindness, rising devotion by remembering kindness. Following the guru through mind, following the guru through actions, two things. Following the guru through mind is by generating devotion. But now, there's two methods to generate devotion, there is thinking, or trying to understand, or trying to see, the guru buddha's knowledge. Then second one is remembering kindness of the guru. Those are the two things which generates devotion, like this.

Think I stop here.

Lecture 18: 1975 November 23 (evening)

Question and Answer: Daytime and Dream Imagination

Did anyone find out if there's a difference between the dream and the actual, I'm not sure, the daytime light?

Student: I think the difference is that the recognition in the daytime light comes from the skandha of form and the recognition in the dream state comes from the skandha of consciousness.

Rinpoche: I see.

Student: I think you can compare the dream state to a shadow on the wall that looks like a spider, and the reaction to the shadow, you can compare that to the way you react in the dream.

[Long discussion follows, mostly inaudible]

Rinpoche: You were sitting here in Kopan, but mind was in America? Do you think, in the daytime if you think of America your mind is in America?

Student: I think it's maybe possible. It's imagination.

Rinpoche: So whatever object you think of, you think your mind is there?

Student: Yes.

Rinpoche: When you think of my mind?

Student: Of your mind I cannot think, it is impossible for me.

Rinpoche: You don't think of my mind?

Student: I can't think about your mind. It's impossible for my mind to imagine.

Rinpoche: You don't think of any other person's mind, of what he thinks?

Student: I can only experience my mind. My consciousness of others' personalities. The more I understand my mind, the more I can understand others' minds.

[Further discussion, inaudible]

Rinpoche: If you think that dreaming of America means that your mind is there, so during that time you have two bodies, one body is in America and the other one is here?

Student: When you die in the dream, you don't wake up in the same body, you wake up in another body, you actually are dead. You cannot dream that you die and wake up in the same body.

Rinpoche: How can you say that?

Student: It depends on the mind.

Rinpoche: Maybe you didn't have the experience but how can you say it's impossible for others.

Student: Can anybody here tell me they have died in their dream and woken up in the same body?

Rinpoche: Dying in a dream is a common thing.

Student: Usually when I die in a dream, eaten by a shark or something ... usually I wake up ...

Nick: (repeating question for other student) Does she really see herself dead or in the process of dying? If she really sees herself as dead she would never wake up in the same body. If she dreams of a shark eating her leg, maybe she wakes up with her leg missing.

[General laughter.]

Rinpoche: Many times in the dream you die and you see your body burning, other people burning your body. It's common.

Student: Do you really wake up in the same body?

Rinpoche: I'm not saying it really happens or not really happens. But there is dream that happens like that, where you see your body being burnt or destroyed, things like that. Also in dream time you recognize, you think "I am dead" and you see the body being burned or similar. It's a common dream, nothing special, many times, and wake up with the same body. You can't stop other people's experience.

I think if you have things, you discuss by yourselves. When a thief, try to imagine, when he meditates on how to steal money from the bank, how to make a bank robbery, when he thinks in his house, imagines he's going around the bank, in such a time, with people, with guns, going through windows or doors, imagines, thinking, how to do the process, how to do it. And he thinks he's going to inside of the bank and taking it out. He thinks, he imagines, and also in his imagination he sees that, going in there and doing these things, just exactly as the dream, in the daytime while he's meditating, imagining, thinking how to steal, how to do it. When he makes concentration how to do it, going inside and taking the money and coming out, then imagining what to do with this money, how to, where to go. Imagining, then going to another country, then escaping to another country, imagining he himself is going there, he can see like that in his imagination. This is same as a dream, exactly as a dream. Let's think this way: if you think the dream, what you do in the dream, what country that you dreamed, if you think, if you believe you really got there, then think this way. When you imagine like this, you can see yourself in the bank, when you're imagining like this. But taking money, all these things, receiving money, taking the money out of the bank, coming out, coming to your place. But, did the person get the money? Did that person really steal the money? At that time, did the person really steal the money? The money's there in the bank.

Let's say he's going to steal tomorrow, but today he's imagining. But did he really steal? He imagined like this, he himself was going there and taking out like this, but no problem, it's still there. Then he goes tomorrow, and, as he imagined, if he becomes successful, then money doesn't exist there. But today he's imagining—money is there. He is imagining that he got money and coming back, but the money is there. So if dream things are true, then this should be also true, this imagination should be true. He should've got the money. That means the money is not there. Check up like this, think like this.

Those who were thinking what you were doing in the dream are true, "My mind was really there, I was really there," those who think like this, think, use the imagination. Is that true? Your imagination is true? [*the daytime imaginary*]. Check with the imaginary. Then, as you find the imaginary is not true, if that is not true, how can the dream be true? This is also action of mind, imaginary, it's also action of mind. The mind thinking, trying to imagine—it's the action of mind. Dreaming time, as he (*a student*) said, it's action of *skandha*, the consciousness. So as he said, this is really quite a good answer, good talk, that makes much sense, this is also action of consciousness. So if the imaginary is not true, how can the dream can be true? So you check up like this.

Student: If you are going there in a formless body, with the mind ...

Rinpoche: Without his physical body, I'm not saying such that is impossible. Without this gross body, just mind travel, I'm not saying it's impossible. That's possible.

Student: Does that mean an act of mind has no reality?

Rinpoche: An act of mind has reality, and act of mind has reality. As there's act of mind, it has reality.

Student: And you create karma?

Rinpoche: Yes.

Trying to finish this subject, these two lines.

Saying the objects of hatred and attachment ... [*unclear*] ... looking at the transformation, illusory, however, just to briefly mention. There are many techniques. According to the person's mind, according to the person's understanding of shunyata there are various techniques how to look at transformation and illusory.

Relative Existence and Inherent Existence

As I said, I did not complete the end of yesterday's talk. The main point, the most important thing—some people perceiving any objects, seeing any objects existing, thoughts of any existence, as completely illusory, that is completely wrong. Should be cut off, everything should be cut off. That kind of thing, instead of benefiting, instead of becoming cause of benefiting to oneself, it only becomes cause of suffering, to become oneself more ignorant, to become farther and farther from the wisdom of realizing the reality of the object. Because, besides not understanding the reality of the object, even the relatively existent object, even that which is existing, the person is not accepting, the person doesn't accept. The person thinks it is completely illusion, doesn't exist utterly, doesn't accept even the relative existence, then there's no way to realize the reality of the object.

That kind of wrong conception, how it's saying, that is just like this example. How that kind of thing does not benefit, that is like this. Yourself is in the fireplace sitting and then thinking there's no fire existing, there's no fire at all, it's completely illusory—no fire.

In the dream-time, if you think like this, it is worthwhile. In the dream-time if you think, when you get in the fire in the dream time, dreaming that you are in the fire, if you think it is illusory, that's correct, it's true, doesn't harm, doesn't burn your body. Doesn't burn your body, which is relatively existing, this it doesn't burn. The dream fire doesn't burn the relatively existing body. That is ok, that is skilful, the person thinking, especially.

Sometimes it is like this, in the dream time, as you recognize, sometimes funny things, dream time, as you recognize the dream, as you recognize this is a dream, as you're walking on the path, something concrete, which you feel concrete in the dream time, but you know that it is a dream and you know that those heavy things cannot hurt you. So purposely you go to grab it because you know that it won't hurt, so you try to do with those things all kinds of things. Like if someone transformed illusory house, road, stones, if someone transformed it, you see and if you know it's just illusory, it's not real, then you can touch it and it doesn't hurt. You can touch you can do anything. Like if you go to touch a rainbow it doesn't hurt. As you're dreaming, does one atom out of that pile, that whole thing, does one even atom exist? No, it doesn't exist; it does not exist. Even one atom out of that pile, it does not exist. Besides the whole not existing, even one atom of that does not exist. If there's one atom out of that pile that exists, then there would be also concreteness exist—jewels, in the world, also the concrete things can exist. If it exists, when he wakes up, he would have in his house, he would have in his room, right there. Right after he woke out of that dream, he would have a piece of gold, he would have a piece of a jewel, at least, even if he doesn't have the whole pile. But never. He doesn't even have one atom what as he dreamed—not even one single atom.

Similar like this as I described outside, same thing with "I" that you feel, what you see, same thing. More you recognize outside things, your view, more you recognize that which does not exist there,

more you recognize, clearly you recognize, the way, how you view, that much easier you can see how you can perceive, you can see how you see your “I.” As you recognize the outer views, then at the same time if you check up the “I,” then you can also similarly you can recognize easier and better the real—I’m not sure how people meant evil—however, at that time the person starts to recognize the real root of samsara. As the person sees, he recognizes his wrong view of the “I.” Like this can be possible. The techniques how they can be used, the object of the hate and the attachment, just simply talking.

For instance, let’s say this mug, let’s say this is an object of attachment, may not be object of hatred. Possible, possible—object of hatred—possible. When we look at the mug, besides the mug there’s something on top. I’m just putting another way, similarly before, but I’m just putting another way. But like that also. While we’re looking at the mug, besides the mug there’s something else on top. Some kind of cover, something on the top. Mug, mug, completely got stuck there, completely stuck there. So you point out, “there’s a real mug there.” As soon as you hear or as soon as you look at it, mug, completely stuck there, oneness, kind of oneness, completely stuck there. That truly existent mug, that is the thing which generates attachment. This is the view, this is the perception which generates attachment. *This* is the thing which obscures, which prevents us to see the reality of the mug, to see the mug as illusory. Because of this, simply talking.

As it appears to us as truly existing mug, we project, we believe, this is real mug. Therefore, we don’t see this as illusory. Something, mug, truly existing—completely stuck there, oneness. It is there. Because this prevents to see the reality of the mug, so therefore, we don’t see the mug as illusory. Because we don’t see the mug as illusory, this mug, just by looking at it, generates attachment. “How beautiful it is!” It’s actually just a mug, so what’s the use?

Then clinging, mind of clinging, comes, grasping. Then, at the same time, creates negative karma to be continuously born in samsara in the different suffering realms. At the same time creates karma, leaves impression again, builds more attachment, more and more. Like this, it obscures, as the attachment arises, it obscures our mind to see the reality of the mug, again. That’s how it is dangerous. Then the way to look at it as illusory, perhaps, can be also like this. Depending on how much you understand the meaning of shunyata, emptiness, depending on how much you understand, how clear it is, how much you can see. If you have true understanding of emptiness, what’s the real emptiness, if you recognize and you know how to look at it, if you know what is the wrong view and these things, then, just by even remembering the words of those great lamas who have realized shunyata there are three words that are very helpful for the mind: “Don’t trust as it appears, but look at it in the nature. Don’t trust as it appears, but look at it in the nature, look at the essence.” If you think these words, relating with your view, at the same time, then your wrong view, it will disappear. Then at the same time it will disappear, then by disappearing, you can see as illusory. Then it doesn’t become cause of attachment. If you can see like this, it doesn’t let to raise attachment.

I expected to finish this subject very quickly so that after the meditation, the lam-rim meditation, can be done more. But I didn’t expect to talk as much about the—then sometimes mind becoming crazy, cannot control, so then it took more time. Didn’t expect to talk that much the part of the subject which I had no idea, but perhaps expecting that by maybe understanding, by maybe hearing a little bit of this, not sure whether I can talk about this afterwards, so by talking a few words now, then perhaps, expecting, hoping that it may become cause that people, beginners, who are first here to the lam-rim teaching, can become cause for them to understand karma. I’m not expecting them

to understand shunyata from it, but to understand karma. Perhaps it may become cause, beneficial, for them to understand karma and to be careful with karma. So like this that's how it happened.

Understanding more karma helps to understand the shunyata. Not understanding karma also hinders to realize the reality of shunyata. It helps each other. So if you want to realize the absolute nature we have to be concerned with karma, we have to understand karma, we have to observe karma. If you want to be free from samsara. Without realizing absolute nature, there's no way to be free from samsara at all—it's hopeless.

[Ge wa di... Dedication Prayers]

Prayer Visualization Advice (partial)

[beginning of next topic is lost]

...And to receive immediately all the right thoughts, the respectfulness to the guru, and so on. That means, after the devotion to the guru, then all the former realizations up to enlightenment. It's good to say like this, relating to tantra: *zhi ne la sag dang, zhi ne lag, nyi nang tang ne tar gye, nye nang* *[audio unclear]*, the subtle dual subtle mind, requesting to cease all the wrong thoughts, reversing all the wrong thoughts, starting from the disrespectfulness to the guru until the subtle dualistic mind. Because the very last thing which prevents enlightenment is the subtle dualism view of the mind. That causes all the wrong conceptions.

Gen chi nang ki means cause, the conditions. The outer conditions. This is asking, after receiving immediately all the irreversible right thoughts, starting from respectfulness to the guru and so on, and pacify quickly all the hindrances of the outer and inner causes. Outer cause includes the hindrance of the outer cause such as many people suffer not having chance to practice Dharma, not being allowed to practice Dharma. For instance, due to outer conditions like wars taking their countries and because of that you cannot practice Dharma. Such as you're controlled by the king, the king wants you to work or something, also you don't get a chance. Like also such as those examples. You desire to practice Dharma, how much desire you have, but no chance and you have to follow the emphasis. As they ask you, you go to the military. There are many hindrances of the outer cause, that which comes from the countryside, from the other people's side, like other people not letting you to practice Dharma, disturbing.

Then, even though there's no outer condition, like other people disturbing or from the country side maybe dangerous many things happening or controlled by other people, even though there's no hindrance coming from the, even there's no hindrance of outer condition, but there's hindrance of the inner condition. That's having some problem within you, cannot practice, like health problems. When we're sick we are incapable to practice Dharma as we want. And also there are many other problems, besides mentioned, so you cannot start.

So this short prayer is very, very useful, this includes all the requests for stopping all the wrong conceptions, all the negativities and it includes the request to receive all the right thoughts, all the realizations. And also it includes stopping these hindrances. Besides outer and inner there's also hindrance such as you become incapable to do those practices of the Dharma. So this prayer has to be said after the mandala offering. After finishing the part of the seven limbs, after dedicating, then mandala offering. This mandala offering also can be short, doesn't have to be long one in regards to

prayer, I'm not saying visualization. Just as the, just like the short prayer you can say, and then after that you can repeat this prayer which is really powerful and very helpful.

This mandala offering, the second mandala offering comes. The reason is following subject what's coming is the request of the lineage of the gurus. It's like when someone goes to see the king, to be able to obtain your success, to request something, so you have to offer something to the king. This mandala offering, which comes at the fourth prayer, is like that. In order to persuade, to grant the realizations or the blessings as the request is made. This prayer is very effective for the mind, this following prayer. How the prayer is important, in order to receive the realizations that what we need, depends on the receiving the blessing of all the buddhas, what you visualize in the merit field. To receive blessings, that depends on the prayer from the heart. By looking at the guru, one receives the deity.

palden tsa wai lama rin po che/da gye chi wor pan den teng sho la ... etc.

The jewel root guru who has glorious, perfect, complete realizations—*palden tsa wai lama rin po che* just even *palden* that can contain ... *pal* is sort of “glorious” *den* means “having”—this can include having the achievement of the gradual path of the lower being, having the achievement of the gradual path of the middle being, having the achievement of the gradual path of the higher being.

da gye chi wor pan den teng sho la

Please sit on the lotus moon which is above my head. *Chi wor* means in the center of the head.

Ka den chen po go nai(2 lines)

Just by not only sitting. After sitting ... is kind of taking care. So the meaning is “and receiving me through your great kindness.” Actually, *je sun t'ai*—actual meaning ‘receive’ itself, that's also meaning. However the meaning is the beginning of the path where you enter and the final goal, enlightenment, what we received. In that path, please lead me” so actually *je sun t'ai*, “receiving,” the actual meaning is like this.

Ku sum ku gyu ngon drup sel du sol

“Please grant me the realizations of your holy speech and body and mind.” I think this is just a brief meaning of this but it explains, according to tantra, this kind of subject there is so much ---

Then, this prayer has to be recited. When you say this prayer, *Ku sum ku gyu ngon drup sel du sol* that time, the root guru, that which you have realized in the merit field, that comes down in a similar aspect like that we used to visualize guru Shakyamuni Buddha, similar aspect, a second root guru, emitting, coming out of the root guru that we are visualizing there. Then seated on your head.

Then the guru sits face to the as you facing this side the merit field, with hand like this, like position of request. The purpose of coming down, sitting on your head, that is to recommend. Like when you have to go see very important people in office. You yourself don't have much power to talk or to explain or to get things done. Then you ask someone who is more proactive, maybe... Usually is something like this, whom he likes very much, something like this, usually. Then you go to him so that as he helps to recommend you what you want. Then, whatever you want, that can be successful, that can be obtained. So if you know the beginning visualize like this, even though you don't know the meaning of each word.

Tu je kang ba shen... [audio unclear]

Lecture 19: 1975 November 24

Impermanence

The founder of this present Buddhadharmā, Guru Shakyamuni Buddha, as he said in the precious teaching, the sutra teaching, “The three worlds are impermanent like the autumn cloud. Look at the dance of the sentient beings, the birth and the death. It is same. How the sentient being’s life finishes, how the sentient being’s life goes, it’s like lightning in the sky.” Guru Shakyamuni Buddha said this in the sutra teaching called the *King of Concentration*.

What he’s saying is that there is the world of form, the world of formless, the world of the senses, dividing the whole samsara world into three. All these three worlds are impermanent, do not last. Even in a simple second it changes. So that’s how as it is becomes decay in each simple second, it is impermanent. Just like the autumn season, cloud. Why it said “autumn” can be because in autumn time there’s more clouds and then also generally the clouds are very quick to change. Just one second or minute it is there, then after one second or minute it is not there, it changed into another shape or it disappeared. The cloud also changes so fast, even in a split second. So the whole three samsaric worlds are like the autumn clouds. “Look at the dance of the sentient beings, death and rebirth, are the same.” What Guru Shakyamuni Buddha is saying is that how all the three worlds are impermanent, how they are like clouds, because the dance, look at the dance of all the sentient beings, death and rebirth, the circle of the death and rebirth. Nothing lasting, again dying, again reborn, again dying, again reborn, every second like this. That’s how it quickly becomes decay and changing, so it is like a cloud, it is said. “How the sentient being’s life goes, how it finishes, it is so quick, like lightning in the sky.” The lightning in the sky, just one second it is there, but after that second, it doesn’t exist. Just for a short time just for one second, but in the second second, it doesn’t exist.

Normally, in our view, even though we see, even though we believe we are living for a long time, we are going to live for a long time, even though we believe like this, “I’m not going to die soon,” no matter how much we believe in this, the nature of the life, the way how it finishes, how it quickly reaches death, that is the way that lightning so quickly finishes in such short period. The period, the length of the life, that is so short, like the length of time of lightning in the sky, so short, very, very short.

Clarifying, if I clarify, like this, how what Guru Shakyamuni Buddha said is true: since we were born until now, all the past things, past history, past life stories, everything what we did, everything where we stayed, no matter how long story we had, no matter how much we did, however, since we were born until now, the whole thing finished so quickly just like last night’s dream. Quickly finished, just like lightning of the sky, just in such a short time finished. From the time when we were born until now, what we did, everything, whether we suffered, whether we enjoyed pleasure, no matter how much we did. If we check up with our own experience like this, it is very true, exactly same, absolutely true. There’s no exaggeration in what Guru Shakyamuni Buddha said in his teaching, no exaggeration. Just exact, according to the nature of the life. Since this perfect human rebirth that we have received now, since it does not last, since it is for just a second that we have this.

For instance like a person, complete dark in the night time, can't see anything, even if he's reached the place where there's jewels, where there's diamonds that he can pick it up. He can't see in the night time, completely dark. For instance, there's a person who want to steal jewels in the night time. In the daytime can't steal, so in the night time. Night time it's very, completely dark. So, like the person thinks, while there's lightning, if you're careful, try to see, try to checkup, and try to get it while there's lightning. If you can't be careful, if you don't try to pick up this diamond, the precious jewel, then after the lightning is finished, then you can't get it. He cannot see, he cannot recognize even if he's there, even he's close to the jewel, where there're jewels, he cannot see it, he cannot recognize in the dark.

So like this, like the Dharma, the precious human rebirth, while we have received this, just for a short time like the lightning, while we have this, just before the length of time we have this, the precious human rebirth, before this length of time finishes, passes away, before passing this time, in the short time, like the short second of the lightning, we have to be careful, we have to put all our effort and by recognizing this, by recognizing this try to get the essence. The essence that is to receive enlightenment for the benefit of other sentient beings. Example is this. Having received the precious human rebirth is like having the lightning, and then taking the essence is like picking up the diamond. Taking the essence is receiving enlightenment is trying to receive enlightenment for the sake of other sentient beings like taking the diamond, picking up the precious diamond.

To receive enlightenment, it is necessary to listen, to understand, to meditate on the teachings of the gradual path to enlightenment. In order to listen to the teachings, it is necessary to cultivate the pure motivation. Necessary to feel at least like this. For the benefit of all the mother sentient beings, I must receive enlightenment right away as quick as possible. Therefore, I'm going to listen to the profound teaching on the gradual path to enlightenment. What we are listening that is the Mahayana teaching which leads to enlightenment, it is well expounded by the great philosophers Nagarjuna and Asanga. It is a profound teaching, the essence of the infinite knowledge of the great pandit Atisha and Dharma King, great Lama Tsongkhapa. It contains all the important of the 84,000 teachings from guru Shakyamuni Buddha, and all these teachings are set up for the gradual practice of one person achieving enlightenment. This is how all the past, present, and future buddhas have received enlightenment.

How to Follow The Guru through the Mind: Generating Devotion

This commentary on the graduated path has four outlines. The last one, how to lead the disciple in the actual teachings. That is two outlines. First one is how to perform the Guru Yoga practice, and that is two outlines. Guru Yoga practice has two outlines, the second one is actual meditation session. First preparation, then the actual session, then completion. That part is about the explanation on the meditation on the guru practice.

However, just to tell some points that which will be useful for new ones and also old ones, emphasis on some important points without talking details, how to perform the meditation.

How to follow the guru involves two things: how to follow the guru through the mind, how to follow the guru through the actions. How to follow the guru through the mind involves two things: the root one, training the mind in the devotion—generating the respect or devotion is same thing—by remembering their kindness. The basic outline is like this. If one doesn't know about this, even

by understanding the outlines of the lam-rim meditation, all of a sudden you get idea. When you honestly understand, even though you don't have the detailed explanation, honestly you can understand it from the outlines. You have the understanding in order to increase the devotion. What is the method in order to develop the devotion? What is the method? Just by hearing the outline, you have the idea, the method, what's the meditation that which helps to develop such and such in the mind, the realizations. It is clear, even from understanding the outlines. So that much helps, understanding the outlines, even though the detailed explanation is not given. So without knowing this, even one has desire to talk about guru devotion, even one has desire to do something with it, even one has interest, since one does not have even the outline, then difficult to talk about, difficult to think about, difficult to meditate about, to meditate on. Difficult, the person has no idea.

Training the mind in the devotion, this is again many outlines. Important, of course, many outlines, but it will take much time. If a person wants to follow the gradual path, this is something that one has to understand. If a person wants to follow the gradual path, "In order to follow the graduated path I have to do this, I have to practice this, I have to train my mind in this," then this is something one has to understand, this part of the meditation. Definitely it can happen if one has energy, if one tries. Of course it can happen, one can understand, one can realize. If one doesn't have energy, if one does not try, then difficult to happen.

There are many outlines, just on how to train the mind in the root thing, how to train the mind in the devotion, many things. However, the conclusion, training the mind in the devotion, the essence is just like this: As how we feel toward Guru Shakyamuni Buddha, as how we look at Guru Shakyamuni Buddha, as how we have respect or as we have the devotion when we look at the Guru Shakyamuni Buddha—that he's completely pure being—as how we feel when we look at the Guru Shakyamuni Buddha, exactly like this is how to look at the worldly guru. How, from our side, how to think of the guru, the essential guru practice, that is just the same way how we look at Guru Shakyamuni Buddha, like this. It is the same feeling, or same understanding, that we have to have with the worldly guru. Just like this.

Another way of putting this: As it is said in the tantra, the Vajrayana teachings, in the conclusion, "As how one just thinks of the Guru Shakyamuni Buddha, if one thinks same way to the guru, if one looks in the same way at the guru, then all the knowledge comes." Then, by following the guru's orders, all the knowledge—this knowledge does not mean just ordinary knowledge, it doesn't mean knowledge how to talk, how to play etc., the main piece of knowledge is enlightenment, the whole path that leads to enlightenment, the complete full enlightenment—all the knowledge arises. As one looks to Guru Shakyamuni Buddha, if one looks to the guru in the same way, all the knowledge rises without effort. However the essence of "knowledge," what it means, the main thing is the realizations. Besides the general knowledge, even the realization of the path that leads to enlightenment.

Another way of putting, making it more clear, is, for instance let's say, of course the person who didn't hear of Guru Shakyamuni Buddha's knowledge, doesn't know anything about Guru Shakyamuni Buddha, the life story, all these things which show the complete mind control, having received enlightenment, that person wouldn't have much idea how Guru Shakyamuni Buddha is buddha. Even though he may say "buddha," he wouldn't have much feeling of buddha. However, those who have heard of Guru Shakyamuni Buddha's knowledge and life story, which show that he is completely enlightened, having complete mind control, not ordinary person, do they have doubt that he is Guru Shakyamuni Buddha or not? We don't have doubt, thinking that Guru Shakyamuni

Buddha is not buddha, “Maybe he is not buddha.” Generally talking, no doubt. The feeling is that Guru Shakyamuni Buddha is oneness with buddha. When we think of Guru Shakyamuni Buddha he is kind of oneness with buddha. We don’t feel separation of Guru Shakyamuni Buddha and buddha. Shakyamuni Buddha—Gautama Buddha—and buddha are different, do we feel separation? No we don’t feel separation. Just generally speaking, according to people who don’t see as separate. We don’t feel separation of Guru Shakyamuni Buddha and buddha.

Just like this feeling, just like this, when we get this feeling, real feeling, not making up, not just saying from mouth, your mind believes Guru Shakyamuni Buddha is not buddha, buddha is something else, Gautama Buddha who lived in India, did this and that, maybe he is a little bit down from buddha, buddha is something else, mouth speaking, “Oh yes, he is Guru Shakyamuni Buddha,” but not feeling not like this. Generally talking, we don’t feel that way, we feel he is oneness with buddha. Can be possible like this, but generally the person who knows about Shakyamuni Buddha, who knows the refuge meditation, knows about Guru Shakyamuni Buddha’s life story and knowledge, would not feel this disconnected way.

Like you feel as oneness, just like there is no distinguishing one from the other when water and milk mixed together, like this, really feeling, no doubt, unshakeable feeling that Guru Shakyamuni Buddha is the real buddha. Just like we feel this strong, real feeling, when the person feels like this, exactly like this strong feeling, Guru Shakyamuni Buddha is buddha, completely pure, not one single mistake at all in his understanding or his actions, not one single mistake, just like this, when we feel like this with the present guru, when we feel this just like that, inseparable Guru Shakyamuni Buddha and buddha, same thing, when you feel like this, not having any feeling of separation, no mind feeling that buddha is something else very high, not feeling separation, exactly same kind of feeling regarding the guru, inseparable with the Buddha. Exactly like this, real, not just made it up, but the real feeling, for sure, no doubt. Like very strong, complete decision comes in the mind. “If this is not Buddha, who can be Buddha? If this is not Buddha, where is Buddha? Where is Buddha? Who else is Buddha? If this is not Guru Shakyamuni Buddha, where there is other Guru Shakyamuni Buddha?” Sort of like this complete decision in the mind, it comes.

That is the realization, when an unshakeable understanding, a complete decision, arises. You feel, also, also you continue to feel like this. Then at the same time, like we feel the Guru Shakyamuni Buddha then very easy, like we feel with the Guru Shakyamuni Buddha, no one single mistake in his understanding or actions, completely pure, whatever appears is my projection, it is very clear, very true for us. Like this, something happens with the present guru.

Also you don’t see any more wrong views or any more mistakes. You don’t see any of these when this realization happens, so unshakeable, complete decision in the mind. At that time that the realization of this guru practice is received, it is by the mind training in the guru practice, the meditation. It is like this. This is the conclusion of what I’m saying. Realization is like this. During our practice, in the future, the experience of the realization will happen such that, when you can see that real experience, you realize that even at the present time you don’t see like this, you don’t feel like this, like what you will feel when you realize, when you receive the realization of the guru practice. In order for you to feel like that, you have to think, your mind has to train now. So, generally, the conclusion of the general form of practice is the conclusion you’re going to experience, you’re going to have that realization. It has to be now, at the present time, when you have to put effort, you have to train the mind.

Let's say a child who was lost for a long time, who doesn't recognize his mother. He didn't see mother entire time, and afterwards the mother came and he doesn't recognize. Afterwards the child came and he doesn't recognize that that is his mother. Then afterwards, as he was introduced by other people, "She is your mother because you were born in such and such a place at such and such a time, your mother had to go away because of this and this and this." It's possible the child may not believe right away, may not believe, "This is my mother." Perhaps. He also may think, "Oh yes, she has been introduced to me, this is my mother." Then he thinks, "This is my mother, my mother, my mother."

Then after some time he would feel stronger and stronger and then he would really believe that, "This is really my mother." Then, afterwards the mind gets trained. Whenever, even though there's a bunch of women coming, whenever he sees that he's with the mother, always there's intuitively the feeling of "mother." Different from when he's with other women like this. Intuitively, without making effort to try to think "this is my mother." No need to think, just intuitively, whenever you see, whenever you remember. This is good example. The child's mother, the other person who try to explain, "this is your mother..." Let's say like this: Child has been blind and with blindness cannot recognize. Blind for many years, from the birth time. There are a lot of people who has been taking care of him, doesn't know, even though he has mother. Then after some time, once he opens his eyes, then some other person introduces, "This is your mother." He's trying to justify "This is my mother" to himself, and other person trying to justify "This is your mother," but it is not that child's mother, it is not the mother, but someone which is not mother.

He's trying to prove that this is his mother, trying to see as his mother. Not like this. This is very important, this is one main thing. Trying to justify, trying to recognize who is his mother, who was his mother before, who has been his mother. The child himself is ignorant. He's ignorant in recognizing the mother as mother. Child cannot recognize, cannot understand. So therefore, not to justify to the mother that "you are mother," not like this. Also, she's not mother, but trying to justify to the child "this is your mother," not like this. Child is ignorant, has been blind and ignorant, and did not recognize. So justify for the child's mind to dispel child's ignorance.

Just like this, same thing, I don't think any difference, no difference, with the guru practice. This example it's useful to understand, it's useful to keep in mind. But the other one can be difficult to understand right away, but it takes time. One thing I'm forgetting. Before the child he gets the effortless feeling of "mother," before this, after he was introduced by the person, he tried to think, "This is mother, this is mother because the person said I was born to her, she carried me," like this, putting reasons like this and tries to think, believe "That's mother." First of all, he puts effort. When he puts effort but still he can't see, can't feel so strongly that is his real mother, that she's oneness with mother, can't feel like that. Also in the guru practice same thing. First, doing the practice, the person has to put effort to justify for his ignorance, to settle his mind. By this method, like this, details come. This form of practice is the one main thing, this is the one principal thing. Like as explained in the Guru Shakyamuni Buddha, this is the one main thing which causes, which develops, the devotion.

The Importance of Devotion

Devotion, just a little bit short talk on that.

Atisha. Dromtönpa, the embodiment of Avalokiteshvara, asked his guru, Atisha, “In Tibet we have many meditators, but why so few and so rare who has received the realizations? Why so rare, so few?” he asked his guru, Atisha. Atisha said, “The Tibetan people, how they think of the guru, how they look at the guru, is like an ordinary person. Only that, no other way of looking, no other way of feeling—only that. So how can be possible to receive realization?” Atisha answered to his follower.

Then also, to Atisha, one of the meditators asked Atisha, “Could you give me a teaching?” Atisha told the person, “*dang nga*.” *Dang nga* means “technique,” guru’s technique. *Dang nga* means “all the teachings to practice.” So when someone asked Atisha, “Please give me teachings,” when he was in Tibet. Atisha—sort of like the accent when you hear some kind of thing which you don’t feel comfortable, then you make fun of it. How to say?—he just kind of laughed, “Heh, Heh! It sounds good embracing, teaching, ‘Please can you give me a teaching?’ Sounds interesting, sounds like some good thing for the ear, but ‘teaching, teaching’ means devotion. It sounds interesting for my ear, but ‘teaching, teaching’ means devotion.” Through his mind power he can see the other person’s mind is something else, even though he’s asking for teaching, so that’s why Atisha’s telling him like this, emphasizing like this.

It’s like this—just a few words talking, how it depends so much on the devotion. One of Atisha’s great meditators, called Potawa, great meditator, who has achievement of bodhisattva, who has great mind control, he said, “Whether the guru has more blessing or less, little, blessing—great blessing or little blessing—that does not depends on the teacher, that does not depend on the guru. It depends on oneself. Does not depend on actual person, the teacher. How the guru has great blessing or small blessing depends on oneself.” Just like this. Even the teaching. If the disciple has no devotion, even though 84,000 teachings he heard, he listened, mind is still like rock, mind is like Everest the mountain—Mt. Everest is white, maybe not good example! [*laughs*]. Big rock. Does not change the mind, does not shake the mind, no matter, even whole tantra teachings you listen, whole tantra teachings, any secret teachings you listen, no change of the mind. Does not depend on how much teachings you listen. The benefit of the teachings to one’s own mind does not depend on how much, quantity of teaching. Benefit can even be given by a word, even by four or five words. Can be possible. It doesn’t need even one month of explaining to benefit the mind, or to receive the blessing, or to receive benefits, to benefit for the mind. To benefit for the mind and to receive blessings, same thing. If there’s no benefit for the mind, then he’s not receiving blessing. If it’s a benefit for the mind, he is receiving blessing. Another way of saying, making simple.

Previous time there’s one lama, one guru, in India. He was very busy, lama was very busy. It was during the time he was very busy someone came, asked to give teaching, “Please can you give me teaching?” while he was very busy. The lama said “Go away. Go away.” In Indian language, “go back, go down, go out” means *ma jao*. Maybe Sanskrit, but the lama said “*ma re lanza*,” which means “go down.” The other person didn’t understand. Other person, he had so much devotion and he thought *ma re lanza* means make offering. This means “mudra.” In the pujas we make mudra. So other person, he thought “this is mudra, *ma re lanza* means to make offering.” So he thought, “Now I have received teaching.” Then, by reciting, “*ma re lanza*”—actually it means “go down,” but this other person, he understood in this way and he recited this, and he thought that he had received, that the lama gave him teaching, he was satisfied, so he went back—by this certain siddhis, certain realizations he received just like this. It benefited that much to his mind. He gained even a small power to cure ordinary disease.

Then there was one mother, maybe nun or something, I'm not sure, but she has one son. This mother, she received this mantra from her teacher called *tama don da* which is a female aspect of buddha. The actual mantra is OM TSALA SU LE TSUNDANI SOHA but she misunderstood and recited "Om bale bule tsundani soha," she misunderstood. She recited that way. But she has much devotion and this deity has certain specific powers, by reciting this mantra you can do certain things like you cook stones and stones will get melt and you can eat the stones, you can live on that. Then it can be eaten. So this mother has been reciting "*Om bale bule tsundani soha*" and the stone has been cooked, even though she has been reciting the wrong way. But one day, her son visited, he knows the right mantra "Mother, what you are reciting is wrong. The mantra is like this: OM TSALA SU LE TSUNDANI SOHA," but the mother did not believe. Then afterwards she recited "OM TSALA SU LE TSUNDANI SOHA" but the stone didn't get cooked, stone never cooked, doesn't melt. There are many stories.

You see, it's mind power. Other person also who received little bit some siddhi, benefit his mind, change his mind. It's power of mind. Whose power of mind? Power of mind—mind power. What is that mind? Power of mind, that's what she has, what the mother has, what that man has. That is what kind of mind? Not negative mind. It's a positive mind. What is the mind power? That is the devotion that the mother has to the guru, what that other person has to the guru. Even though what they are reciting, what they heard is wrong. For the ear what they understood is wrong. So like this, mind power. Does not really depend on the word, so much depends on the mind, the person's mind power.

Same thing as I said at the beginning of the Guru Shakyamuni mantra, similar that when we are reciting mantra prayer in the presence of the greatest guru, the Bodhisattva Khunu Rinpoche, I didn't hear clearly, but I tried to listen but I couldn't hear clearly. I heard kind of saying MUNAYE, so since I heard something like that, my mind was uncomfortable to say "*munije, munaye*," mind doesn't feel comfortable. So what I heard is actually more comfortable even though it may be wrong. But what I heard, feel more comfortable to say it. Afterwards checking, I found it is the right syllable, in the few texts. So much depends on mind power, the devotion.

So like this example, you can similarly see the benefit to the mind, receiving realization. How, through devotion, person easily receives realization, siddhi, power. If one has devotion, whatever the lama, even though he doesn't give teaching, even things that he say, just even general things, his orders, or even if it's teaching, everything goes well, everything goes in the mind, and it becomes so effective to the mind. So effective to the mind, so beneficial to the mind. This means it makes the person find s it easy to control the delusion. Somehow the person gains energy to control the delusion. How quickly the delusion gets controlled is like putting water, if there's a big fire on the ground burning, then you put much water. All of a sudden it becomes, it just disappears. Like that, how the delusions are also very easy to control by receiving teachings. Whatever the guru explains, whatever teaching explained, everything goes in the mind, benefits to the mind, which means controlling the delusion.

As Guru Shakyamuni Buddha said in the sutra teaching, "For the person who doesn't have devotion, the white Dharma does not grow." White Dharma means the knowledge, all the realizations. Example: The seed that is burnt, the blue stem doesn't come, just like this. Guru Shakyamuni said in sutra teachings like this. I'm just giving some ideas and emphasizing some things and then gradually as you're convinced you can feel, the actual feeling will come, gradually as you study the lam-rim meditation.

Just briefly, why it depends on devotion, whether the teaching is given or not given? How the benefit of the guru depends on the devotion, and why the devotion is important? It's scientific experience. Another way of saying is like scientific experience. We believe in scientific experience. The scientist is like the Buddha where we should believe. Sort of like that. The scientist is the main thing whom we should believe. Everything is wrong. This is a scientific experience. Why? This is the experience of the meditators, those who have completely achieved the gradual path, even who have not achieved the gradual path, the meditators, practitioners, their experience, so it's scientific experience. Sometimes scientific experiments will be wrong. Many times it becomes wrong, they discover wrong thing. First they checked, they explained, "Because this is like this, like this..." they discover something. According to the understanding of what they have discovered, then afterwards, after few months, a year, again they check up, "Before what we did is wrong. Just now there's a mistake in this." There are many things like this. However, it's not always like this.

How to Follow the Guru through the Mind: Remembering the Guru's Kindness

In regards to remembering the kindness, the second outline, remembering the kindness, generally there's much to talk about it. However, those you can read in the books after some time. Just personally talking from my side. For instance, this time I have received the precious human rebirth. How I have received precious human rebirth? That was in my previous lifetimes I created the cause of the eight freedoms and the ten richnesses. Those are all good karmas, the cause to receive each of these freedoms and to receive these richnesses, I have created that much good karma in my previous lifetimes. How I got that chance to create good karma in previous lifetimes? That is the kindness of the guru. That's how I received in this lifetime the precious human rebirth, by the kindness of the guru.

Since I was born until now no life dangers happened which made life shorten, that is also the kindness of the guru, because he saved me from dangers to the life. The reason why this time I can read so many Tibetan texts as I wish, whichever text that I want to read I can read, I can try to understand whatever text that I want, whatever subject that I want. Why I have such a possibility like this, chance like this is by the kindness of the guru. Even also I am capable to be able to say even one sentence, even to be able to read even one sentence from the prayer, that's also the kindness of the guru. How's that the kindness of the guru? When I was a child, I have two teachers who taught me the alphabet, Tibetan alphabet. If they didn't teach me the alphabet, if they didn't introduce to me, how it is possible? I have no chance, there's no way that I can read any of this precious teachings, no way to understand by myself, and no way to explain to other people also. No way that I can read even one sentence. All this is the kindness of the guru. My guru who taught me the alphabet.

I have two gurus, because, how it happened two gurus, this is how it happened, because I was very naughty in the child time. In the child time I was very naughty, so that's how it happened, two gurus, they needed two gurus teaching alphabet. Because one guru, he's my uncle and very close to my house. His monastery's very close, I think it may take a few minutes to get there. So child time I was about four years, that much age, then at that time as a child I like very much to play. So when the teacher teaches me alphabet outside his house in the courtyard in the sun he teach me alphabet. Then he goes in the room to cook lunch. So, between that time, I just ran away *[laughs]*. I escaped down to my mother's house. That time I was very small, so in the road, even in the daytime, it's kind of usual child's kind of activity—specially mountain people, they don't walk slowly, somehow that's

their habit—so I used to just run, kind of like water flowing, to my mother’s house. Never stopping, never resting on the way. So like this happened, very naughty like this. So my mother said, I think, I don’t remember for sure, but I think I, maybe except one or two letters, I did not recognize. I think that’s what he told me also.

Then my mother sent, because I’d been naughty, so then she sent me back to the monastery, and I escaped down, and she sent me back. Because also that time, she has good mind, she’s very, very kind, she has good mind to educate in Dharma. There’s other stories, anyway, there’s some rumors going on also at the same time *[laughs]*. So maybe because of that is why she wanted to educate in Dharma. Then that’s how she sent me to another country where you have to cross snow mountains, very dangerous, snow mountains. It takes, in autumn time when the weather’s good, you make it in one day to cross if you leave early that morning and you may reach there other country nighttime. But sometimes takes two days. When I was traveling, three or four times crossing the mountains, was very dangerous. You have to spend the night in the way, you have to sleep in the cave, in the kind of, just mountain animal sleeps that kind of cave. So she sent me to other country and I have to be there for a long time.

Then I wrote mother. I was very small, but I could write Tibetan letter just by myself just with wood on a pen. What do we do is make fire of wood and then out of that they burned piece of wood, then write on paper. I tell my mother, because I want to come back home so I have sneaky mind, no good mind, so I wrote to my mother without the teacher knowing. “You must write to me saying I must come back,” sending letter like this, on piece of paper, give to other person who was traveling to the other place. The funny thing what happened was when he reached my mother’s place he didn’t find the letter. And when he was coming back to the other place, on the snow mountain they have to rest. In our country when you travel the snow mountains, our shoes are primitive leather shoes, no good, not strong, very thin animal skin, and then you have woolen cloth. Inside very cold. Your feet they don’t have socks, so very cold. So the method that they use is you pick up from the mountain dried grass, then you put it in the shoe, then you put your feet—it keeps warm. So you have to change on the snow mountain when you travel because the snow gets inside and it becomes wet then your feet gets wounded. So you have to change. You have to take the old grass out and put new grass which you carry on the back, new grass, to keep warm. So he was shaking his shoes like this, the letter was in the shoe *[laughs]*. So the letter came out, as he was coming back.

Anyway I think it’s lunch time.

So when I remember, think, check up, like this, it is impossible that my teachers they have not been kind. It’s impossible that I can do these things if they had not been kind. Even though they taught me just the alphabet, nothing, no other explanation, just only that, it’s something I can’t repay, even in hundred billion eons. Even I have number of atoms like jewels, even I offer, the value I benefited, even I give that much, offer that much, is not something that which can be repaid like this in such a way.

[Ge wa di... Dedication Prayers]

Lecture 20: 1975 November 25 (morning)

Motivation and the Meaning of Meditation

The great lama Tsongkhapa, who is the Dharma king of the three worlds, said, “The perfect human rebirth is difficult to find and doesn’t have a long span. Training the mind in this, by being trained in this way, the worldly activities of this temporal life are stopped, cease.” What Guru Tsongkhapa is saying in his teachings, the perfect human rebirth or the freedom rebirth, that is received now, not only is it extremely difficult to find, not easy to find again. If it lasted for a long time, many eons, thousand, three hundred, four hundred years—it doesn’t last long, the length of the life is very short. As the nature is like this, it is necessary from our side to try to be aware of this nature of the life, instead of ignoring it. As it happening in this way, it is more useful to be aware, than trying to ignore it, which only becomes cause of unhappiness, cause of suffering. Trying to ignore the nature of the life, when it becomes a cause of ignorance, by not being aware of this the person does not think to obtain the ultimate goal, does not seek the happiness of future lives, does not think of the future lives. The person thinks only of this life, how to gain happiness for this life, only trying to work for this life.

So in the person’s life, no matter how long he lives, even though he lives to be even a hundred, ninety or sixty years, in his life, not a single dharma action is done. Not one single dharma action, which is opposite to the worldly activity of only this temporal life, activity that is done only to obtain happiness only for happiness of this temporal life. That is what we call worldly work or worldly activity. Means actions that are done only for the happiness of this temporal life. Not ultimate happiness, not ultimate happiness, not ultimate but temporal happiness, samsaric happiness of the temporal life, this life. So, such a person as that, who does not understand the nature of the life such like this as explained in the lam-rim teachings, as Guru Tsongkhapa. explained, all his actions become worldly activity. No matter how long he lives there is not one cause of happiness not one single dharma practice that is done.

If he spends the life in that way, no matter how much he has a long life, no matter how long he could live, not so much use. Living longer becomes more harmful, creating more cause for suffering, so then like this. However, after he passed away, after he passed from this life then continuously again suffering. So therefore, in order to in order to make the life meaningful, by practicing dharma, then in order to practice dharma it is necessary to, necessary to do the action that is practicing dharma, the pure dharma, opposite to the worldly activities.

Therefore, how to do? What makes one to stop? How to stop, what makes one cease continuously doing the worldly activities, the activities to obtain happiness of only this life? How to stop that, the method how to stop that, that is stopped by making pure Dharma practice, practice which is the activity for the cause of receiving happiness in the future life, and enlightenment, like this. However, then, what’s that method? That is mind training. In the meditation, in the meditations of the precious human rebirth and the difficulty of receiving the precious human rebirth and the usefulness of the precious human rebirth, the mind training in that.

“Meditation,” when it’s called “meditation,” perhaps it sounds kind of it is made up, nothing to do with the nature of the life, with your life nothing to do, but it’s something idea, something that is made up, “meditation,” perhaps it may sound like this but it’s not like this. However, whether you

call it meditation or not, meditation is the—our mind is not trained, is not aware, no trained in such as the nature of life, in having received the precious human rebirth how it's useful and how its difficult to receive and easy to change, in all this the mind is not being aware and not trained, not trained—making the mind familiar, training the mind, training the mind, to be aware in this, such as nature of the life. That is, that itself, that is the meditation, that is the meditation.

Maitreya Buddha said in the teaching "*Do de gyen*" making the mind familiar with, making the mind familiar with the object, object of the meditation, you know. Familiar, or, how to say, making your mind familiar in the object of meditation and training your mind in the object of meditation. That is, however, the same meaning, that is the meditation. Like bodhicitta, then, if you're meditating on the bodhicitta, then, making the mind familiar with that realization. You know, training the mind in that realization. Like this. So, as the person practices the meditation, the mind becomes closer to the realization, and afterward, the mind itself, you know, become oneness with it, itself becomes bodhicitta, Oh, like this, that is how is the meaning of meditation is. We should make pure dharma practice, pure Dharma practice. Then, that, that is the trying to follow the gradual path to enlightenment, the gradual path to enlightenment in order to receive enlightenment for the benefit of other sentient beings. However, this is the most practical thing.

Then, before listening this teaching, the teaching on the gradual path, necessary to cultivate the pure motivation, pure motivation. Think, I must receive enlightenment in order to enlighten all the sentient beings, therefore, I'm going listen to the profound teachings on the gradual path to enlightenment. The listening subject, that is the Mahayana teaching which leads the fortunate ones to enlightenment and is the one expounded by Geshe.... It is a profound teaching which is essence of the great pandit the Atisha and the great Lama Tsongkhapa It includes all the important points of the 84,000 teachings taught by Guru Shakyamuni.

How to Follow the Guru through the Mind: Remembering the Guru's Kindness (Continued)

All these teachings are with the gradual path this commentary on the gradual path to enlightenment is four basic outlines. The last one is the gradual path, how to lead the actual teaching. These are two outlines, the first one is how to follow, how to make the guru practice. Then, by following that, how to train the mind the path to enlightenment. Inside the first two outlines, what is there is the three outlines: preparation, and actual meditation session, completion. But actual thing, that is the part of the guru practice. Then, how it is explained, from the Guru Yoga, the teaching the lam-rim meditation, the perfectly following the guru? Then, that comes in two divisions. Then, how to follow through the mind, how to follow through actions, the action. Then, how to follow through the mind, that is that comes in two outlines: Training the mind in the devotion, which is the root, remembering, rising, rising the devotion by remembering by remembering the kindness. So two things like this. Then, that very simply and just very briefly few words part of, just only few words from part of the subject: Training the mind in the devotion, which is the root.

Oh like this. Then just briefly, just briefly mentioning. For instance, I am just talking from my side, then, like this. Then, before that I have possibility to create good karma, if I try to take the vow, try to take all the precepts. Then, that I have possibility to create, as I live in the vow, as I took the vow, I try to observe the vow, then for that reason I am fortunate, I am fortunate, I am fortunate that I have chance to create good karma as I checked, as I observed, you know, each time. As I observed, then, try to check what karma. All the time, all the time, all the time, like this. Each of these good

karma that I can create, that I can receive, that is the kindness of the guru who gave me the ordination.

After coming back from the Solu Khumbu from Nepal, then, spent there some time in that monastery, somehow the karma brought there, entered into the discipline for the monk. However, the monk who had lived there had then entered, how do you say, society, society people, in that group. So in Tibet the custom—or not custom, how to say, is not custom, tradition—when entering the monastery you have to make offering, you have to make offering. You have to make offering to the monk. If it is rich people then they make much offering. If it is poor people, poor people then not so much offering. Just cheap. If very rich people then they offer money, tea and thing and many other things, you know, religious things for the monastery and many things. Also many like this. So, however, that time, just always alone there, just always just a beggar, alone. Then, there's one monk who took care of me. One monk, I like him, no one, no one, single thing. One monk took care of me, so he's in Bhutan now, so he helped me often in the monastery. The offering, my offering is the one delicious Tibetan tea [*laughs*]. Concerning the previous Rinpoche, the very precious, the pure, a very, very precious, pure, which is very precious in Tibet, or all over Tibet, then, put that the tea, good bowl of tea, then, I don't know what else, maybe money offering, I'm not sure, I don't remember. Then, one big bell. Round, not bell, what you call, gong, big one, it has a very, very good sound, very good sound, very big and inside there's a kind of thing like this coming out so if you sit on that it makes a very good noise, like kind of you know, kind of very strong, not kind of like bell, you know. That I remember. Then, by this monk coming, somehow the karma that good karma which I created by the kindness of the guru, then so that happened so I entered that place. So I made little bit, not maybe not the best, rich offering, but I think made it the middle one. So that time there wasn't title called "Rinpoche" that other people call me, you know. The people they didn't have, the people that time in Tibet they didn't hear any stories that other people talking saying like this.

At that time there's a kind of exceptional thing called—if you make offering, you have to make little offering, then there is this title, you become *tondrup*. This means if you enter in the monastery, if you make offering, then that means you don't have to serve the tea to the monk, you don't have to clean the floor in the monastery, you don't have to serve, you know, you don't have to do. Usually, for the monasteries you have to run so much, go outside and bring food, and much, do so much kitchen works, and so many, many things you know. So if you do the offering, then you have kind of exception, you don't have to do it, so I got the title.

Then, after you made offering you had to learn, you have to make, you have to give examples three times, three times. Long text, like this, and many pages, many many prayers, so many prayers you have to learn by heart and then you have to, in the puja time, where all the monks are sitting, then you have to sit in the front of the abbot and then you have to say all the prayers by heart. The abbot he checks through the long prayer, each word whether you say correctly or not, you know, whether he makes a jumble, you know, all these things. Then, I did that, so that was little bit successful. Then the Abbot said I did a good job, I did a good job, a good job. So the place where I sit in the puja, the puja time, there was , because there's follow according to discipline who came first and who become monk first, he should sit first, like this, so I was sitting very last in the line, very last with the monks. After me there's no little monk, I think, I don't think so [*laughs*]. Oh, good experience, good experience.

Then after the puja and examination finished, after when I was coming out, little boys, you know, the little boys, my friends, the little boys, monks, they were saying, "He didn't do good, I did better,

I did better,” these things, they were kind of jealous, talking like this when we were coming out of the monastery, the prayer hall, you know. I still remember.

However, at that monastery I took the ordination from the abbot, the abbot who came from Sera College. Very wise, noble, learned, all three together. So like this, an example is like this.

Talking like this, even the 36 precepts you know. How the guru, how he is kind, you know. Then, also, then I am, then also at present, in the false shape of monk, in the false shape, the full monk which means taking vow 250 precepts. False *gelong*, false *gelong*. However, definitely, as I made vow to receive the ordination, that much good karma, that much good karma I have chance to create. There is also kindness, the kindness of my guru, the Dalai Lama’s tutor, the older tutor, like this.

However, then, besides that, I also have chance to create good karma, having chance to create good karma which makes the cause for enlightenment, by taking the bodhisattva vows and Vajrayana vows, all these things. All those are the kindness of those gurus, those gurus whom I’ve, from many of those gurus who, all those gurus from whom I received so much Vajrayana teaching, all the very rare, extremely rare teaching, the Vajrayana teaching, the short-cut path to enlightenment, the initiation, which is difficult to receive on this earth. Difficult receive generally in the world, even in this world difficult to receive. Like this, not in all time, not in all time. And those gurus from those Vajra gurus from whom I received so much the sutra teaching and the initiation, the Vajrayana teaching, which, by thinking their knowledge, by thinking about their knowledge, if they are not Guru Shakyamuni Buddha, then who *has* been Guru Shakyamuni Buddha? Also like this, if they are not Buddha. If their methods, their methods, what they’re giving the teaching what they’re giving, what they’re doing, how they’re guiding, how they’re guiding me, if that is not Buddha’s method, if that is not Buddha’s action, what action can be Buddha’s action? There’s nothing I can point out, nowhere else to find. However, like this. Then, each time the teaching, the Vajrayana teaching as they are received, each time, like this, leaving impression on my mind, each time, that much become cause to, leading, also to lead, that much becoming cause to enlightenment, like this. That’s extremely, extremely kind.

Like this, such as this, each word, the each of the words which I have heard, which they explain me, each of the word from the teaching, even I make offering, then, even I make offering as the number of the atoms of this world for eons, eons, eons, I cannot repay for one word, it doesn’t fill up the value of the teachings, it doesn’t fill up, is not enough. However, is not enough, is not enough, not enough. Like this.

While I’m, each word, each Dharma word, each Dharma word that I’m explaining you, each of these words, that is also not because I’m competent, not because I’m intelligent or not because I am competent. Nothing, nothing, nothing, nothing like this. Nothing from my own side. Nothing because I’m intelligent or competent or because, nothing like this. Only by the kindness of the compassionate gurus. Due to their kindness, their, each of the word that I can, each of the Dharma word that I can say, you know, that I talk, that I explain to you. Then, also having chance at the same time, having chance to create good karma. Then, other people listen that I can try to explain little but you know that is also the compassionate, such as the compassionate gurus’ kindness. Like this. Otherwise impossible, impossible. From my own side hopeless, only from my own side is hopeless. No way to happen like this. That there is a chance for that mind to train in the lower gradual path and the middle gradual path and the higher gradual path, in those paths that is also the kindness of the guru. In the higher gradual path also there’s sutra and tantra, vajrayana path, all like

this. That is also the kindness, such as the chance that I have to train the mind, that is great kindness of the guru. Like this.

Then, having little understanding of Dharma that is also the kindness, even though my understanding is so little, like the atom of this earth like this but also even this, little knowledge, understanding Dharma, that is received by the kindness of the guru. Oh, like this. Even though there are no realizations received, however, receiving all the graduated path, completing the graduated path, that is only the kindness of the guru. Receiving enlightenment is the kindness of the guru—that is very clear. Without depending on the kindness of the guru, without depending on the guru, no way is it possible—I can not see that enlightenment can be received. Also without depending on the guru, even the Buddha can't become enlightened. Without the guru even Buddha cannot become enlightened.

Even the samsaric perfection pleasures, since I was born until now I did not work to obtain the temporal needs—perfectly possessed, but so far nothing works. All the time not purposely work for that with the aim to obtain the temporal needs. All the time the life hasn't been spent in that way, however. Without any trouble, difficulties easily receiving the temporal needs, many times, as one thinks, just easily it is received, not having problems of starvation or many such things—all these are the kindness of the guru. Each day, without depending on putting effort, food clothing, all the temporal things, even these samsaric perfections are also the kindness of the guru. For instance if the abbot did not ordain me there is no way I can be in these robes, like this.

Then just briefly, then, just like this one can figure out all the past, present future happiness, all the perfections of happiness are received by the kindness of the guru. Then, I think it is definitely, no question, definitely, true, from my own side, personally. That is just briefly explained like this, you know, like this, in regards to remembering kindness. Then perhaps there may be some useful things in this. As I think, I wanted to explain from my own thinking, you know. So perhaps among this, there may some useful things, maybe you can think of it, you know, through these examples. Then, thinking it may be useful if I explain like this, that's how the thought happened. But there's many other ways to think, many other, there's so many ways.

Pipi time, thank you.

Lecture 21: 1975 November 25 (evening)

Recognizing the Buddha

I must achieve enlightenment especially to enlighten all the mother sentient beings, therefore I'm going to listen to the profound commentary on the graduated path to enlightenment.

This profound teaching which purpose is the lead individual sentient being to enlightenment is well expounded by great philosophers Nagarjuna and Asanga. This profound teaching, which is the essence of great Atisha, Guru Tsongkhapa's understanding of the teachings elucidates the path which is set up by Guru Shakyamuni Buddha, it is set up for the practice for one person's enlightenment and this commentary on graduated path has four outlines, the last one is the way of leading the disciple in the path to enlightenment and has two outlines: the first one is the way of following the guru who is the root of the path and that has three outlines:

What to do at the beginning

What to be done on the actual path

What to be done at the end.

So this beginning is the preparation. So we are finished part of the purifying method. After visualizing the merit field the purifying method is part of that. So this time the subject that's in order, to go a little bit down the lam-rim meditation, in order to reach some more in the lam-rim meditation for the rest of the other, rest of the teachings from the book that's written by Atisha, then I think there's not so much left, but there's still more left, but just little bit left. Perhaps that can be after some time. So, just briefly finish the explanation, explanation, just the essence, just the essence from the guru practice. As some people may have already received teachings on this who has been studying in Dharamsala with and may have received teachings on the complete the lam-rim meditation. However, there will be many, soon there will be many teachings translated anyway. So, then, can read, can study, can meditate, you know, can understand from those teachings. More details, especially about, special on the guru practice. However, some people may think, some people may have thought, "She thinks, he thinks I am putting in my head," you know, "He thinks about guru and devotion, this and that, those are his own things." Might think, "Putting in my brain or putting in my head," some people may have thought like this. "Oh, his own thing putting in our head," things like that. However, then, some new people it maybe seen to them kind of that I'm showing movie, kind of movie or kind of funny thing you know. Kind of funny thing, funny thing. However, that is natural, Even though you feel like this, that is natural. Then, the unknowing mind, because it's a new subject, new subject, so it can be strange at the beginning. However, there's need, the old students, this is a subject that is needed very much to understand. Then, the other hand, the new people feel strange, you know, so it's kind of two different things going on, two different things. However, at this time in this course, usually not so much talk on the guru practice. There's right away starting, usually since I started the course, usually start from the perfect human rebirth and without, not so much talk, maybe little but not much talk, not explanation on the guru practice. So this time, somehow, something forcing, something is forcing to talk about it, so there're three explanations happening in the beginning. However, even though you may think it's strange, if you continue to study, when you understand the following meditation, it is deeper. Then, usually, the refuge, if you understand, when you understand refuge, the more you study, more you checking meditation on the refuge, the more you understand guru devotion. Then, also, the more you

understand general meditation, then also you can understand the guru practice better. Your feeling of guru practice becomes stronger by understanding deeper the meditations following it, especially the refuge. More you understand refuge, it can help. There it contains the proof or the logic about the essence of the guru—how the Buddha benefits, how the buddhas are benefiting or guiding the sentient beings to the guru. Then, clearer to understand. If one understands the refuge meditation, details. Not just taking refuge to Buddha, Dharma, Sangha, but how they are benefiting the sentient beings in that way, as you understand deeper that part, you can see that much clearer. Then, you can see that much clearer. That the guru that we try to meditate, that we try to see as Buddha. Not, “Yeah, he’s not Buddha, but trying to look at it as if Buddha,” not like that. We are trying to see the Buddha as a buddha. We don’t recognize the buddhas as Buddha, so through meditation we recognize the Buddha as Buddha. Try to recognize the Buddha as a Buddha. Not recognize something which is not Buddha as Buddha, but recognize Buddha as Buddha. Like example that I put the child, blind recognizing the mother. That’s the same thing. Trying to recognize as the Buddha that which we are not aware is Buddha. Then, through meditation, through the purification, through meditation we’re trying to justify to our mind and trying to see it, and trying to see it in the Buddha, as it is Buddha. Like this. This point can be clearly understood as part of the refuge.

Persuading the Mind to Take the Essence of this Perfect Human Rebirth

Then, next is how to train the mind in the gradual path by following the guru, training the mind in the gradual path, you know, how to train the mind by following the guru. Then, from that two outlines, persuading the mind in order to take essence with the perfect human rebirth and how to take essence of this perfect human rebirth. Then, generally talking about, generally among the essence, for instance by following the lower gradual path, such as to be born in upper realms, not being born in the suffering realms. Then, by following the middle gradual path, then, to receive nirvana. Then, by following the higher gradual path, receiving enlightenment for the benefit of other sentient beings. However, in order to take the essence of the perfect human rebirth, then, first of all there’s a need for energy. There’s a need for energy. Energy to follow the path that brings these results. So the method which gives energy, which builds energy, that is the outline persuading the mind in order to take essence with the perfect human rebirth. So first of all, the first meditation is the perfect human rebirth, the second is the usefulness of the perfect human rebirth and difficulty of receiving the perfect human rebirth.

Then, about the first meditation in regards talking about first thing is the *narak* [*hell realm*]. Perhaps the people, after talking that much, have been encouraged through this checking, this meditation may not have problems, may not have that much confusion in the mind. But, then, the suffering narak, the suffering for the preta, oh, all these things. Also in the Bible there’s also things like that like that, hells like this, and also in other religions also. However, the basic conception, even though the similar technique is used, the meaning is different, not same, not same, The conception, the evolution, the evolution, explanation, is different. There are many similar names, similar names used but they have different meaning. Then, that which is right, which is not right, that you know from our side we have to check up, we have to check up. Even though it is explained differently than this, it says it in some other religion’s teaching, you know, explains something, like this. From outside, with wisdom, we have to check up which one is one is right or not, which one is wrong or right. However, some people say it is only in the mind, not outside, only in the mind. Everything is in the mind. Then, some people, there are also people who say like this. “Oh, that samsara, samsara kind of is in the mind, kind of animals are also in the mind. We didn’t have war, it’s also in the mind.”

Then, anyway, this I'm joking with you. I'm not sure whether people think like this. Anyway, there are people who say everything in the mind. They say, they say everything's in the mind, you know. But when there is a problem, when there's a problem, they don't think it is in the mind. During the meditation time, then when someone explains, then they say it is in the mind, but when there's a problem when they have problem with another person, something goes wrong, you know, ego problem, you know, fighting each other, something going on, then they forgot, they don't try to think even. They don't believe, they don't try to think, you know, at that time that it is in the mind. At that time, if they think it is in the mind, something like that, then, perhaps there may be some benefits, you know to help in this situation. But, they don't think. Then, they just talk, talk from mouth, just without understanding. There are different conceptions like this. Why I think is like this. However, in other words, many people think, "Those things do not exist because I do not see, I don't see. My friends don't see, friends do not explain." Without talking much, "Yeah, those things do exist, as it described in the teaching, as it is described the lam-rim teaching, as you heard before," you know. "That such thing as it is explained in the teaching, such terrible things like that. Oh, it does exist, it does definitely exist." Then, how is that evolution? How can it exist? Then that is the creation of the mind.

Suffering is Created and Projected by the Mind

The living beings who are suffering as *preta*, who are suffering as *narak* beings, also who are suffering like this in such a way, that is what they see, what they view. That is the projection of their mind, the projection of their deluded mind. It is a creation of mind, another interpretation is how it's the creation of mind, because it's the projection of the delusions Projection of the delusion. The result of the negative karma, the result of the negative karma, a projection of the delusion. You know, the view, such unhappy, incredible places, then, suffering like this. That is the result of the negative karma, a projection of the delusion. Then, as the great bodhisattva Shantideva said in his the precious teaching, "From where the burning iron ground, the narak, the narak, the burning iron ground came, who has created the burning iron ground of the narak, from where came the big fire?"

From where this big fire came? It is due to the sinful mind, it is due to the sinful mind, Guru Shakyamuni Buddha said. Shantideva referred to what Guru Shakyamuni Buddha explained in the sutra teaching. From where came, who created the burning ground of the narak? It is due to the sinful mind, which means deluded mind,

So like this example, even in one country where one usually lives, in certain season the whole country becomes very muddy, very dirty and muddy, very uncomfortable to live. Very difficult, you know, much rain and so many problems, Sometimes it become very beautiful, sometimes the place where you live even just the same place sometimes much good sunshine and not so much cold and everything is beautiful, much flower, and so much beautiful. But sometimes very muddy and so much problem. That beautiful place we enjoy, which we view, is the result of the good karma. Then, other one, the unhappy place, you know, becoming, it's becoming unhappy place, it changing into unhappy place. Everything changing and kind of becoming kind of dried, looking ugly, everything becoming changing that's the result of your negative karma. Just talking like this. Same thing with yourself, having happy life, sometimes having suffering life, terrible, everything ugly,. Those are the results, one of the good karma one of the negative karma as I explained before. Similar, just like this, this is our own experience. So like this same thing, the narak beings.

It just because of our suffering's very light, their suffering's incredibly heavier, then, thousand billion times it is greater, heavier, the difference is only a matter of that. But the creation is the same. Where it's created is the same, by our karma. What we view, the ugly, the suffering place, the ugly place, all these things, how we see, our view, that's also projection of our mind, and it is the same thing with narak. Another way of talking is to say it is just like dream. Our dreams are another example about such as narak and those things. Sometimes we dream that oneself is, whole country full of fire and oneself in the fire and so frightening like this, we get that kind of dream sometimes. We get that kind of dream like being drowned in such a big ocean, taken by whales, like great, huge mountains falling down on your head, you know, sort of like that, you know. All kinds of dreams we get, like very frightening things. That is also the creation of mind. Also the result of karma. Also like this, you see, just like this, just like this with naraks, like this. Another way to understand is like this.

Then, for instance, there are people who say, "There's no such thing existing because we don't see. If there's such thing, the scientists or the scientific people who studies geography, the different countries, studying the different countries, geography, or who traveled round and tried to study village and different country, how do you say, geography, then, people who do like this, they would know, they would know, but they don't know. And the other people don't see, so it is, that is only Eastern thing, Tibetan thing." However, that cannot prove that. Just because other people don't see, because I don't see, that cannot prove that. Because, same thing, hundred people sleeping in the room, then I get a dream like this, the whole night so much kind of suffering dream. Then, you you people can't see my dream But I experience this dream. Because you can't see my dream, you cannot see my dream, then you cannot prove that I don't have this dream. That's ridiculous! Just like this, similar thing, same thing. People talking like this but same as this thing. You don't know that I don't have such dream, impossible, how can you share my experience?

Another way of putting is like this. Some people say, "Such a thing will never happen, since I was born until now, I always had a good life, I am well-educated, I know many things from being in school, I have much money in the bank, I have job I have everything. Such terrible things will never happen to me. It's impossible to happen to me. I don't see any cause, I don't see anything." Some people, they're like this. "Such these things will never happen. It's impossible to happen to me. I don't see any cause, I don't see anything." Some people are like this, trusting. Whatever the life you have now, trusting you will have always this kind of life. Trusting that, more or less, this kind of life is permanent. Believing that always life will be like this. It will never decay, never will be brought down. It is always like this, believing like this. This belief comes from not really understanding the teacher, you know. Some people they find by thinking like this they find confusion in the mind about these things. "Such these things, such as the suffering realm, it's impossible, such as the situation that I will get in, it is impossible to happen. Even if I die, impossible to happen."

However, again that is wrong conception, again that is wrong conception. For instance, before Hitler, the German guy, Hitler, before he appeared, the millions of Jewish people, before when they were children, even the time when they were children, even both times, I'm sure the Jewish people, all the people who suffered, didn't expect, they never thought such thing would happen. They didn't have imagination, they never expected, never thought that. Even if someone maybe tried to explain, they wouldn't believe, maybe they would think other person is crazy. Maybe, if it was explained to them, maybe at that time, those Jewish people would think other person who explains about future life was crazy, that such thing will happen, terrible thing. However, even though they didn't imagine, they didn't have any thoughts like this before, without depending on their expectation or their knowledge or understanding of the future, the suffering life happened. It happened, such terrible

things happened, afterwards. Even though they didn't know before, even though they didn't have imagination of that, even though they didn't believe it at the beginning. So, because I cannot see the future, because I don't see now it's happening, I don't see the cause, just that cannot prove. Because one not having the knowledge to see, that cannot prove, that cannot prove. Then, even this life, even this life. Such change of life will never happen, will never occur, such terrible life will never happen. Since your mind cannot see the future, how can you reject? Like this, just talking about just before the death.

The Eight Freedoms of a Perfect, Human Rebirth

Then, same thing, just like this we can't say it will never happen, such a miserable life, change of life, will never happen. We can't say definitely beforehand when the moment of death will be. We can't say like this, by checking the capabilities of our own mind. Like this, same thing regarding the death. No way that, since we have no confidence that, since we don't have any cause which can give us confidence that we never be reborn in lower realms, since we won't have created any cause which gives us confidence in the mind, since we don't have this, since our minds don't have any capability to predict the future rebirth, we cannot say absolutely that I will never be reborn in such suffering realms. Cannot say. However, then, if your mind has confusions like this, other various wrong conceptions that think, "Such thing doesn't exist", you know, then can think, can check up what I said, can check up. Whether you believe or not, can check up. By understanding what I said, these examples, by checking those, then you can figure, you can understand all those suffering realms.

Then as I explained, thinking like this: "Numberless times in my previous lives I was born in the narak realm. Extremely difficult to practice Dharma. Never have a chance to practice dharma, for instance. Putting, for instance, the sparkle of fire even just tiny thing the sparkle of the fire, the spark of fire on your body—maybe the gas doesn't have sparkle, I'm not sure—the firewood, when you're sitting nearby the firewood the fire sparks jump on your body, on your hand, on your leg, on your head. Can't stand even one second, can't stand even a minute without throwing the spark off, without shaking it, without throwing the spark. Even though someone ask, "Don't move, please, do more meditation. Don't move, just keep straight, don't move, don't move." Then, even a tiny fire, even such tiny fire, spark came on the head, on the hand, on the feet, like this, can't stand even a second, have to shake off, can't meditate, it's impossible to meditate while the spark is on the body, it's impossible. So, like this, same thing like this, how it is extremely difficult to have chance to practice Dharma in those realms. That is like this. So here like this it is impossible to practice Dharma when even tiny spark is on the body, so how can be possible to practice Dharma in those narak realms? Impossible.

Then think, "How fortunate I am that this time I, not being born in narak realm and have received perfect human rebirth, having chance to practice Dharma, how fortunate I am," like this. The spark, comparing the heat, the hot suffering that the narak beings have, for them, that fire spark, my present suffering, having the fire spark on the body, that is nothing. That is pleasure for them, the narak beings. It is a pleasure for them, nothing. Comparing the suffering, the hot suffering, what they experience, this is due to karma. It is by the karma, it is a creation of the delusion. Why is it so? The heat suffering we experience is so little energy, has little energy, but the fire has so much incredibly heat energy, that is their karma, their karma, their karma. Like example, very hot food, for some person it's so hot, can't drink it. Some people, not much hot. Also that's the same thing with

heat, with heat suffering. Then, terrible place where there's so much incredible heat, so some person can't stand even an hour, one hour to be in that place. Some people, they enjoy.

Just little bit to make clear about, to prove why our human being heat suffering is so little, energy is less than their heat suffering, the energy of the fire. Oh, like this, same thing. Think, "Even the time when I wasn't born in the narak realms, oh, the numberless times I was born in preta realms." Oh, these things maybe if you have to, if you want to write down it's ok, if not, then maybe just think. It's good. Numberless times born in preta realm. For instance, today, if I carried on explaining from this morning until night without allowing to have lunch, without allowing to have even one lunch, without allowing. Oh, you cannot concentrate on the teaching, you can't concentrate on the teaching. Even the body itself is moving, starting to leave, starting to go. Even the body's hungry. Mind can't, teaching is just like the water stream, noise of the stream. The noise of the stream you don't have to pay attention. It just goes there. It's not something that specifically you have to pay attention, not like this.

Trying to concentrate, trying to concentrate on the teaching. Even one hour lunch is delayed, one lunch is delayed, then, trying to concentrate on the teaching. Trying to concentrate on the teaching. Trying to meditate, trying to meditate. Oh, like this, same way talking like this. Trying to meditate, trying to meditate. Without getting lunch, then can't meditate, can't concentrate. This suffering of feeling hungry is nothing compared to the suffering of the pretas, the hungry ghosts or the pretas, their suffering of feeling hungry. Their suffering of feeling hungry is much more greater, hundred times greater than our suffering of feeling hungry. Such as not receiving even, not seeing, not seeing food for even hundred years. Even a little drop of water not seeing. Even though the life is continuously passing, they are still feeling hunger and thirst. Then, hundred years is just an example, just an example. According to the karma they have, sometimes their hunger lasts eons, or things like, this according to how heavy karma result they had. Then, things like this. Then, comparing this to our present experience, we have no difficulty to find comparison. Even just time, one hour delayed, you can't control your mind, you know. Then, things like this. Comparing to the present experience like this is very useful, very, very effective. So, however, like this, like this. So, it is impossible in those realms, impossible to practice Dharma where there's such great suffering like this. "Having received the perfect human rebirth, having the chance to practice Dharma, how fortunate I am."

Then, animals. Then, even the number of times when I was born as preta, I was born as animal, numberless times, numberless times. Even if you tell the animals, "You must recite this mantra, you will receive enlightenment right away," if you tell, even if the mantra was that powerful, even the mantra has that much power to purify delusion, even the mantra is very powerful, incredibly powerful purifying so much negative karmas like this, even you explained the dog or the cow, you say, "Repeat this mantra and you will receive enlightenment right away," then, they can't recite, can't make no choice, no choice, like this. This is how it is in the animal suffering, how deeply dumb, ignorant, like this. One thing is this, each of these meditations that you are doing, you put yourself in that situation, you put yourself as if you are narak, suffering there. Then, preta, you put yourself in that situation, preta, as I am preta, like this. How terrible it is, try to see it. Then dog, then animal. Numberless times I was born as animal. The animal, even you tell like this to animal, cannot recite the mantra. So suffering, dumb. Put yourself. If you don't see, then put yourself, visualize yourself as animal, a dog or cow, a very dumb animal, visualize yourself in that. Then think how it is, whether you can stand or not, just even for one hour to be in such in that shape. Very dumb, like this. Like this, extremely difficult to practice Dharma in that shape. This time I am not being born as animal and having received perfect human rebirth and having chance to practice Dharma. How fortunate. As I wish. How fortunate I am."

Then, even the time when I wasn't born as animal, then, I was born numberless times as, even when I was born in the human realm, then I was born as a barbarian, barbarian. So the people who don't understand, not only the arid country, not only the place where there's no Dharma, but the people are completely ignorant, completely ignorant, no idea of at all of karma. And no understanding of karma at all. Completely, just another way of saying, kind of animal. By reading how limited the, how the mind is ignorant in the Dharma and all this, and not understanding karma, it's in that way kind of karma, like this, the barbarians. Numberless times I was born as a barbarian, even though those times I was born as human being, still never having chance to practice Dharma. Then, put yourself, like there are countries, people like this, in the world where there's no Dharma, where they can't hear one, even four words of Dharma, cannot hear, completely ignorant, completely ignorant. All the time, continuous, day and night, all the time, continuously creating negative karma, all the time. Completely ignorant. Very, kind of, they have human shape, they have understanding, like us, but they don't have our chance to practice Dharma, having possibility to create the right cause of happiness. When you look at them, their always upset, things like this. Oh, you remember those people, those places, those people, and you put yourself in that situation. Let's think: I'm that kind of person, barbarian. Think how it is, how terrible it is, how limited in the chance of Dharma practice, how limited it is. So putting the mind in this way is very good, it's very good. It becomes very clear to your mind. Not just saying that, not just remembering the word "barbarian," but visualizing that, you get the feeling. More important, in the meditation, the more important thing is the feeling. Important thing is the, to have strong feeling, to really see clearly, really feel clearly. That is the main thing. So, "This time I'm not being born as the barbarian, having received perfect human rebirth and having chance to practice Dharma. How fortunate I am."

Then, long-life gods, real long-life gods. Even when I wasn't born as a barbarian, numberless times I was born as those long-life gods in those upper realms, the long-life gods. Even the time when I was born in the upper realms, born as those long-life gods, such as the sense realm, formless realm and the form realm. The formless world, such as beings in those realms, such as those whose whole life is cognitionless. Like sleeping, from the beginning, no matter how long they live, it does not matter how long, billion and billion of years, whatever length of life they have, they live, how long they live, it is no use in practicing Dharma. Just mind is conscious at the beginning of birth that, "I am born," such as like this. Then, after birth, completely cognitionless, unaware. Only at the end, when they die, when the mind passed from that realm, they aware that "I'm dying." Just only these two things. Extremely difficult to practice Dharma.

Then, such as the world of the senses, world of the senses, or the world of the desire means the god of the desire, the god of desire who enjoys object of the senses, object of five senses. Even in those realms, they have such incredible rich enjoyments, place, food, clothes, everything so rich, incredibly rich, having many hundreds, having many friends that always play with each other, always enjoy with him. Not easy, not easy to recognize the nature of the suffering. As it is easy to recognize the nature of suffering in the human realm, it is not easy to recognize the nature of suffering, to see the nature of suffering in those realms, by those gods, difficult. So, because of that, difficult to control the delusions. So, difficult to practice Dharma. Like the experience, like some students who go back to the West, like their experience, like they say. They say, where there's many object of senses, there are many things around, then can't control, difficult to control the mind. There is much around, mind gets occupied by the distractions, by the distractions, the attachment, finding difficulty to practice Dharma, to meditate. As is this is their experience, like this example, the enjoyments for the gods of the sense realm are much more rich than what is in the West. Much more, much more than that,

incredibly rich, much higher, better quality. The whole thing. So however, why is it difficult to practice Dharma there, why is it very difficult to understand, to really practice Dharma there? Because, as I said, the conclusion is that it is difficult to recognize the nature of the suffering. The conclusion is that. However, the mind, as they have so much the rich enjoyments, everything around, beautiful, made of jewels, beautiful, many beautiful, everything they have around. Not so much suffering of the temporal, not so much suffering of the temporal needs. Like human beings have kind of starving, many things such as the feeling cold or hot or, kind of, sufferings by not having the temporal needs. Those kind of suffering they don't have. Even though they have suffering, they have suffering, but this kind of things, problems, they don't have, like him being sad. Their mind is always occupied by the attachment, the distractions, attachments that attach on objects, attach on objects. Even there they have no chance like we have in human realm, to receive teachings from Buddha, from Buddha who manifests in nirmanakaya, in the form of monk like this, receiving teaching. This kind of chance to receive teaching directly like this, to receive all the teachings like this, and the practice and then make much retreat like this, actualize all the path, realize nature of suffering. Like the human beings in this world have chance like this. Because of their delusion and their karma, even though the buddhas want to give teaching, explain all the teaching to them, explain all the nature of suffering, they don't have the karma to receive, to have that straight contact, direct contact and receive teaching like this, Sutra, Tantra, all those things. So, even the very fortunate ones, even the very fortunate gods, who have little few bit fortune to hear Dharma, to just to hear the dharma, then, when those very few ones who have little bit fortune, little karma, just like the animals, they hear the Dharma words, the prayers. For them, through the buddhas, through the only method which fits to them, the only method to which they are receptive, a special method called "The Great Drum of the Gods." So through the drum they hear the Dharma. Those who have fortune, little bit of karma, who is receptive to fit that method, they hear the Dharma from that drum, just intuitively, from the drum they hear the Dharma.

So only through manifesting, manifesting through materials, then they hear Dharma sounds like this. That kind of method fits to them. So like this very difficult to practice Dharma in those realms. However, so you think even in the world in here, like we're in certain place, in certain condition, in certain place, certain conditions. When you are in certain conditions difficult to control mind, difficult to practice Dharma. Mind is like this you remember this, then you put, relate it with the sura, or the god of the desire, then how difficult it is there. "Even though I was born there numberless times, never have chance to follow the gradual path and practice Dharma like this, so this time, not being born there, having received perfect human rebirth, having chance to practice Dharma. How fortunate I am." Like this.

Just like this is similar to also the person who has wrong view, the person who has wrong view. Then, numberless, even the time I was born as the asura, as the long-life gods, then numberless times I was born there, same as the person who has the wrong view. Who don't, who think that only one life, no passing, so ceasing, who think there is no such as Buddha, Dharma, Sangha, these things, that there is there is no such thing as that kind of reality. Oh, thinking like this, that is wrong view. Think, "Numberless times born like this, never having chance to practice Dharma." Then, you think, put yourself in that situation, put yourself, you remember those kind of people and then you put yourself in that situation. "I am this. If I am like this, how is it having wrong view?. Having no understanding of karma, not believing, no understanding karma." How difficult it is to create even, never mind following the gradual path, forget, just to create good karma, how difficult it is. There's no chance, no knowledge to create good karma. No knowledge, no understanding. How difficult it is. You put yourself in that situation and feel it how it is, then think, "This time I'm not being born

as pretas or persons who have wrong view, have receive perfect human rebirth and having chance to practice Dharma, how fortunate I am.”

I think I stop here. However all the following, the remaining two things, they're just like this, similar like this. And just checking in such as way like this, it's a little long, little bit long but it comes so much details and it what it does is it increases the feeling, it makes the subject real, it doesn't become kind of fairy tale. It doesn't become like fairy tale, like parents tell children. Not like this. It becomes, it makes you to see clearly.

Lecture 22: 1975 November 26

Discipline During Break Time

The highly realized lama who is inseparable from, who is one with, the Buddha, the buddha-wisdom, the Great Lama Tsongkhapa, as he said in his the holy teaching, “Listen with clear mind, fortunate one, the fortunate one, who is attempting to make a perfect human rebirth meaningful, and listen to the teachings explaining the path which pleases the buddhas.” However, that is as Guru Tsongkhapa in the precious teaching, the method, the essential method which makes it meaningful, for the fortunate ones who are attempting to make the perfect human rebirth meaningful, practicing the essential method to make a perfect human rebirth meaningful, that method is following the gradual path to enlightenment Also, the teaching, the path which pleases all the buddhas. What is that? That is also totally in the gradual path to enlightenment.

What did Guru Tsongkhapa say to lead the fortunate one who wants to listen the teaching of the path which pleases all the buddhas? That is also the gradual path to enlightenment. It is extremely fortunate to be able to hear and think and to try to understand and meditate on the teaching of the gradual path while we have received the perfect human rebirth. Before listening to this teaching, necessary to cultivate the pure motivation, the pure motivation. In order for it to become the action of listening to Dharma, the cause of receiving enlightenment for the benefit of other sentient beings, who are extremely kind to me and continuously suffering. Lead them where? Yeah, to the most sublime happiness, the enlightenment first. Therefore I'm going to listen to the profound teaching on the gradual path to enlightenment. The listening subject of that is the Mahayana teaching which leads the fortunate one to enlightenment. It is well explained, the profound teaching, the essence of the great pandit, Atisha, and the great Lama Tsongkhapa, it includes all the 84,000, the essence of the all the 84,000, teachings shown by Guru Shakyamuni Buddha, all these teachings are set up for the gradual practice of one person achieving enlightenment.

Depending on this path the past, present, and future buddhas have received enlightenment. The commentary on the gradual path to enlightenment , this is four-page outlines, large one, how to, the gradual path, leading the disciple, or the actual teaching. Then the mind in the gradual path to enlightenment. Just to explain one outline, that is the how to make the guru practice which is two outlines, the actual time and interval time. And then in the actual time there's three outlines. Then the completion, that is dedicating the merits. Interval time, break time, break time. How there's such an actual time of the meditation, actual session and interval time like this. Why there's like this? As I explained before, that whole, is divided in two. The meditator, you know, his whole his life divided into meditation time, the actual time of the meditation, and the break time. However, that is to emphasize, to emphasize that it is not enough to be careful during your meditation sessions, but then, during the interval time, not to make, not trying to make human life, the human rebirth meaningful. Interval time, forgetting already meditation session and not remembering how to make life meaningful.

There's less meditation, generally, less time in meditation session, but we spend more time in the interval, not in meditation time. So therefore, this is to emphasize besides protecting one's own the body, speech and mind from negative action during the meditation session, it's also important, it's also necessary to continuously discipline the speech, body and mind, even in the interval time. It's important to take care, to take care in the interval times especially. Whether the person is retreating

or not retreating, generally like this. Even for the person who is lodged in the retreat, even though he has meditation session, one time meditation session, how much distraction he has during that one time meditation session in the day, how much distraction it has, how it becomes successful, whether it happened easily or whether the person finds it very difficult to meditate, that depends on his practice. Even though he has just one meditation session in the day, in the morning or somewhere, in the nighttime, that depends on usually his practice, the actions what he does, actions of speech, body and mind that what he does in his interval times, break times. It depends on that. In the rest of the day, in the break times, if he's not, if the action of speech, body and mind has no observer, just letting whatever happen,. Just like letting out crazy elephant outside, not tying up, letting out to go anywhere, let it do anything. So just like this. Because of the mind, the speech, body and mind, all three, as it has got habit, as it has got habit to do the vices, to follow the delusion. As the mind is trained in that way and as the speech, body and mind as it got trained in that way, got habit in that way, then, that's how, particularly when you try to meditate, even 15 minutes session we do in a day, try to meditate, how, why we find extremely difficult to concentrate and so many things coming in the mind. Can't control the body to relax. That is because of the habit of how it has been trained or got habit during the break times.

Dharma practice, then means always observing, always observing what kind of action our body does. Always observing what kind of action of speech, body, and mind one does. While one is walking, eating, drinking, whatever one does, always observing, always observing, whether it's dharma or not. Always observing like this. If it is not going in the directions of Dharma, then try to go the Dharma. Stop the hindrance which disturbs the action from becoming dharma.

So if there's discipline even in the break time, then in the meditation session, because of that energy or the continuity of that, also speech, body, and mind get trained in that way, get habit in that way, so in the actual meditation session, even if the person does it for a very short time, there is less distraction, very easy. So they help each other. The meditation session also helps the mind in the interval time to be more conscious, to be more mindful, to recognize the actions. In the same way, living in the discipline, observing the actions of speech, body, and mind, it helps also very much for the actual the meditation session. So for us there's more time, we spend more time, we have more break time than the actual meditation session, but we concentrate our mind in the meditation subject. So actually this is kind of more important in the interval to be careful, to observe. As the great pandit Atisha said in the teaching which we did not finish yet, "If one is among many people, then, check up, then observe one's own speech, observe the speech. If one is alone, then observe the mind."

The point is this. If you are among many people, even though the action of body and speech come from the mind, there are certain actions of body and speech that which comes due to the conditions, by having other people around. So even though it comes from the mind, even if the mind thinks it is negative, it is easy to do because there are other people around, it makes the person easily create negative karma through action of speech and body, like this. Also through the mind. This becomes a condition. One thinks, "Oh I'm starting to talk some negative thing which means that I'm creating karma because my motivation is impure." So, as one becomes conscious like this, if one disciplines, keeps his speech away from that negative action of speech then one doesn't create negative karma through speech. Same thing with the body, like this.

When one is alone, however, observe the mind. Because when one is alone, the danger is from the mind. It's kind of a habit. That is the thing which makes it difficult for us to control the mind. There

happened many lamas, many meditators, many Tibetan lamas making retreat. On the four sides of the house they put signs saying, “Don’t let the mind be distracted.” The meditators used to write this. Even in terrible time, somehow it reminds the person to practice, dharma practice. And then, in the break time, to make the practice easy, in the interval time to have continuous dharma practice, try to integrate and control the delusions. That is, try to see everything, try to understand everything that you see, that you hear, as the gradual path. The person on the gradual path should always be aware, put everything in meditation. Whatever happens becomes lam-rim meditation for him. Especially this is needed in the retreat time. But even the times when we don’t retreat, if one can do like this, whatever condition one has, good condition, miserable condition, it keeps the mind always happy because your mind is always in meditation, lam-rim meditation. Lam-rim meditation, all the time. What you see is always a teaching. That keeps the mind so peaceful. Not up and down, not up and down, not up and down. Peaceful. Happy. If one can do, this is one of the best things to make the interval actions become dharma easily. Just brief talk on the interval, the break time.

The Eight Freedoms of a Perfect, Human Rebirth (Continued)

The outline, how to train the mind in the gradual path by following the guru, that has two outlines: persuading the mind in order to take essence with the perfect human rebirth, and how to take the essence with the perfect human rebirth. Persuading the mind in order to take essence with the perfect human rebirth. As Guru Shakyamuni Buddha explained in the teaching, as Nagarjuna explained in the precious teaching, there are ten of these things we have in a perfect human rebirth and eight unfree states that we do not have. Eight unfree states and the freedom of the release from the eight unfree states—the freedom having the chance to practice dharma by not being born as preta, animal, also the long-life gods, the barbarians and also the heretical beings who have wrong view. The last two things that weren’t finished, again as I did yesterday, the form of the meditation is to think, “Even the number of times I wasn’t born as the person who has wrong view, I was born numberless times where there’s no buddha’s teaching. I didn’t have chance to practice dharma.” Also put yourself, also visualize, think as if you are in such a place, time like that. Completely ignorant in the dharma, there’s no way to understand dharma.

Try to feel it, how difficult it is to have chance to practice dharma. “How fortunate I am this time, I have received the perfect human rebirth by not being born place time where there’s no buddha, no buddhas’ teaching. Even the times when I wasn’t born in such a place, I was born as a foolish person, unable to understand the meaning of the teaching, or learn the teachings. During those times when I was born as these, the unfree states like this, I didn’t have the chance to practice dharma.” Remember a person whose mind is completely foolish like those. Can’t understand, can’t learn even the words, can’t understand the meaning. Put ourselves in that situation. How difficult it is to practice dharma. Try to feel that, then think, this time having the chance to practice dharma by receiving perfect human rebirth without being born as such a foolish person.

How to Take the Eight Mahayana Precepts on One’s Own

One of the girls ask that how to take the ordination, the eight Mahayana precepts by oneself. That is like this. First, after you get up, then you clean your face and things like that, then if you have altar—generally taking ordination does not depends on having an altar or having a statue there. “If there’s no statue you can’t take ordination.” Not like this. It does not depend on having a statue—then, if you have some kind of altar, you arrange it. Whether you have some kind of altar or not, even if you

don't have some material thing like this to remind you of buddha, there is nothing that the omniscient mind does not see. There's not one single action, there's not one single existence. Also there's no such time that the transcendental, omniscient mind, the buddhas' transcendental wisdom, omniscient mind does not see all of existence. There's no such time, there's not even a second, there's not even a split second that the transcendental wisdom, omniscient mind does not see things. There's not one single action existent which is not seen by the transcendental wisdom, omniscient mind. So there's no place where there's no omniscient mind, there's no place where there's no buddha's holy mind. There's no place where there's no buddha's holy body.

Our speech, body and mind are very, kind of, isolated, very separated, very separated from each other. We have not achieved that control yet. Separate, mind, speech and body, separate. Body and speech each have different functions. Completely separate, very powerless due to the dualistic mind. Again this comes to the very profound teaching, a tantric subject. Even though you don't have a statue, even in the bathroom, wherever it is, you can offer anywhere. Mentally transformed offerings can be made anywhere; they do not depend on the room. Buddha is always in a shiny room, beautiful room, kind of well-decorated. Buddha can stay only there, but no other place. Not like that. Does not depend on something fixed up. People, ordinary people, ordinary people they come only if it is well arranged there, of course it is good looking, there they come. But otherwise they didn't come. If it is dirty, they didn't come. Buddha is, all the time, there in the meditation room, whether you invite him or not, or believe him or not, or make offerings or not.

First of all the Buddha has omniscient mind. He sees what our mind wants so there is no reason to call through prayers. The whole purpose of invocation and doing all this practice, as it is said in the prayers by those highly realized lamas, that is mainly to purify pure dualistic mind. Because our superstition thinks the Buddha is not here. Our superstition thinks the Buddha is not here. Here are only the material things: me, me and my things, but not the Buddha. Like this, this is what usually the person thinks. So the invocation is for the sake of superstition, dualistic mind. So by invoking then you think, through that meditation then you believe, the Buddha is really there. It somehow makes you think, makes you feel the Buddha is here. In that way you get stronger feeling, so everything what you do is more kind of not just playing games, kind of serious, precise. Invocation is to create the merit, to purify the dualistic mind.

Think, by understanding, by remembering what I just said, how the Buddha's holy mind is, the function of the omniscient mind, knowledge of omniscient mind. There is a relationship. There is a meaning, there is a relationship, Vajrasattva, Vajradhara. Wherever the Buddha's holy speech is, the body and mind is always inseparable everywhere. Visualizing Guru Shakyamuni Buddha, you make offering like this. Mentally you can make much bigger, much better, better quality. Mental transformed offering you can visualize so incredible, like this earth, incredible golden, beautiful bowl and full of nectars of a blissful nature. If you make offerings like this you create extra good karma. Also, when you offer your water bowls, you can think like this. There's many ways, simple things, like this you can think like this. Instead if thinking only this bowl is made of brass or clay and holds only water, you can make much better mental transformed offerings. Then you don't have to buy. Just your mind putting effort. So very easily you create good karma.

The main point is mentally transformed offering creates good karma even though it's not in the physical form, because many times in our mind even if the mind just mind visualization, we get attached. We remember material objects from shops, from some countries, Tibetan things, Chinese things. Even the visualization comes and we get attached, we want it. How do the mentally

transformed offerings create good karma? Because you dedicated it. Even though it is not in the material, you are offering it, you are dedicating it, and renouncing attachment, miserliness. That's how you create good karma. So then, secondly, the object to whom you offer is the holy object, the enlightened being, whom you offer, it's a holy object, so because of that also you create good karma. If you know how to meditate in shunyata, in order to become direct remedy to samsara, self and offering, then whom you offer the buddha, all three in the emptiness, you think, in voidness, in the voidness. The person who makes offerings, the offering and the object to whom you offer the offering. All these things object of offering, because of the object of making offering exists because of the action of offering. Action of offering exists because of the material of offerings and the person making offering. The person making offering exists because of the action and the offering material. The material offerings exist because of these things, dependent arising. Dependent arising has much meaning. Dependent arising has much meaning. This itself it explains shunyata. Dependent, first dependent, second arising. This explains emptiness. Emptiness. As I explained these there. All these three, dependent arising. So that's why they have reality absolute nature. So, by thinking "dependent arising," how they're dependent arising, then easily you can see emptiness.

Easily you can see emptiness, easily you can see as illusive all these three. If one can do like this, it is perfect, direct remedy, it becomes remedy to cut off the root of samsara. This is with anything. This is when even you offer. Even you're going, even you are making offering to other holy beings, gurus, for other holy beings, even you are actually making like this, one can do like this. Same thing, when person makes charity to beggar, also like this, meditating in shunyata. What the person can meditate can beautify, can make the action of offering perfect, by concentrating in the emptiness of these three. Even the least the person can do, the most important thing, is the motivation, bodhicitta. Emptiness is, if you don't know how to do it, then very difficult, very difficult, because there's always danger you think you're doing something, but you're doing something that is not so much emptiness. There's a lot of work, but you're doing something not so much emptiness. There's much danger. Thinking like this. As our guru said, he explained, he, as he made the offering like this, then after he made the offering, after he put the offering there, then you think, at least even though you cannot think of shunyata, the most important thing is, whether you think of shunyata or not, bodhicitta. Bodhicitta is the most important thing needed, because without it the action cannot become cause of receiving enlightenment. So, this is the principal cause.

One can visualize also that the buddha has received his blissfulness, his feeling of blissfulness. It's amplified, it's increased, like infinite sky, due to this offering, you can think. That is because, generally buddha does not have such things like this. Generally, from the side of buddha, there's no such thing as "higher blissfulness," more blissfulness that the buddha experiences, that the buddha does not experience now. And by your offering, then they received extra blissfulness, they received higher blissfulness. Not like this, not like this. Because buddha has finished collecting merit and making purification. If there's extra, higher happiness, if blissfulness is left, higher pleasure or higher blissfulness left, then that means buddha did not finish creating merits, making purification. So, there's nothing left, no higher blissfulness left that the buddha does not experience or hasn't been experiencing. Because buddha has completely finished collecting merits and making purification. This is for one's own benefit, for the benefit of oneself and other sentient beings to create the merit. If you imagine, if you visualize like this, that the buddha, due to this offering, buddha has received infinite blissfulness. Like if it is the material, like infinite space, think, if you visualize like this then it will create, we create good karma, good karma from our side. We think like this. Then, dedicate, and through the merits of my making this offering, this offering that which we have mentally transformed or what you have material offered there, due to the merits of making this offering, may

myself and all sentient beings—whether you say “myself” doesn’t matter, however—all the sentient beings reach enlightenment. Dedicating merits to all the sentient beings. Like you are giving them to them. How you think from the mind, think all the sentient beings, due to these merits, may all the sentient beings receive enlightenment right now, due to these merits, may all sentient beings receive enlightenment right now.

You can dedicate merits like this. Then same thing, you are making even one offering, you are making many offerings, candles, incense, many offerings you are making, also you can dedicate with each offering. Generally, it becomes little bit too much trouble, but generally, when you make each offering there’s a way to think, way to think, way to make benefit for other sentient beings, way to make it beneficial for other sentient beings. So first I explain this. So, just in that minute, as you dedicate your merits for each of the sentient beings like this, your resource, you dedicate. As number of the sentient beings, numberless the merits that we have gained, it’s also numberless, infinite. If you dedicate merits for just one sentient being, once, and you gain one merit. Like this, you gain just in one minute, just only one minute you collect infinite merits by the power of the motivation, the bodhicitta. Dedicating for all sentient being so, easily, even though what you offer is such small bowl, small thing, one short stick of incense, nothing, nothing, just small thing, but once you have the bodhicitta, this motivation, incredible, unbelievable merits you create in such short time, short time. So without needing much talk on this.

When you light incense, like this there’s many ways, according to practice there’s many ways to make it into meditation, according to one’s understanding. There’s many ways, very profound ways to make offering. When you light incense, when you light the incense, you dedicate at the same time. While you are lighting the incense you think, “By lighting the incense, may all the sentient beings, dualistic minds be burned, be completely burned by the transcendental wisdom of the great happiness, the fire of the great transcendental wisdom, happiness, the blissfulness.” Then also visualize that all the sentient beings dualistic mind is completely burned, completely dissipated. Not like when the paper is burned, there is something residue left not like that, nothing on that way. But completely dissipated, by receiving the great transcendental wisdom of happiness. Like that you can think. It’s very helpful, it’s very good for mindful, very good for practicing bodhicitta. Also, I think, when you offer incense, even one stick of incense, again you dedicate the merit in the same way for all the sentient beings to receive enlightenment. Then, when you offer candle, you can think like this, or candles or whatever you like them time also candles, also like this. The candle, the flame of the candle, the flame of the candle is like the wisdom of shunyata. The flame of the wisdom of shunyata. Then, what it does, that is destroying the ignorance.

Before taking the ordination, if one can due to those preparations it’s very good, it’s very good. Such as making the offering. Then after that , then go through the prayer, taking refuge, the taking refuge. As it’s said in this prayer, has been recognized as very powerful. I think the story was this prayer came from Atisha. In the teachings it is said that this prayer is very precious because it came from Atisha. This can be said because it involves cultivating the bodhicitta and also dedicating merits. Cultivating the bodhicitta, the motivation of the bodhicitta, not only cultivating the motivation of bodhicitta, also it becomes dedicating merits, dedicating merits. How does it become also dedicating merits? Because as it’s said in the word’s of the prayer, “By the merits of making charity and so on.” That includes rest of the other paramita practices, these six paramita practices, that includes also other merits, the word “charity” is itself, and the others are clear in the word “and so on.” That includes all other rest merits, such as keeping precepts, as the practice of patience, the paramita of

energy, concentration, wisdom, all other rest of the merits so included if that. So, by these merits, by the merits, charity and so on, may I receive enlightenment for the benefit of all other sentient beings.

So also at the same time becomes dedicating merits. Also, generally, through this prayer, through this short prayer, refuge and bodhicitta, one includes taking refuge and includes all the three gradual paths, all the three the lam-rim. The whole path just in this short prayer. If one has idea, if one can feel all the three gradual paths are included in this, in this short prayer. And also by saying this short prayer, person remembers all the three gradual path and also with this prayer one can make the vow to follow, to practice the two types of bodhicitta, the wishing bodhicitta and following the engaging bodhicitta. And then making vow to observe the bodhisattva's practice such as the practice on six paramitas.

Also meditate on all three circles remembering voidness, thinking of voidness. This can be also said for taking refuge and cultivating the motivation, bodhicitta. Then, purifying the place. That meditation is as it is in the prayer, in the translation. That is clear, again, to create merit. If you have visualized a beautiful place like this, for invocation, like before inviting the king or the important person, you're making the place clean and beautiful. Before invocation, purifying the place. Before you have cleaned the room and did those things. Already cleaned. But also visualize more beautiful. For instance, like a beautiful park having so many attractive beautiful flowers and beautiful, charming birds, making Dharma sounds, and having beautiful water, as much as possible. The ground is made of jewels like lapis lazuli and much concrete like rubber band, very soft, doesn't hurt. There are many details, anyway, like this, to create merits. So visualizing like this and then make offering and make invocation like this, creating merits. The place itself is like an offering. Then, offering the prayer that we recite in the morning, which contains actual material offering and mental transformed offering, which comes in the prayer, as the prayer itself contains, "May this offering embrace all of space." Visualize numberless buddhas on each atom.

If one's mind is capable, then there's time to think like this. It's a method to create as much merit as possible. Like a person making business. Try to get profit as much as possible while he has chance to make business. Even with a small thing they try to get as much as possible without renouncing, because by having many small things, keeping many small things, all the pieces, then it becomes much. On the creating merits, how much we are skillful in the creating good karma, merits, purification, we can try to get as much as possible. That's skillful business. Like that, we should be skillful and wise in creating merits and making purification. Even though we are doing it for a short time, one minute, one hour, if we have the understanding of those methods, even if a person lives a hundred years, two hundred years, if he doesn't know the benefits of the motivation of the bodhicitta, the person whose mind is training in the bodhicitta, always cultivating the pure motivation of the bodhicitta, in one minute he gains merits infinite as the infinite space. Even the other person who creates the merit, who lived hundred thousand the years and created still couldn't create that much merit, which equals the infinite space.

This person's one second, one minute of creating merit, can never compare to the other one. Even though he doesn't live that much long time, in just one minute he created good karma with that method. It depends so much on skill. As it is usually said in the teachings, for the wise person, the skillful, wise person, even he's very skillful and he knows the method, the various methods, powerful methods, how to purify quickly, even the heavy negative karma becomes small. For the foolish person, unskilled person, even a small negative karma becomes big. That is because, you see, not having method, and not using powerful methods. Not being skillful, not knowing the methods, so

even if he's created small negative karma, gradually it becomes very big. By increasing, like this, without purifying. This mantra has much power. If one recites this mantra after making offering, making mental transformed offering, due to the power, the truth of the three jewels, of the bodhisattvas, the powers of the accumulation of two merits, this mantra has power.

The invocation. Generally there are different practices of meditation in regards invocation, there are different types of invocations, how to visualize, how to think of them, depend on different tantra practices. Sometimes we invoke from the pure realms of the buddhas, but the usual thing, the invocation, as I explained this morning, Buddha's omniscient mind is everywhere, so just at that place, just right there whenever you have visualized buddha, just out of that sphere, from that sphere of reality, you think that Buddha's omniscient mind entered and took place there. Then prostrations. Even if you are making one prostration, if you recite this mantra, it makes thousands, thousands of times more merit. That's the power of the mantra.

And also it has other benefits, not only that, other benefits, like leaving impression on the mind to be able to practice the three divisions of teaching: Vinaya, Sutra and the *Abhidharma*, the *Tripitaka*, the three division of teachings. In the teaching it said also that by reciting this mantra one also receives benefits of listening, thinking, or meditating on these teachings. It gives power to leave impressions on the mind to be able to understand these teachings. Then after that, whichever prayer, other prayer, prostration prayer you recite, you can recite. During the prostration time, then prayer can be recited, then like refuge prayer one can also prostrate. Like this also one can recite, at the same time making purification, like we make purification in the meditation time with the refuge. It can be done like this, as I described, and if we can do, visualize as I described however much you can multiply your own body, that much number buddhas on each atom and in the presence of each buddha, like this, making prostration to each buddha on one atom.

In the merit field, there are many buddhas of the lineage of the teachings, and an infinite number of offerings can be done also like this. Whether you visualize many buddhas like this or on the tree like you see maybe in some paintings. In the meditation course book, in the part of the prostration, it is explained to visualize Avalokiteshvara and make prostration like this. That is just to give idea, this is just my own idea. I have the interest in visualizing Avalokiteshvara, Thousand-arm Avalokiteshvara. Every time when prostration has to be made, somehow, I thought it's good. In the teachings, in the prayers, the teachings explained the when making prostration one should manifest numberless bodies having many heads, having many hands, having many mouths, and many tongues. So at the same time you say prayer, you chant, so all the mouths chants. The purpose is this.

The bodhisattva who received the first level has that much power to manifest a hundred bodies. The second has more, and so on. As they reach higher and higher levels, they manifest more bodies, as they're closer to enlightenment. As they're closer to enlightenment, creating more and more good karma. As we haven't received even the realization of perfect human rebirth, then, nothing. All people, then such person like me, thinking, "Oh I have made 100,000 prostrations, now I've finished, I did enough, now I don't have to do any more." That kind of thinking is kind of foolish, it's kind of unskillful thinking, it's kind of foolish thinking, not understanding, not understanding. "Now my number, I finished. I did this. Now what to do is just relax, relax the mind, free." Anyway, I'm joking. There is no question that even the higher bodhisattvas as they reach closer and closer to enlightenment, they create more and more good karma like this and by their manifestation so many thousand, millions, billions of manifestations. Actually we sort of have to create more than they create. We have to, but to actually manifest in the billions, hundreds bodies, there's no power so we

have to visualize, that's the only way we can do it. And generally one cannot be satisfied. "Oh, I have recited 100,000 Vajrasattva mantras, I have made 100,000 prostrations, now I don't have any more kind of like that, kind of like taking holiday." If you understand your negative karma is only 100,000 times, that's all the number what you have created then maybe it's okay, otherwise, not be satisfied. From the beginningless previous lifetimes only 100,000 negative karmas, then OK.

Then prostration time, the usual, the three, or even you're counting many prostration, even you're making long retreat on the prostration, generally if your mind is careful, doing the prostration quickly and also making the visualization, how to make prostration with the visualization of the object, making prostration everything like this, then it's okay. You create more merit, that many prostrations you do, quicker. Some people do not know how to make prostrations, so they just count the number. It is difficult for this to become purification. It just becomes physical exercise. In that case then, any physical exercise can be purification. Playing football can be also be purification, or anything. In America, many people physical exercise tied their feet on the rope, then they lay down, they watched television. I watched the television with the leg tied with the rope, then move around, then more. There is need for understanding, not just doing these things, not just that, just physical exercise itself is not prostration, just imitation, not real purifying method. To become purifying method your mind has to make it the purifying method. The body doesn't make it. Through the mind, as the mind makes it the purifying method, then also by that way the action of body becomes the purifying method. If one cannot do as I told before, then the usual simple thing is to visualize the holy object there, Avalokiteshvara or whichever or Guru Shakyamuni Buddha or whatever you visualize there.

Then you think, all your beginningless previous lives you have created negative karma. In each of the previous lives you have created negative karma, so you visualize all the beginningless previous lives, all those in human body, filling up whole space. With that also you can think other sentient beings together, as if you are leading other sentient beings, and all your previous lives, all sentient beings, and you are like the leader, like you are leading the sentient beings also to make prostration. And then, like this, you make prostration. Prostration has different things like this. Some prostration is like this. Some prostration they go like this. Then some lineage of the lamas their prostration is as we do. Just the hand doing like this is also prostration just like this, you know. Whenever you see any holy beings or statues or anything, whenever you see any holy stupa, statue, or any holy statue, any holy object that you see, then, as you see, your hand just doing like this, this is also prostration. You create the merit, you easily create the merit, just by doing like this, with mind devotion. So, like this, one can easily create merit, as one sees, many holy objects like this, holy statues, like this, this is also prostration, with mind of devotion, remembering the knowledge, knowledge of the buddhas. The two thumbs putting like this signify offering jewel, signifying offering jewel, not hand being empty. This is called prostration. Like this, prostration. Beings who have refuge, their prostration is like this. Taking refuge in the buddha, prostration like this. Then hands go here during prostration, that creates karma for you to receive a buddha's top-knot. That sounds like when you are hit on the head, a bump comes! *[laughs]* That visualization came in my mind. Sometimes when you knock your head on the door by accident, then it comes out *[laughs]*. Anyway, I'm joking.

Those are the holy signs of the Buddha's holy body. Holy signs. Realizations. All the Buddha's holy signs, each of them have cause that has been created while the buddha was following the path following the path, it was created during when he was practicing Dharma. In order to benefit other sentient beings we have to have also a nirmanakaya aspect like this. By receiving enlightenment, to appear different manifestation like this, in the nirmanakaya aspect, like Guru Shakyamuni Buddha,

we have to create the cause of each of these holy signs, like Guru Shakyamuni Buddha did. So this creates the karma to receive the crown head, the double head, top knot.

That creates the karma to receive the holy sign of this. Generally, also when you do like this, also at that time this is the visualization that you can do: from the holy object comes a white light purifying all the negative, all the physical, all the delusions, all the physical negativities, the negative actions of the physical body. Think: all the negative karma of the body, delusions, everything, becomes non-existent. I feel it has much meaning. Also in that way you can feel much better, the feeling of the purification. Then, when you do like this, then also, purifying like this, receiving the knowledge of the holy speech, then red light coming from Guru Shakyamuni Buddha's throat, if that is the visualization, purifying all the negative karma, the delusion, the negative karma of speech and receiving the knowledge of the holy speech. Then when you do like this at the heart, blue light coming, and purifying all the delusions, negative karmas of the mind, and sickness, like this it becomes non-existent, even then. Non-existent. This can be done. Must have the feeling of being purified, this kind of feeling, otherwise, not much benefit. If it doesn't take too much time, then sometimes also think of your other previous lives, and feel that any previous live's illness in the body, and the negative karma of speech, body, and mind was also purified by this. If it is uncomfortable to feel at the same time, then first you feel for yourself, then afterwards you feel that others are also purified like this. Then put your two feet together and make prostration. There are two types, short prostration, long prostration, or complete prostration and short prostration—contracted, what you call short—prostration, then the long one is when you lay down your whole body. Then, as your hand touches on the ground, hand or the forehead, then your hand make the prostration like this, then you get up. When you get up, do so without dragging hand on the floor, just softly, without dragging, then you get up. Generally, whether you do short prostration or long prostration, when you get up, you have to get up very quickly. That signifies getting up from samsara, so that has to be quick, not taking much time. Not like sort of resting, lying down and resting. Not like that. And also and then resting by lying down like that, resting, also becomes dissatisfaction, too. Not like this, which is like animals they relax like this. Not like that, which creates karma to be like this. Then also when you stand up, the body has to be straight, should be straight.

There are karmas which are also created because of that, person creates karma to be born as animals which have backside kind of not straight, by not getting up quickly and laying down just like this, for a long time, maybe. Also animals also animals who don't have any legs but their stomach and everything they use as leg to pull their body. Anyway, the visualization is like this. One way of explaining the benefits is to imagine you have as many bodies as there are atoms at the end of the earth, and as you make prostrations above the earth every atom at the end of the earth is covered by your body, down to the end, the very last level. How many atoms are there, the same as the number of those atoms, you create merits same as the number of atoms. Thousand fortunes, that much you received by making prostration. One way of explaining the benefit of merits like this.

Then, the seven-limb practice, like this, generally, whenever you make offering, if you can remember seven-limb practice, if you can say seven-limb prayer, whether you say loudly or not, if you can remember seven-limb prayer, think of the meaning, the most important thing is to think of the meaning. Even you are saying the short prayer, but if you think of the meaning, then it's the same. Seven-limb practice is extremely important. That is the basic, the fundamental purifying method in creating merits. All tantra is extremely important. That is the basic fundamental purifying and creating merits. In all the puja, whenever there's a puja or the meditation that is done, at the

beginning there's always the seven-limb practice. The seven-limb practice, that is the fundamental thing. Then there's different ways, just a matter of amplifying the way you think. Sometimes prayer is short, sometimes very long prayer. Without depending on the seven-limb practice there's no way to receive realizations, no way to receive enlightenment—it's impossible. Maitreya Buddha, he received enlightenment quickly. That is due to the power of seven-limb practice. He's made seven-limb practice three times, and all the time, every day, practicing the seven-limb practice morning, and in the noontime, and in evening time. Three times the seven-limb practice, by this power he received enlightenment quickly. Why, when at the lama's puja so many things we use, so many offerings we use? Why? That is because of the relation to Vajrayana technique. It includes the seven-limb practice. It is because of the seven-limb practice. The seven-limb practice, which is the relation to Vajrayana and Vajrayana teaching, that is why they use so many things, why so many things they blow, like this.

Like the watch. If there's something missing the watch cannot become perfect, doesn't work well. Like that, all the seven practices are necessary to receive enlightenment. Without depending upon the purifying practice, prostration and the seven-limb practice—seven limb practice itself contains prostration—the mandala offering, without depending on this fundamental method, that is like the seed that which doesn't have soil and doesn't have water, nothing, and so there's no way to grow, to produce stem, impossible to produce a stem. Like that, without depending on these fundamental practices, purifying methods, seven limb practice, offering mandala, and so on, it is extremely difficult to receive realizations. Because the mind has to be ripened like the fruit ripens. To eat the fruit, the fruit has to be ripened. So like this, to receive realizations, mind has to be ripened. The purifying practice is very important to quickly reach the realizations. How the person quickly reaches the realization, it depends so much how much the person does this fundamental practice, the offering mandala and the seven limb practice. Depends so much how much the person makes purifications, this practice.

Person who is not doing so much of this, who doesn't care so much of this purifying practice, just only learning lot of words, usually difficult. Even the person knows the words, mind is like a rock. Very difficult. No matter how much the person hears teaching, lam-rim teaching, no matter how much he hears, hundred times, never change the mind, mind is always like rock. That is due to not making much purification. In Tibet, lama's saying like this, this is very interesting. Usually in Tibet the very dried animal skin leather, you put butter on it and put in the sun, then you polish it. You put butter all over it and it absorbs and the skin becomes soft. Then you polish, then you subdue it with the feet from outside, then it becomes so soft, then it is easy to make. My teacher taught me this. He used to make shoes and many other things. Also to eat *tsampa* in a round animal skin, round and square, then you put *tsampa* and tea and then you don't have to put your hand thing like in the *tsampa*, you put like this and you rub. Not rich people, only for poor people. Although the butter is used to soften the leather, the butterskin, which holds so much butter, never softened. However, we are saying like this, the very tough leather can be subdued by oil, but butter skin cannot be subdued by butter. In Tibet they put the butter in a very tough skin, like you do here with cheese, and even though there is so much butter inside, the skin is always so tough. Relating this to the mind mean that however much that person listens to teaching, the mind never gets trained or subdued. When the mind degenerates you do not get so much feeling from the meditation.

Anything, each of the freedoms, each of the richnesses—think about each of the eighteen things. They are like eighteen universes with eighteen worlds full of jewels. Think how you feel when the

ordinary materials, such as things made of bone or wood, are lost, how great a loss you feel. Then think, what about losing the eighteen worlds full of jewels? Aren't these more precious?

When you get the strong feeling of loss, understanding the value, think that the ordinary things cannot help you to not be born in the suffering lower realms, or to release you from samsara to enlightenment. But each of the freedoms and richnesses can help you.

As you build the feeling of preciousness and loss gradually like this, the feeling of loss becomes so strong, so it helps in two ways. There is nothing more precious than this. One way is to feel strongly how precious it is, and one way is to feel that you do not want to waste it or lose it. The mind feels rejoicefulness, happy, like the beggar finding the diamond in the street, when you have received the realization of this meditation.

There are ways to check up, but just like the painting, first you make the rough line, then afterward you beautify it with the details. If one desires a perfect human rebirth in the future, here is the chance. Observe the cause, morality. If one desires perfect enjoyments in the future, create the cause, charity. If one wants to have perfect surroundings, servants, and relatives, then create the cause by practicing patience. Many people are not surrounded by desirable people, or harmonious people—this is due to previous karma, not observing patience. If one wishes to obtain perfect human rebirth, or to meet the perfect teacher or the perfect teaching, one can create this cause with the precious human rebirth by practicing morality, charity, and making pure prayers. Doing checking meditation like this is very good.

In other realms such as the narak realm, how difficult it is. Check up. No matter how long the beings live, billions of years, all the life passes in suffering, no chance to observe morality. Even just one precept, how difficult it is. There is no chance to make charity. There is no chance to pray. Incredible, unbelievable suffering. Just in the meditation course book there are some examples of narak and preta suffering as explained in the sutra teaching by Guru Shakyamuni Buddha. This is just for us to have some idea how these beings are suffering. If you read that, there will be rough idea. Then it is easy in the meditation to feel it. Same like this, how difficult it is in the preta, in the animal realm, in sura and asura realms.

Even in the human realm for those who have not received a precious human rebirth, how difficult it is. You can meditate like this. Check up how difficult it is to create the cause simply to be born in the human realm. The number of beings who have human rebirth are so little compared to the number of beings who haven't create the cause for precious human rebirth. Comparing these two is almost like getting lost.

Then, the precious human rebirth is highly meaningful to achieve the ultimate goal. If I desire to achieve nirvana, I can do it by creating the cause for the precious human rebirth, moral conduct. That is based on renunciation of samsara, renouncing the mind of negative actions and renouncing the mind of worldly activity related to the evil thoughts of the worldly dharmas. But to create this is extremely difficult, especially in the three lower realms, and even in the realm of the gods. Even if some other human continents they cannot receive ordination, then of course especially difficult for other rebirths. Without moral conduct there is no higher training of concentration, and without that there is no Vipassana. Without that there is no way to receive nirvana.

The precious human rebirth is highly meaningful to obtain the ultimate goal because with this precious human rebirth one can practice the path, and receive enlightenment.

[Ge wa di... Dedication Prayers]

Lecture 23: 1975 November 27

The Dharma Does Not Live in Books

I must receive enlightenment for the benefit of mother sentient beings, therefore I am going to listen to the profound teachings on the graduated path to enlightenment. The listening subject is the Mahayana teaching which leads the fortunate ones to enlightenment. It is well expounded by the great philosophers Nagarjuna and Asanga. It is the profound teaching it is the essence of the great pandits, Atisha and the great Lama Tsongkhapa's knowledge, the infinite knowledge that contains the essence of all the 84,000 teachings shown by Guru Shakyamuni Buddha. All the teaching are set up for the gradual practice of one person achieving enlightenment. This is the only path through which the past, present, and future buddhas have received enlightenment.

The commentary to this graduated path to enlightenment has four basic outlines. The last one is how to lead the disciple in the actual teaching. This has two outlines—the last one is how to train the mind in the graduated path to enlightenment by following the guru. Then that has two parts. How to take the essence of the perfect human rebirth. This is involved in two things. Before the actual method for taking the essence, how to take the essence with the perfect human rebirth, then, before that comes the clear meditation on perfect human rebirth, usefulness of perfect human rebirth and difficulty of obtaining the perfect human rebirth. This meditation persuades the mind to take the essence of the perfect human rebirth.

First of all it is necessary to recognize the perfect human rebirth. That is, if one does not recognize the perfect human rebirth, it is like this, like one person has a diamond and that person is starving, but because of not recognizing that he has a diamond, believing, "I am poor," believing that he has nothing—actually he is rich. He can sell the diamond and he can make lots of money, and he can buy things that he wants, he can release from all these temporal problems. Also there is danger. The person who doesn't recognize the diamond, even though no matter how much it is precious for the people who know it is diamond, for the one who does not know if there is anger and he throws it out or that he doesn't take care. Like this, the person who received the perfect human rebirth is like the example having the diamond. Not recognizing the usefulness of the perfect human rebirth then feeling incapable and always thinking there is nothing better, there is nothing better with this life, nothing better, no way to make the life higher, you know, better, or more beneficial, you know. The person can't understand how the method is beneficial, is useful for his life, like that. So it is almost like that person who doesn't recognize he has a diamond, he doesn't think "I am a fool, I am a terrible fool," because for that person there is no difference between having diamond and not having diamond. As he cannot see the value of the diamond, he can't see the diamond. It is like not even having diamond. Not understanding the benefit of that is like not having the perfect human rebirth.

Then about the existence of the teaching, just a little bit to clarify that is like this. The resultant teaching, the actual teaching, that is the realization of the higher being who has received the path, the fully seeing path. That is the resultant teaching as it is explained in the teachings. There are two teachings, one teaching is realizations and one teaching is oral teachings, the intellectual understanding, you know, understanding the words. Like this, generally it is divided in two. The realization and then having the intellectual understanding of the teachings, like this. First having the oral teachings, having the teachings for the understanding of the words, the valuable teachings, then

the realizations come in the mind. The realization comes in the mind, but even though the main thing is the realization which comes from controlling the mind, in order for that to happen it depends on the verbal teaching, which establishes this teaching in the mind.

Then, even though we don't have realizations achieved, even though we don't have that teaching, when teaching realization is not existing, the oral teaching, the intellectual understanding of the Tripitaka, then also living in the precepts, living in the ordination, that is also an understanding which exists by reaching within the minds of others, within mind if others such as the other holy beings, holy beings such as one's own gurus. So generally if one's knowledge, if one's Dharma knowledge is developing, one's own Dharma knowledge, that is a sign of progression. If one's own understanding is lost, that is a sign of degeneration. If one is concerned to spread the teachings in the world, the most important thing is to not degenerate the teaching, one's own teaching in one's own mind, and to try to progress as much as possible. Benefiting the teachings, especially like being a monk or nun, you know, the most important thing is first of all to take care of one's own teachings, one's own mind.

The teaching exists within the minds of living beings, not just in the books, in libraries full of books, and the people having no understanding at all. The realization, the experience, and people living in the precepts and having understanding of the Dharma words, developing the teaching within one's own mind, this is the spreading of Dharma. If there is no teaching existing in the minds of others, it is difficult for oneself to learn Dharma perfectly. So entering the teachings can be keeping the eight precepts, keeping the ordination—this is a good example in the present time. This is really entering the teachings, since following this teaching is not just trying to understand like they do in universities, about the history of religion and so forth. It's good to learn Dharma words, but it is necessary to follow the teachings—it cannot just be words without anything inside.

A perfect example is, having met the teachings, taking refuge, and then on that basis taking ordination. This is an example of the mind meeting the teachings.

Lecture 24: 1975 November 29

[Incomplete Transcript]

As it is said in the guru practice prayer, “By receiving the firm understanding that the change of the life and body is like a water bubble, quickly becoming decayed, remember death. After death, just like the shadow follows the body, oneself is followed by the white and black karma, so one has to avoid the collection of the vices, even the subtle. To avoid the collections of the vices, even the subtle ones, and to be able to obtain all the collections of virtue, oh, please grant me blessing to be always careful. Besides knowing I am doing virtuous action, and that this is negative action, just knowing is not enough. One should protect oneself, away from creating that negative action. Please grant me blessing, to be always careful in what to avoid, having those basic, firm understandings.”

After death one is not free, we have no choice what rebirth we take. Also wherever the karma leads, wherever the body goes, the shadow follows. For instance like wherever the man pulls the rope, with the buffalo in the nose, wherever the man pulls, the animal has to come. Like that, the karma. Wherever the karma leads, we have to follow, we have no choice, we have no choice, no control...To take rebirth without following karma, praying to receive blessing for that.

To have those basic understandings, that depends on wisdom to understand virtues and accumulating virtues, and having energy to do this, that depends on practicing meditation, the meditation on the graduated path to enlightenment. That depends on listening.

So before listening to the teaching it is necessary to cultivate the pure motivation, “I must lead all the mother sentient beings in the most sublime happiness. By myself to be able to do this, I must receive enlightenment first, therefore I am going to listen to the profound teaching on the graduated path to enlightenment. The listening subject is the Mahayana teaching which leads the fortunate ones to enlightenment. It is well expounded by the Nagarjuna and Asanga. Oh, it is the profound teaching essence of the great Atisha, the Dharma king of the three worlds ...

[Transcript ends]

Lecture 25: 1975 December 02

Refuge in the Guru Comes First

Oh, just a bit, then, in this prayer according to the translation that is being done, before this visualization, for the beginner, one can try to make visualization as explained. The object of refuge is described here. I thought I would not copy modern teaching with the vows, but according to different lamas they can visualize differently, but the general visualization is the same. However according to Guru Shakyamuni Buddha's yoga purification you can visualize like that, as it's described in the prayer.

There's many details also in that talk about visualizing different teachings, many things like this. However, usually we just visualize Guru Shakyamuni Buddha, the whole visualization just one aspect Guru Shakyamuni Buddha, just one total aspect. That does not mean we are only taking partisanship, only visualizing Guru Shakyamuni Buddha, but not visualizing Manjushri or Maitreya. We're just taking the total aspect of Guru Shakyamuni Buddha, the founder of the present buddhadharma. We should not think of one physical buddha, Guru Shakyamuni Buddha, separate from Manjushri, from all the numberless buddhas. There is no such buddha separate like this.

Separation is a wrong conception. There is no buddha like this, whatever aspect of the buddha, the essence is the buddha's omniscient mind. There's no one aspect of Guru Shakyamuni Buddha which is not a transformation of Maitreya, or Manjushri, or Tara, or Avalokiteshvara. The essence of Guru Shakyamuni Buddha's mind is oneness with all the buddhas, so as it is like this from the side of the buddha, as their omniscient mind with all the omniscient mind of all the Buddhas, from our side we should visualize or we should think of them as total.

All the essence of buddha appeared in one aspect, called Guru Shakyamuni Buddha. Every time we visualize we should think like this. If you do this, while you're visualizing your mind has much feeling, you don't feel, "I'm visualizing Guru Shakyamuni Buddha all the time, I'm not visualizing you know, Manjushri or I'm not visualizing, you know Maitreya Buddha or something. If I don't pray maybe they feel upset, thinking they are like some ordinary people." Then *Lama kyab.su.chi.wo*, *Lama kuab.su.chi.wo* ... First taking refuge in the guru, then afterward taking refuge in the Triple Gem. So *Lama kyab.su.chi.wo*. Without the guru, Guru Shakyamuni could not receive enlightenment. This is one example. Then Naropa, the great yogi who received enlightenment, and the great Milarepa's teacher, Marpa. There's not even the name "Buddha" before the guru.

This is my own understanding, the way I think, so you have to check up. Possible I make mistake. So without guru there's no buddha that can enlighten sentient beings. So the guru is more kind than buddha. Because of that, taking refuge in the guru comes first. Then if there's no buddha, there wouldn't be Dharma or Sangha. So these three come from the guru, and because of this reason without the guru, buddha cannot enlighten sentient beings. The guru is the originator, the root. Like the refuge prayer we say in the morning, "*Lama sangye, lama cho.*"

When you understand this, you understand very clearly the meaning of the food offering. If you keep the outline it may be helpful for the future. If you have the words in your mind, even though it's not clear now, afterward you can check and you can have deeper understanding. So we have negative karma that has been created with the guru, not necessarily only in this present life, but

possibly in previous lifetimes, so this purification needs to be done not only in relation to this life, but also in relation to previous lifetimes. There may be difficulties of beating the guru, disrespecting the guru, abusing with speech and with mind, insulting, arising heresy, criticizing, breaking the guru's orders. Negativities created with body, speech, and mind. So renounce these as negative, and the white light comes, purifying all the negative karma that has been collected from previous lifetimes, then yellow light coming, receiving the knowledge of the guru's holy body, speech, and mind. Taking refuge in the Buddha, visualizing Guru Shakyamuni, no need to change that manifestation. You should think that he is like an actor, taking a form, but who is that person really? Like your father comes in a beggar's disguise.

[Break in transcript]

Samsara is Not a House

It is difficult to generate strong compassion for all samsaric beings. Because you will see, you will project in the same way, you would think that other living beings who are living in samsara, who don't have at the moment terrible sufferings, the gross ordinary suffering, like disease or terrible wars or things like that, terrible situations, those who don't experience like this, those who enjoy as they want, with such pleasure as they want, with such possessions as they want, with such surroundings as they want, you will see like this. It is difficult to see these living beings how they are suffering in samsara, one cannot feel this.

Then, samsara is not concrete, samsara is not a house, samsara is not a city, samsara is not clothes, not jacket, not pants, not lay person's clothes, samsara is not soap, nothing of this is samsara. Some people may think, "The West is samsara, but the East is not samsara, Tibet is not samsara. Where there's only noises, traffic noises, things like that, that is samsara." Two weeks ago when I was sitting in my room, somebody was talking outside the window, somebody was walking through and was talking, one was asking what is samsara, one was giving answer, "Samsara is outside world." One was explaining, "Samsara is outside world." I just heard in my room. I think two boys were talking like this, outside world. I didn't see their bodies, hand doing like this, but the visualization came like this.

If the samsara is there, just only in the West, then all the sentient beings who are not in the West, they are free from samsara, they should be. They should be free from samsara. Then every time when you fly from East, coming to the East, then by having money, just by having ticket you become free from samsara, it's like this. "Outside world is samsara," that means the person is not, maybe he doesn't have his own samsara, maybe he borrowed from some other person's samsara—anyway, I'm joking. However, it's interesting.

However, nothing of this is samsara. Each person, each suffering sentient being, each ignorant sentient being has its own samsara, like this. Then you check up what is samsara. That's all. You meditate on that.

[Ge wa di... Dedication Prayers]

Lecture 26: 1975 December 03

Meditation on Bodhicitta is Always the Answer

So before listening to the teaching it is necessary to cultivate the pure motivation, “I must lead all the mother sentient beings in the most sublime happiness. By myself to be able to do this, I must receive enlightenment first, therefore I am going to listen to the profound teaching on the graduated path to enlightenment. The listening subject is the Mahayana teaching which leads the fortunate ones to enlightenment. It is well expounded by the Nagarjuna and Asanga. It is the profound teaching, the essence of the great Atisha and the Dharma king of the three worlds, the great Lama Tsongkhapa, as he said in his precious teachings, called *The Three Principal Paths to Enlightenment*, ‘Even one has received the fully renounced mind of samsara, if that is not possessed by the pure thought of bodhicitta, it cannot become the cause of the perfect happiness of enlightenment.’”

What Guru Tsongkhapa is emphasizing is, just only having the renounced mind of the samsara is not sufficient. Even if one has that, it is still necessary to have the pure thought of bodhicitta. If the renounced mind of samsara is not possessed by that one, then it cannot become the cause of the perfect happiness of the highest, the buddhahood stage. Therefore, what Guru Tsongkhapa is emphasizing is the precious thought of bodhicitta, that one should keep the precious thought of bodhicitta in the depth of one’s heart. This means that the practice of the bodhicitta should be the main practice. Even though there are various Dharma practices, practice of other paths, but practice of the bodhicitta should be the main thing. “Should be kept in the depth of the heart” means the main thing. Like, for instance, even you may have thousands, hundreds of thousands of friends, but there’s one person that you keep in the, that you take in the most care, that you think the most time, that you keep in the depth of the heart. For instance, in working life, even the person has so many projects, so many works to do in the life, there’s the most important work, more important than other, than other projects, so the most important work, which is the most beneficial, most useful work. The person keeps that as the main aim, the main thing in the heart. Like that, the precious thought of bodhicitta should be kept in the depth of the heart.

So, in order to practice the precious bodhicitta, in order to understand and listen to the teachings, understand the meditation, in order to actualize the bodhicitta, it is necessary to follow the graduated path to enlightenment. Then, before listening to the teaching on the graduated path to enlightenment, necessary to cultivate the pure motivation, necessary to think, at least, “For the sake of all mother sentient beings I must receive enlightenment, therefore I am going to listen to the profound teaching on the graduated path to enlightenment.” The listening subject is the Mahayana teaching which leads the fortunate to enlightenment. It is well-expounded by great philosophers Nagarjuna and Asanga, and it is well-expounded, the profound teaching, the essence of the great pandit Atisha which was extracted by the Dharma king of three worlds, the great Lama Tsongkhapa through his infinite knowledge. And this contains all the essence of the 84,000 teachings shown by Guru Shakyamuni Buddha. All these teachings are set up for the graduated practice of one person to achieve enlightenment. This graduated path is the only path through past, present and future buddhas received enlightenment.

Then, the commentary on the graduated path to enlightenment has four basic outlines, the last one is graduated path how to lead the disciple of the actual teachings. That has two outlines, then, the last one is how to train the mind in the graduated path to enlightenment by following the guru. That

involves two outlines, last one is how to take the essence with the perfect human rebirth, which comes in three divisions.

So just with a little emphasis, just to join those various meditations that you briefly went through, before explaining the part of the bodhicitta practice, the Mahayana meditation which is from the graduated path of the higher being, just briefly discussing from the subject where I stopped, the usefulness of the perfect human rebirth. Then just briefly going through, joining the different meditations. Then this perfect human rebirth is highly meaningful in three ways. How much it has been wasted by not trying to receive even upper rebirth, by not creating cause, how much we have been wasting the precious human rebirth by not obtaining the cause of receiving enlightenment, the ultimate happiness. How much we have wasting the perfect human rebirth by not following the methods which makes it highly beneficial every second, minute, hour, how much we have been wasting. Then, how have we been spending time, life? All the time after the delusions, following the delusions, all the time creating negative karma, which causes us be born in suffering lower realms, all the time. Which makes no difference between our actions and those of the animals, outside animals, creatures that are crawling around, no difference. This is what kind of life we have been having so far, since we were born until now, even though we have a human shape. This proves whether our life has been meaningful or not, by our thinking like this, one can clearly see this. By thinking like this, it's very upsetting point, subject, very upsetting situation. It is not the case that this perfect human rebirth can be received again easily. That is something else which cannot be received again, it is extremely difficult. It can be understood how difficult it is to create the cause of the perfect human rebirth, by thinking how difficult we find, even one day, to keep precepts. How difficult we find that.

Then, this perfect human rebirth, that which is received once, this time, by opportunity, where we can obtain many essences. Then without taking essence, then passing life, life finishing, that is like coming in the jewel land then going back with empty hand without taking jewel. Besides empty hand without taking any jewels, it is like person who goes back from the jewel land with many debts. Then, instead of coming to get jewels, he plays many games and he lost so much, and then with much debt he goes back. Like this, by creating so much negative karma, instead of making meaningful, creating so much negative karma, then we go to another, we take another rebirth, we go to another realm.

Then, this perfect human rebirth that is received once, while we have this in our hand, before passing from it, before losing it from our hand, it is necessary to take care, to take in the most care, which means try to make it most meaningful as much as possible, by putting all the effort. Then, however, there are three different aims. Already we mentioned, however, the most beneficial, how to make the perfect human rebirth that is received once, how to make it most beneficial, that is training the mind in bodhicitta, that is the most, if you have questions in your mind, how to, there are many different aims, there are many ways to practice Dharma, then what is the most practical thing, what is the most beneficial thing, what is the most skillful way to use my life, then if you worry like this, if you have question like this, then the answer is, then put all the effort, the speech, body, mind, the whole thing in the practice of bodhicitta as much as possible. Even if you don't have wisdom, you don't have enough, even if your wisdom is not that much, you're not capable to know many subjects, to know many things, to know many existence, even if you are a foolish person, even if you are an uneducated person, even a well-educated person, even a person who has reputation, even a person who doesn't have reputation, even has bad reputation, whatever it is, the most skillful thing

that is practicing the bodhicitta, dedicating the life, using the life in this way. That depends on following the graduated path to enlightenment.

And bodhicitta, not like this: In the museum there are so many things, so many rich things, jewel things, and you can't take them all, just like taking some expensive thing from museum, taking one expensive thing out of that place, bodhicitta is not like this. Bodhicitta is name of one realization but there's many, as you know, as you already heard, there's many levels.

Dharma is Never Harmonious with Delusions

Following the graduated path to enlightenment. Then, people have questions in the West, "How to do? We want to practice Dharma in the West," then, even after listening, even after one knows the different levels, different methods in the lam-rim teachings that explain all the different meditations, bodhicitta and all these things, even after everything went through, then still have questions, "What's the most beneficial thing to do in the West? How to deal with problems? What easy Dharma practice can be done relating our problem, relating our life in the West?" Still, after, even went through all this. That maybe the person not really, the meditations, not really relating with his life, maybe it's fault of that—graduated path meditations not relating his life. Then, however, there are questions like this.

Then, I think, my answer, way I understand, how much I can see, that is this. I think it looks like people expected the meditations from the graduated path to fit their way of life. There are no meditations which don't become remedy to the delusion, which don't become enemy to the delusions. So, maybe it looks like the person who asks like this is looking for, this is my own feeling, I'm just guessing, my own feeling, can be mistaken, is looking for a Dharma practice which is harmonious to delusion, which is friend of delusion. It seems to me like that, the person wondering, asking for Dharma which is friend to delusion, looks like seeking something like this, which is harmonious to delusion. So, that which face the delusion, which becomes remedy to delusion, that is kind of difficult, it seems like this. Then, however, if what you practice is not facing the delusion, if it is harmonious to the delusion, if it becomes friend to the delusion, that doesn't become cause to pacify delusion, but friend to the delusion, to develop the delusion, then that is not Dharma. Even the person thinks it is Dharma, that is not Dharma. Even the person thinks he is practicing Dharma, it is not Dharma. However, there is no such Dharma. Anyway, my thought is, there is no such Dharma which is harmonious to delusion, which is friend of delusion. There is no such Dharma, no Dharma. There is no such Dharma like this.

Then, even if that person thinks that what he does, what the meditation or the things he practices, if it develops delusion, if it is harmonious to the delusion, because it develops delusion, because it doesn't decrease the delusion, that method doesn't have the function of Dharma, so it is not Dharma. Function of Dharma is protecting the person away from delusion. So however, there is definitely a form to Dharma practice. There are still two ways one can practice graduated path. By living an ascetic life one can practice graduated path, or one can practice graduated path by living in the social life, by living as a king, with that kind of life, living in that position, one can practice the graduated path. By living in the family, by having family life, one can practice the graduated path, one can practice the meditations, one can try to receive enlightenment. Trying to receive enlightenment, practicing the graduated path to enlightenment, does not depend on escaping to the mountains, like this, hiding in a cave somewhere.

Then, previous time, one of the king called Sangyal, then he asked Guru Shakyamuni Buddha, “Please give me a Dharma practice, something that I can practice as I am living in this position.” So Guru Shakyamuni Buddha explained him, by living in that position, what is the most beneficial thing, what is the most beneficial thing that he can do, what is most practical thing, most beneficial thing that he can do. Then Guru Shakyamuni explained him, this king, advised this king, “First feeling rejoiceful-ness. Then, second is bodhicitta, training the mind in bodhicitta. Third is dedicating merits. By having that, by living in that life, that kind of position, such incredible merits that one create. There is the chance for one to create incredible merits, that is the most beneficial thing, most beneficial Dharma practice that one can do.” Guru Shakyamuni Buddha, he advised these three things. Then like this, like Guru Shakyamuni Buddha explained to this king, also we can try to practice these three things, even though we have to live in such a country where there’s no influence of Dharma, where there’s no teachings, where you can’t hear teachings, even though you have to work every day, or even though you have, however, by just living in the family, there’s so many beneficial things, many practical things that one can do, many practical things. Then, however, the whole thing is just from this meditation, bodhicitta and those things that I just mentioned, how to dedicate merits, then from graduated path, following the teaching of the graduated path.

Rejoice, Generate Bodhicitta, Dedicate Merits

Then, feeling rejoiceful-ness, for instance, just example, which I didn’t mention before, like this. Since we were born until death-time, no matter how many we create merits, compared to even the merits that the bodhisattvas create in the half-day, even that much merits we cannot create, even if we work all the time. From our birth until death-time, we can’t gain that much merits, that amount of merits that is created by the bodhisattvas in the half-day, maybe half of a half-day, I’m not sure. But by just laying down on your bed, just laying down, relaxing body, whether even you are laying down at the beach, doesn’t matter—however, I’m just joking—the mind-action, how to make the Dharma practice such incredible purification, creating merits so easily, then, is feeling rejoiceful-ness. If you feel rejoiceful-ness all the sentient beings, the sentient beings includes ordinary sentient beings who has not received path, and then who have received, the followers of the path, who received path, and the higher beings. Generally, like this, there are five different types of beings, objects toward whom we feel joyfulness. Ordinary sentient beings who have not received path, then beings who have received path, of which there are two types. There are two Hinayana paths, the lesser vehicle path, there are two, pratyekabuddha path and sravaka path, the followers who have received those paths. Then, like this you can also think—the bodhisattvas, then buddha. However, just talking about bodhisattvas, if you create the merits since you were born until death-time, you can’t create even half the merits what the bodhisattvas create even in half of a day, but by just feeling the rejoiceful-ness toward all these living beings, from ordinary sentient beings up to buddha, then we easily, just in short time, we easily gain merit, as much as the bodhisattva created in half-day, that much merits we gained, very easily. There’s, like this, just a little bit of talk on that. Then, there are other stories also like this, other things.

Then, the second is bodhicitta, then dedicating merits. Dedicating merits is like this, like if you put a little drop of water in the ocean, then as long as the ocean exists, the little drop of water that you put in there, that you stored in the ocean does not finish. By dedicating merits to receive enlightenment for the sake of other sentient beings, the result of the good karma becomes unceasing, unfinished. Then that causes you to receive enlightenment, and even after receiving enlightenment that helps

you to benefit all the sentient beings, like this, that good karma has unfinished result, like this, so it's fantastic. Then there's other, also other explanations, however there's details to talk about. Then, this is just my emphasis, one emphasis.

Then, practicing bodhicitta. Actually, what makes the mind unhappy, that is the delusions, so therefore, without depending on, if you want to make the mind happy, without depending on a method that is remedy to the delusions, there's no way, there's no way to make the mind happy, no way to solve the problems, no way, if you really want to make the mind happy. So, then the bodhicitta practice, bodhicitta. Beside the rejoicing and dedicating merits, there is bodhicitta. In the bodhicitta practice there's so many different ways to control the mind, with the technique of bodhicitta, with practice of bodhicitta, so many ways to control the mind, so many ways to control the delusions, so many ways.

Then, more explanations will come afterwards, when we practice, if it's not finished in this life, then more explanations in the future life. These things important to keep in the mind, these things that Guru Shakyamuni Buddha explained to this king, I think it's very important to keep in the mind and also to explain other people. We can also explain to other people like this, we can suggest, benefit. You benefit other people, if you can explain to other people, how to make the life beneficial. Then also, this is also bodhisattva's action, how also you help other people, how to make the life beneficial. Then, brief like this.

[Pipi break]

Impermanence and Death

Since one does not have any idea of bodhicitta, since one doesn't understand bodhicitta, since one does not practice bodhicitta, one hasn't received bodhicitta, since one does not train the mind in the bodhicitta, then, that person, those kind of people—no matter how much other knowledge they have, high psychic powers to see past, present, future lives and then very far things, to read other people's minds, how to fly, then all kinds of amazing things, even the person knows all kinds of things, even with mind power, with certain mind power can destroy countries, without using any weapons, he can bend rocks, iron, things like that, without touching by his hand, there are various things like this. However, whatever knowledges, such as producing light from body, like this, none of them are the meaning of human life. Nothing of this is the meaning of the human life. Then, just putting the whole concentration in this, putting whole energy in this way, those kind of people—are wasting life, wasting the precious human life.

However, this useful human rebirth, received just one time, is so difficult to receive again, so try to make it meaningful as much as possible, try to get the mind closer as much as possible to the realization of bodhicitta, in this life. Try to get as much as closer, like this, totally talking. Then, that also should start right now, cannot be lazy and cannot delay to the next day, like this, because this one time received this useful perfect human rebirth is, doesn't exist long, doesn't last for a long time, it doesn't last forever. First of all it doesn't last forever because death is definite, then secondly, as death is definite, the Dharma should be practiced, what is the only useful thing at death-time is the Dharma, nothing is beneficial at death-time, only Dharma. Then, in among these, most practical beneficial thing is the practice of bodhicitta, in among the Dharma, then like this. That should be done right away, because the actual time of death is indefinite, not sure when it will happen, even

though you believe that you will live for a long time. Always not sure, as it happens, life exists as you expect. So, the practice of bodhicitta should start as soon as possible, from right this time.

Also, then, another way, another suggestion, another way of putting, if you want to receive also bodhicitta as quick as possible, one thing is also making continual meditation on impermanent life and death, this is one essential method which cuts off delusion right away, and which makes also to receive bodhicitta very quickly, to receive enlightenment very quickly, totally, the benefits of this meditation.

Then, I think at the beginning of this course, just my story, nothing important. Just in one dream, beginning of the course, I think, because I am very lazy, I think that's why—then, the point is in the dream, the one monk, two monks appeared, one monk was instructing to me, “If you make meditation on the impermanence of life and death, you will receive enlightenment very quickly.” The monk I don't know, it's an unknown monk. Then, in my mind, usually it's not common thing, that by death meditation you can receive enlightenment very quickly. Usually, most people what they talk is tantra, Vajrayana, you can receive enlightenment quickly. Like this, then, those meditators who really knows the lam-rim teachings, they emphasize bodhicitta, like as I explained at part of Atisha time, the story. Then, in my mind in the dream, “Oh, receiving enlightenment quickly, usually from Vajrayana, then bodhicitta,” this is in my mind, I'm describing feeling, in the dream. Usually like this, kind of I never heard that, usually not directly say like this. You can think, you can understand by thinking the benefits of meditation, but not common sort of saying like this. So, incredible feeling came in the body, such kind of shock, kind of incredible feeling, his saying this.

Then I checked up, it's kind of, at the end of the dream, even waking up after the dream, checking continuously, it's true, it's really true, what he said is exactly really true. I checked up, it's really true, he's correct, I checked. Because, you see, one reason is, without mind training in this meditation, without having realization of this, the mind is lazy. First of all, even though you like bodhicitta, mind is lazy. To receive bodhicitta, that needs a strong, renounced mind renounced of samsara, to receive that. At least you have to have realization of the impermanent nature of life and death in meditation, this is fundamental thing. So, through this, by having this incredible energy, person has incredible energy and in this way, person doesn't get attached to happiness of this life, doesn't get attached to the samsaric perfections, doesn't get attached to the samsaric happiness, nothing of this. Very easy to control any delusion. So easy, like this, so easy to receive bodhicitta. So, even though the bodhicitta is the quick way, even though the bodhicitta is usually emphasized in the teaching as the quick way to receive enlightenment, if you don't receive the realization of impermanent nature of life and death, if you don't receive this, there's no way to receive bodhicitta, impossible, there's no way to receive bodhicitta, then there's no way to receive enlightenment quickly.

So, when I checked like this, he's perfect in what he said. Very true, very, very true. So this kind of meditation is something that we have to take every day, if possible, three times in the day, then however, as much as possible, if it is possible that one can remember, then, while one is eating, drinking, going, talking, whatever one is doing, while one is doing job, as much as possible, however at least remember three times, four times, several times in the day. Especially, monks and nuns, like this, it is very important, very important. This is one of the biggest protections of the life, to keep away from the distractions. This is just, the reason why I mentioned this is just, perhaps you may pay a little bit of attention if I talk about dreams like that. Sometimes many persons, they like dreams. Also this is my experience, sometimes when I'm not lazy, I try to think a little bit of impermanent nature of life and death, and then also my experience is very benefiting, incredible.

The Method to Save Oneself from the Lower Realms

Then also, at the death-time, nothing, body, possessions, the surroundings—I'm putting together merits, everything. At the death-time, nothing of this can benefit, it only disturbs. If one is attached, it only disturbs, it only causes problems at the death-time. Therefore, as it does not help at the death-time, only causes problems by being attached, therefore even from now, one should not be attached to one's own body, one should not be attached to one's own possessions, one should not be attached to surroundings, relatives, friends, any of these. Now, because why? Why now? Because death is indefinite, actual time of death is indefinite. That is why mind has to be trained not to be attached even from now. Then also, one should not be attached also societies, one should not be attached colleges, monasteries, one cannot be attached. Also, one is attached to the monastery, college, to society, things, that also cause samsara, that also binds you, that also keeps oneself in samsara. Therefore, if one doesn't know that there's also danger, person has to be aware, try to not be attached any of these things, necessary to train for the problem even from now. Then, that doesn't mean one cannot benefit, that doesn't mean one cannot help others, doesn't mean this, that's a different thing. Helping others, not to be attached is a different thing, not the same thing. Then many times also, monks who are attached to monasteries, by being attached, also reborn as dogs, reborn as the animals around there, around the monasteries, like this. Like this happened for many monks. Being attached to the place, things like this.

Then, after the death, as the mind continues, there's a life continuity. Whatever karmas we have collected in this life have been mostly negative karma. Therefore, whatever result we are more likely to experience after, what rebirth we are more certain to experience after this life, that is according to the karma we have so far created, the karmas, which are mostly negative karmas. So, then, if we check up, it is almost definite that we will be born in suffering lower realms. Therefore, even though it is not, even though such suffering of the three lower realms, even though we don't experience this now, we have to be aware of those sufferings. To be aware, to really feel that they're unbearable, we have to meditate. Then, by understanding this, how it is unbearable, then, if one wants to escape being born in suffering lower realms, what is method? There is definite method. Before the death, there is definite method to not be born, to stop to be born in suffering realms. Then what is the method? That is refuge. The fundamental method, what is that? To save oneself from the suffering rebirth, what is that? That is refuge. Not enough just refuge alone, refuge to what? Taking refuge to what? To Buddha, Dharma, Sangha. Just refuge alone is not enough. For instance, the person taking refuge to judge, saying, "Please excuse me what I've done before," telling, just telling like this is not enough. If you do it again, if you broke the law again, you do the negative things again, then again you have to be punished. So, the most important thing is what? That you stop the vices, you stop breaking the laws. Just like this, not enough just taking refuge, but what one should do after taking refuge, that is observing karma. Then karma comes, after the refuge, then observing karma, the karma subject comes. How the meditation joins each other, there's a relationship, there's like this. Then, the most important thing, the main method which saves one from the suffering realm, that is observing karma.

Then, even if one is not born in suffering lower realm, just that, being born in upper realm, that's not sufficient, because you are still in suffering realm, still in samsara, so still one is not free. As one is still in samsara, one is not free from suffering. One should be released from samsara—samsara that I introduced little bit in this morning. However the skandhas are under the control of delusion

and karma, and they connect one life to another life, circling. Samsara means to circle. The skandhas, circling, bound by delusion and karma, that is samsara. To be free from samsara, one should cut off the root of the cause of samsara. That is, the root of the samsara is the ignorance. So, what cuts off the root of the ignorance? That is by the wisdom of shunyata, wisdom realizing shunyata. However, just having the wisdom realizing shunyata, even though it can cut off the root of samsara, just that is not sufficient, not enough. Then, without having the bodhicitta, one cannot receive enlightenment, even one has the wisdom realizing shunyata. If there's no bodhicitta, the danger there is, even the person has renounced mind of samsara, even the person has the wisdom realizing shunyata, the person goes in the lesser vehicle path. One doesn't enter in the Mahayana path. In that way, the person receives only the lower nirvana, doesn't receive the great nirvana, the enlightenment. So one gets stuck there, like this.

Also, in the teachings it is also explained like this. Even if one has received arhat stage by escaping from samsara for the sake of oneself alone, even then the purifying of the delusions, purifying the obscurations, it's still not finished. Purifying the obscurations is still not finished and completing the realization is not still finished, even if one has received arhat for the sake of oneself. It is necessary to receive, to complete the realizations and to complete purifying the obscurations, receiving enlightenment depends on that. The completing of the realization is receiving and making complete purification of obscurations, that is, that means receiving enlightenment. That itself is receiving enlightenment. So, even for the sake of oneself, it is necessary to complete this, it is needed to receive enlightenment. And even for the sake of other sentient beings, even once one has received the arhat stage, it is like the armless mother whose child is taken by river. No matter how much the mother wants, even the mother has compassion to guide the child, to save the child from the danger, then doesn't have perfect power, doesn't have perfect understanding, also doesn't have perfect compassion like buddha has also. So, therefore also for the sake of other sentient beings, to guide the sentient beings, like the example of child that is drowned by river, the sentient beings who are suffering in the samsara, to guide them, for the sake of them, it is necessary to receive enlightenment. Without receiving enlightenment one cannot receive the perfect power and understanding, perfect compassion. Then, in order to receive this, the principal cause, the main thing, is the bodhicitta.

The Eight Benefits of Bodhicitta

So, I am just introducing a little bit. There are about eight, I think, the benefits of the bodhicitta. This is very useful also to write down if you want, useful for meditation to know the eight benefits, to examine the benefits, to remember in the meditation practice of bodhicitta. The first outline is the benefits, the second one is how to generate, how to train the mind in the pure thought of bodhicitta. Then, after that, how to follow the bodhisattva's deeds.

The First Benefit of Bodhicitta

Then first thing is that only bodhicitta is the door of the Mahayana path. Like this, to enter in the beautiful park, first you have to get tickets, to enter in the gate of the beautiful park, first you have to get ticket. Like that, without ticket, you can't enter the gate. Like that, without bodhicitta received, no way to enter in the Mahayana path, no way to receive Mahayana path. That means no way to receive Mahayana path. Then, as the person has received the bodhicitta, has entered the Mahayana path, then also the person is Mahayanist. As he has Mahayana thought, then person is also Mahayanist, at the same time. Otherwise there's no way to become Mahayanist. Just having

Mahayana texts, just having rooms full of Mahayana texts, just having rooms full of countless deities, things like that, doesn't mean person is Mahayanist. Or the person is wearing red robes, that doesn't mean Mahayanist.

So, whether the person is Mahayanist or not, becomes Mahayanist or not, that depends on, that is defined by, this bodhicitta. Then, if the person doesn't have much of an idea of bodhicitta, hasn't trained his mind in bodhicitta, has no idea of bodhicitta, then his being Mahayanist is like the artificial fruit. This is also important to understand, very good to understand. A person having no idea of bodhicitta, not practicing bodhicitta, no idea of bodhicitta, then no matter how much he knows Vajrayana teachings, no matter how much he makes retreats on deities, even a whole lifetime, no matter how much he does these things, no matter how much good concentration, firm concentration that he has, however, still there's a danger to be born in suffering lower realms. There are many stories of what happened in previous times, many other meditators who don't know how to practice lam-rim, then they make retreat on the Vajrayana deities, recite the mantra, make much retreat, then those who have renounced mind of samsara, who don't have bodhicitta, then they entered in the lesser vehicle path, even though they are practicing the Vajrayana, even though they know the Vajrayana, following the deities' yoga, the deities' methods, then the person still fell in the lesser vehicle path.

Also happened like this. In India, one time, one deity was called the Yamaraja, and there was one meditator who spent much time making meditation on this wrathful deity, Yamaraja, but without having the fundamental realizations, the mind renounced of samsara and especially bodhicitta. Then, he was reborn as a hungry ghost, preta. Then he started to come to Tibet, when Atisha was coming in Tibet, he started to come to Tibet, this preta, hungry ghost. So Atisha, he dispelled, by making, by giving offering cakes, like offering present to him, to please him, to not come in Tibet and to not give harm to people. There also things like this that happened in Tibet, there happened many like this. Meditators who don't know lam-rim, who do not practice lam-rim. There were two meditators, there were two mediators in the cave, I mean the hermitage, two meditators, one meditator died before the other one died. Both of them were making meditation on the wrathful deities, the methods, the yoga meditation. Then, they did not practice or understand so much the lam-rim, especially the practice of bodhicitta, and after his friend died he was reborn as, in the place called Pembo, the place where Lama Yeshe was born, there his friend, the meditator, was born again as preta, but in the manifestation of the deity. Because he meditated so much, he had so much interest, so much, but no bodhicitta, no mind renounced of samsara, nothing, only the Vajrayana technique, then, just concentrated on that, maybe he had good concentration, firm, however, then, he was born as a preta, such very fearful, such having fearful form, in the form of this deity which he used to meditate on before.

In Tibet, the monks make charity to the pretas, the hungry ghosts, the sentient beings, they make charity. They have special pujas, short prayers to do and these prayers, mantra, and they put in the fire, like burning incense, in the small pot they put fire, and then they put tsampa, or those other stuff, they mix with other things, butter and other things and they put on the fire and they burn it outside and they say prayer, mantras, like this, by this, somehow it allows, it gives permission for the pretas to enjoy as food, they can have, somehow. So, the other friend, who was not dead yet, he does like this every day. So every time, when the session, when this time happens, his friend making this charity to the pretas, burning the tsampa mixed with butter and those things, then his friend who is dead, born as preta, he come, every time, in that time, to eat, that is his food, the smell. Then

coming there and waiting for that, his friend giving this, burning this food, like this happened. Then, how he was discovered is by those other meditators, highly realized meditators, they discovered.

However, if you don't have bodhicitta received, no matter how much Vajrayana you know, controlling chakras, nadis, all these things, then how many hundreds of books you know, how much you can explain, no matter, still you are not Mahayanist. Still, he has no qualification Mahayanist, not Mahayanist. Then also, like this example, still person get born in suffering lower realms, no matter. By achieving this, through such as these Vajrayana techniques no matter how much psychic power one has, no matter how much one has magic powers, no matter how much one has, as it is explained in tantra, as it explains in the teachings, powers and mantras, incredible mantras—there are so many mantras that have power, there are so many various mantras that you can do so many things with, all kinds of things, so many mantras, by reciting, through achievement in tantra techniques, meditations, and then, through certain deities you can achieve certain powers, then do things, magic powers, many things. Also through mantra combined with certain elements, powers and elements you can do so many magic things—however no matter how much one has powers, then, that kind of thing—such as, there are five different types of psychic powers, five different types of foreseeing—even if one has such as these powers, all five different foreseeing, still, these things cannot save from suffering lower realms. Still, one is not Mahayanist. Still, if one does not have bodhicitta, one has not entered in the door, in the gate of the Mahayana path, one is still outside. There are many details to talk about.

Even if you can live for years without eating, still that is nothing, still that person, nowhere, that person is not entered in the Mahayana path. Even the person, like many times we get surprised, people, also in the West, they get surprised that person who live for years without eating, even twenty days, even seven days, kind of think good, and many people try it. They don't really know, they don't know benefit, they don't know how to make it beneficial, even fasting, but just curious, and just to make story in the life, to tell other people that I did like this, just people, just they dedicate their life for that, suffer for that. However, even the person can do like this still not Mahayanist. Person like, there are some person who can sit in the fire and not be burned, those are still nothing. Many, many times in the West, the people they surprised, people walking on water, standing and walking on the water, without getting drowned, they think, "So precious, like more than enlightenment." Anyway, this, I'm not sure.

Then I heard one time in Australia, I'm not sure whether it's true or not, in Australia people call the Ma, the Indian name, maybe it doesn't matter, Krishnamurti—I heard in Australia people asked him, invited him, he didn't know, they just asked him, they invited him and asked him. After he came, there at the public place, then the public people asked him to walk on water. They wanted to see how he's walking on water. I heard this but I'm not sure, I was told by someone. I think he didn't know what the people expected before, the way I heard was sort of like this, he didn't know what the people expected before he arrived there. So, when the people asked like this, then he left. I'm not sure whether it's true or not, someone told me.

However, these kind of things, just with mantras, magic, just ordinary magic powers, you can do these things. There's one, also if you have fish, fish-skin under the shoe, and there's a certain mantra that you recite, if you recite that mantra, with fish-skin under the shoe, and if you use like this, if you walk on the water, you can't get drowned. And there's one bird, one special bird, I don't know how to say in English the name of that bird, this bird is usually around in the sea, where's there's water, where there's salt. Tibetan called *cha-nga-ga*. Then, if you have the fat of this bird and there's certain

mantra if you recite and you put under the feet and on the head, then you can fly, you can fly without other people seeing your body. There are many mantras, all kinds of things you can do, without need of very high realizations or things like that. However, in the teachings there are so many things like this, all kinds of things, explained by Padmasambhava, and there are many other explained by the Buddha, explained like this, in the teachings, in the *Kangyur* and *Tengyur*, these many volumes of texts. However, still, just with power of elements and with power mantra you can do like this. That still does not, that doesn't do anything, doesn't make life any better, it doesn't save from the danger of the suffering rebirth.

Then, in the meditation in the afternoon, perhaps maybe you can, again make meditation on the twelve links, then while you are experiencing the seven results from the twelve links, think that, check that, whether you are in the lower realm, whether you are in upper realm, experiencing those six different types of suffering, eight different types of suffering, while you are experiencing the seven results of the twelve links, you try to understand like this. And the whole suffering, that is caused by, going back it is caused by the ignorance, which starts the twelve links. Like the whole suffering that is experienced with this human rebirth, whole suffering, the whole thing, starting from rebirth until death, the whole thing, also negative karmas created with this life, and suffering which has to be experienced in the future, the whole thing, that is caused by the ignorance which produced the twelve links of this human life, ignorance. Among the ignorance, the I-grasping, the I-truly holding. Then, when you come to this point, when you see this is enemy, when you see this is cause of suffering, this is the real enemy bothering to me, then that time, then again think it is the same problem that other sentient beings are suffering. Like this you think, then, being old, then, like you have been doing the limitless, the four limitless thought-training, like this you make the visualization, bringing all the suffering and especially all the ego-grasping, all these coming in the form of black fog and coming inside, then sinking into your ego-grasping, sinking, not keeping somewhere here, besides you, somewhere nearby you, not like this, not like collecting, like keeping money, not like this, but sinking into the heart, going in the heart, then into the I-grasping, sinking into that which feels "I," into the very strong, the vivid or the concrete feeling, sinking to that. Then sinking into that, as you are visualizing sinking, just then concentrate, just watch, concentrate, that feeling of the I, the consciousness of the I.

I think that's all.

[Ge wa di... Dedication Prayers]

Lecture 27: 1975 December 03 (evening)

The Eight Benefits of Bodhicitta (Continued)

The First Benefit of Bodhicitta (Continued)

When you make the visualization taking other sentient beings' suffering, has there been any feelings? Do you get any feelings? When you take other sentient beings' sufferings, when you visualize or what reaction comes in your mind? What reaction comes from the I-grasping, the ignorance?

Student: Compassion.

Student: Uncomfortable.

Rinpoche: You have compassion, compassion arises? Extremely good. Compassion arises. Very good, you mean when you take other sentient beings' sufferings, it generates stronger compassion, yeah? Yeah, yeah, very good. That's the feeling what you get, yeah, yeah, very good. This is necessary. Then, one is uncomfortable, you feel uncomfortable?

Student: Yes, very uncomfortable in the heart.

Rinpoche: Yeah, that's also very good. That's also that's very good sign, very good. Uncomfortable, kind of fear, [*Yeah.*] Doesn't want. Don't want to receive it, doesn't want to experience it, doesn't want, like that, isn't it? Oh, that's very good, good sign, sign of practicing meditation. That can happen. Then, what else does it show, besides feeling uncomfortable?

Student: Not to grasp at things.

Rinpoche: Who said? Not to grasp at what? Thinking what, at these other sentient beings' sufferings?

Student: [*unclear*]

Rinpoche: The karma that what he created now, then?

Student: He thought his feeling was the result of some karma he had recently created.

Rinpoche: What feeling?

Student: Feeling not to grasp at things.

Rinpoche: You mean this is happening, this not to grasp at things, that's happening at the same time when you feel uncomfortable at the heart, during this meditation taking other sentient beings' suffering? Or you're talking generally? Your general feeling?

Student: I'm not quite sure.

Rinpoche: Then?

Student: [*unclear*]

Rinpoche: You can take more two more mo-mos.

Student: I took two at the end.

Rinpoche: Oh, I see. Mo-mos doesn't matter, you can take as much as possible [*General laughter*]. While there's chance to receive mo-mos. Mo-mos doesn't cause to be born in suffering lower realms.

Yeah, very good. Then, when you feel uncomfortable, what's the feeling of this "I," what is your view of the I, when you feel uncomfortable here?

Student: Unnecessary.

Rinpoche: Unnecessary. [*Student speaks, unclear*] Oh, doesn't matter, just you keep it in mind. You can put it in words, but then if one doesn't consciously check up, then difficult to put in the words.

However, then describing like this it takes much time, anyway.

It's an interesting meditation, because this way you can recognize the difference between what you talk about ego and the actual ignorance truly holding the I. You can recognize, check up on that. There's a chance that you can check up and find something like this at that time, such as this when your mind feels fear or uncomfortable, because you're practicing the meditation and that's how it happened, that's the reaction of the ego, the ego, the ignorance truly holding the I, that's the reaction of that. Then, at that time, there's the ignorance, the I-grasping is a little but stronger, it's more kind of vivid, it's more kind of coming out, kind of not hiding inside, kind of exposed, so, if you carefully check up, then it's easy to recognize. The point why I'm discussing is because of it helps to realize the shunyata kind of meditation includes many different things, and the bodhisattva's practice itself becomes practice, becomes meditation on shunyata. Then, afterwards this can be discussed more, then as it comes in the third section, the practice of the bodhicitta.

Then, even if one has a realization of shunyata, still just that alone does not make one Mahayanist. Still one doesn't become Mahayanist, even if one has realization of shunyata, still one has not entered in the Mahayana path. So, that's the first benefit of bodhicitta, having entered in the Mahayana path, become Mahayanist, only by having bodhicitta.

The Second Benefit of Bodhicitta

Then second benefit of bodhicitta that is receiving name called "The Son of the Buddha." In the text, it says "Son of the King" but king means Buddha, son means bodhisattva. Receiving name called "The Son of the Buddha," that is the second benefit.

Like this, as the great bodhisattva Shantideva said in his holy teaching *Following the Bodhisattvas' Deeds*, "If the bodhicitta is received, just for one second by the fated sentient being who is bound in the samsara prison, then at that same time, same second, he received the holy name, is called, "the son of those who passed in the most sublime happiness," which means the Buddha, "most sublime happiness, enlightenment." So it means, passed in the most sublime happiness, that means who received enlightenment. That's just translating straight from the, literally translating from the text. Then, who are called "The son of the buddhas?"

Then also, whenever the bodhicitta is received, then all the buddhas, they are extremely happy, just like the parents receiving something, giving birth or something like that, they expect, they wish for a long time, they wish, they expected for a long time to have son, they missed. They expected for a long time to have son, then one time receiving son. So, example like this, all the buddhas who are living in all the directions, they are extremely happy. Then, all the buddhas call "the son of the buddhas." They think, as they are so happy, they think of the bodhisattva who received just now the bodhicitta, they think of as their son. For instance, the king's son, the son will take the place of the king, and also perhaps he can work, he can benefit for the population. The buddhas are extremely happy. Then, besides bodhisattvas calling "the son of the Buddha," then thinking like this, following like this, then also the bodhisattva, since he received bodhicitta, he works, he helps other sentient beings to release from suffering, and it helps to obtain the buddhas' wishes. Like this, this is one thing which makes the buddhas extremely happy. Also all the other bodhisattvas, they all think as a brother, working for same purpose, same thing as me, then also they think as a brother. Then, no matter how ugly he looks, no matter how black he looks, not being white, no matter how ugly he looks, how dirty he looks, how poor he looks, whole his body is full of dirt, looks never washed in his life, never touched water, sort of like that, full of smells, having long hairs comes down to the

feet [*Rinpoche laughs, general laughter*], then outside looking crazy like this, however, besides human, even a dog, even dogs, pigs or donkeys, besides human beings, even those animals, if they receive bodhicitta, then they become Mahayanist, they entered the Mahayana path, they received the name “son of the Buddha,” just in that second, just by receiving bodhicitta, they become holy being, just in one second.

Then other person who is looking very white, and looks no dirt on the body, every day, three times, four times washing, then, body wrapped with the expensive clothes, then feet never touch on the ground, always going in a vehicle, then always enjoying the object of the senses that the poor people cannot get, cannot buy, however, same as I said before, no matter any other knowledge, no matter whatever knowledge, no matter how the person is educated, no matter how much he is well-known, then even though he is expert in all these five great knowledges, even received realization of shunyata and completely finished the delusions, for instance the arhat, even those beings, arhat, incredible, unbelievable knowledge that they have, finished the gross delusions and this, even the root of delusions, out of samsara, but they still don’t receive the name “the son of the Buddha.” Still not in the level of the Mahayanist. That’s how receiving the precious thought, bodhicitta, taking more care for others than oneself, how it makes difference, in such one second, it’s like this.

Then, whenever the bodhicitta, taking more care for others than oneself, whenever this is received, whenever the person receives bodhicitta, it shakes the earth, it has such power that it shakes even the earth, the thrones of the buddhas. As this earth exists by the general karma, the group karma, the general group karma created by the living beings who are on this earth, the one who has received bodhicitta that he has power to lead many sentient beings from samsara, he has the power to shake the samsara. Such benefits and such power like this, because of the vibration of that power, the earth shakes. Also in the previous times there happened, when the lamas were giving lam-rim teachings, there happened also previous times very highly realized lamas, when they were giving lam-rim teachings, also followers receiving bodhicitta and shaking the place, these things happened in previous times.

Then, also, the lamas, the meditators, those great meditators who received the lineage of the graduated path, they prefer, instead of having all these five fore-knowledge, these various magic powers, the psychic powers, having all these powers, they prefer just having even just the intellectual understanding of the lam-rim meditations. The lineage of the teachings and those very highly realized meditators, they prefer just having the intellectual understanding of the lam-rim meditations rather than having all the five fore-knowledge, the foreseeing knowledge and those very high magic powers.

The reason is, one Kadampa geshe, I don’t remember his name, one is called Geshe Chengawa, other one, Kadampa followers, the followers of Atisha, one is Geshe Chengawa, other one is I’m not sure. One asked to one geshe, one meditator asked to another meditator, “What would you prefer, what would you choose, to follow the graduated path and receive bodhicitta, and then having achievement of these eight—there are about eight siddhis, eight general realizations—or having all these five fore-knowledge, the magic powers, the unshakable, firm concentration, the one-pointed meditation, unshakable, which lasts for one month, year, nothing can destroy, unshakable, no matter whatever noise, even jet, whatever noise around there cannot disturb the concentration. What would you prefer?” Then this geshe told, I think Geshe Tsultrim, I’m not sure, who gave answer, “Besides actualizing the graduated path and the bodhicitta, I would prefer mind facing,” which means mind paying attention, mind directing to try to understand the teaching on the graduated path, mind just directing, facing to that, not backwards, directing to try to understand, just mind facing to that, just,

“I would much prefer, just even not actualizing, even not understanding, having the intellectual understanding, even just mind facing to the teaching of the graduated path, I would prefer this much better than having all these other eight siddhis, eight realizations, those general realizations,” and that includes many things, that includes many other realizations, general common realizations. Then those five different types of fore-knowledge and all these magic powers. Then he answered like this, that is his wish, the knowledge that, the benefits what he can see.

Because such this power of mind to see very far things and to remember past, future lives, and these things, and magic powers to go from one country to another country, right away, in a minute to get there, without any resistance, even when you are, you achieve these without need of meditation practice in this life, just by being born in the intermediate stage, after the death, intermediate stage. That sentient being has karmic power like this, without need of meditation. As he thinks, can reach at the place, without any resistance, just a minute, second can get there, without any resistance. The intermediate stage beings has much power, has much karmic power, and doesn't have body like this, very ordinary body. Also having the fore-knowledge to see things, also in the naraks, in the sura realms, also in those also there's karmic power, that, before suffering, like in naraks, just before happening, just before appearance of that particular suffering, vision of that particular suffering, that is caused by previous karma, certain specific karma, just before the being starts to experience, karmically he remember such karma he created before. Right after he remember this, this flash came in the mind, then the vision of the suffering appears there, just there—it changes from other one, it changes from the other vision of the suffering which he was suffering, which he was experiencing there, it changes, because the karma is ready.

The Third Benefit of Bodhicitta

The third outline is “controlling.” By receiving the bodhicitta, taking more care for others than oneself, this precious thought, one also controls the arhats—the pratyekabuddhas and the shravakas, the arhats, by the caste. Just like the example the most expensive jewel in all the possessions, in all the material, that controls all other possessions, such as gold, such as silver, all other different types of jewels, all other materials, it controls. Why? Because of the value of that jewel, because that jewel has the most value in the possessions, so that's how it controls others.

In other words, as it explains in the teachings, that the king's baby, the son, even though it's baby, so small, even the baby doesn't have any education yet, as those ministers, doesn't know even alphabet, many things, but no matter how much the other ministers, other people, no matter how much they are educated, no matter how old they are and educated, this young baby, the teensy baby, controls by the caste, because the king's baby, by the caste, controls even those other ministers, those who have much knowledge. Like this, once the bodhicitta, the precious bodhicitta, taking more care for others than oneself, once this is received within one's mind, then no matter how many are the followers who received shravaka path and the followers who received the pratyekabuddha path, those lesser vehicle paths, also the arhats who completed the path, no matter how much there is, how many number or arhats there are, then the person, the living being who has received bodhicitta, he controls all these, by the caste, that is because of the power of the bodhicitta, the value of the bodhicitta which the followers of the lesser vehicle path, the arhats, they don't have.

Then, details talking is this. What they don't have is the great will. What is missing to them is the precious bodhicitta, taking more care for others than oneself, however, the great will that, “I, by

myself, only by myself, make each of the sentient beings to be released from all suffering and to lead to enlightenment, the most sublime happiness, enlightenment.

[Looking at the clock] This, I looked at it before, it's like this, now it's same thing. Maybe it's permanent, it's permanent watch. By looking at this watch you don't have to practice Dharma.

This great will they don't have, this is what is missing. Generally the wish, just wishing, just wishing for the sentient beings to be happy and to be released from suffering, that wish they have. The difference is, just a little bit clarifying, it's not the arhats, it's not like this that the arhats they absolutely absolutely never have compassion for other sentient beings. They have much more greater compassion than what we have. Our, compassion that we have for other sentient beings this is nowhere. If you're going to look at the arhats, those followers, their compassion for other sentient beings, our compassion is nowhere, lost. Then, however, little bit clarifying, they have compassion, they have the compassion wishing all sentient beings to be devoid of the suffering and to be happy, to be in happiness, this wish they have, the numberless sentient beings, wishing to be devoid of suffering and to be in happiness, this they have. What is missing, what extra thing the bodhisattvas have, the most precious thing, this is most difficult thing, most precious thing that the bodhisattvas have, that is the great will. Taking the whole burden on oneself, on one's head. Even though the sentient beings, whom you should make devoid of suffering and lead in enlightenment, are numberless, the whole burden, whole work, taking on oneself, on one's own head. This great will, this quality of the mind, this makes the difference.

Then, some people say the difference between the arhat and the bodhisattva is that the arhats don't have bodhicitta to all, to numberless sentient beings, they don't have compassion to numberless sentient beings, they don't have love to numberless sentient beings, and bodhisattvas have compassion and love to numberless sentient beings. Some people think like this, the difference they make is like this, between the arhat and the bodhisattva's compassion and love, but it is not like this. The main difference is by the will.

Then, person who has received bodhicitta, then no matter, even though he doesn't have good property, beautiful property, beautiful gardens, even he doesn't have many surrounding even he doesn't have much possessions, no matter how poor he looks, no matter how terribly poor he looks in the samsaric possessions, since he has received, since he has the knowledge, the bodhicitta is received, the precious, the love and compassionate thought, bodhicitta is received, then he's the most rich person, the real rich person.

Then, by having this realization, it stops all the samsaric poverty, samsaric looking poor, poverty. However, this precious thought of bodhicitta, which is the essence of the 84,000 teachings shown by Guru Shakyamuni Buddha, which is the main thing, the essence. That is the bodhicitta. Also, then as Atisha instructs, usually instructs like this, "Renounce this life and train the mind in the love and compassionate bodhicitta," this is what usually Atisha often instructs to people.

[Ge wa di... Dedication Prayers]

Lecture 28: 1975 December 04 (morning)

The Holy Thought of Bodhicitta

As said by the bodhisattva Shantideva, “I prostrate to the holy body, I prostrate to the holy being who has received the precious holy bodhicitta, to his holy body.” I think this way better, “The holy being who has received the precious holy bodhicitta, to his holy body I prostrate. Even one who has harmed, by making relation to the happiness, to the object from where the happiness arises, to the object from where the happiness comes, I take refuge.” This is very effective teaching which explains the knowledge of the bodhisattvas, very effective to the mind to hear the knowledge of the bodhisattvas. “The holy being who has received the precious, holy bodhicitta, to his holy body I prostrate.” Then, “even he, one who has harmed, making relation to the happiness, to the object from where the happiness comes, I take refuge.” This is very interesting also.

Then what Shantideva is trying to explain, that is, because such being who has the precious, holy bodhicitta, that holy body is worthwhile, it's a worthwhile object to prostrate. Generally holy, why these bodhisattvas are holy, and object, why he is worthwhile object to prostrate? Generally talking, there are various meanings of “holy.” I'm not sure whether in the West there is clear definition of “holy” but however in the Buddhadharma there are various meanings of “holy”, depending on level of the realizations that is received. By not having the thought clinging to the happiness of this life, by renouncing this, by not having that, renouncing this life, in that way, one way becoming, what makes to become “holy.” Then secondly, by not having the I-grasping, the ignorance, by not having this, having the wisdom realizing the non-self, the emptiness of the self, that makes the person “holy.”

This “holy,” what is that is used by Shantideva, “one who has the precious, the holy bodhicitta,” this “holy,” this bodhisattva, why “holy”? He doesn't have the self-cherishing thought. By renouncing, by not having the self-cherishing thought, then having the precious holy thought, taking more care for others than oneself, this is the thing that makes the bodhisattva to become holy, more holy than one who has renounced this life, just the renounced life, one who has just the realization of just renouncing this life, not having clinging to the happiness of this life. Then higher, such this “holy,” the bodhisattvas they are higher than one who has only, one who doesn't have bodhicitta, one who has the realization the wisdom realizing non-self. Bodhisattva is more holy than that holy person who has just the realization, who has just the wisdom realizing non-self. Like this, there are also holy, two kinds of Vajrayana practice, the one who is, one who doesn't have impure projection or conception, impure view, that is “holy.” That is holy by having the pure, only the pure projection or the pure conception and the pure view. Like the great yogis who has achievement of very high Vajrayana realizations, such as the enlightened beings. Buddhadharma explains various “holy,” various definitions of “holy” like this.

The such holy being the bodhisattva, having the precious holy thought, bearing all the burden, all the job, all the burden to release all the sentient beings and to enlighten them. If that being, who dedicates himself completely to others, if such that being is not object of prostration, if that person, such being is not object of prostration, not object to take refuge, then who else? Such a being who has such this holy, precious thought.

Then the second quotation is a very interesting thing, the second one: “Even he has harmed, then making relation to the happiness. To the object from whom the happiness comes, I take refuge.”

That is this, then, there is taught like this. There’s a thing like this—even if you give harm to bodhisattvas, even if you have made, even you have created negative karma with the bodhisattvas, let’s say negative relationship you made with the bodhisattvas, with such this holy being, usually like this, it’s recognized good, how, even you couldn’t make with the bodhisattvas, with such holy beings, even you couldn’t make good relationship with them, still there’s benefit, worthwhile to make, at least, still it’s worthwhile, beneficial that to make, at least to have negative relationship with the bodhisattvas. Why? That is, it’s better to have a relationship with the bodhisattva than not having any relationship. It’s better to meet the bodhisattva, than never meeting the bodhisattva, never making relationship. Never meeting the bodhisattva, that doesn’t plant the seed, that doesn’t create the karma to meet the bodhisattva again in the future lives. In that way, one doesn’t create any karma, any seed to meet, to have contact and to meet again the bodhisattva in the future life. So, at least, even if you can’t make good relationship with the bodhisattva, at least even you left bad relationship, negative relationship with the bodhisattva, however, even if you harmed to the bodhisattva then, as it says in the teachings that making relation to the happiness—that means, there can be many reasons, there can be various reasons—bodhisattva himself, instead of getting angry, as he’s living in the practice of the paramita of patience, instead of getting angry, bodhisattva he would, the other person who give harm to him, that would be only object of his compassion, and that person becomes only object of his praying, his praying to quickly release from samsara, from the negative karmas, to receive enlightenment soon. So the bodhisattva, even though he is harmed by other person, no matter how much he is harmed by other person, then those other living beings, beating with the body, criticizing with the mind, scolding with the speech, how much harming like this, from the side of the bodhisattva, those other living beings, it only becomes object of their compassion, to rise more stronger compassion, as they’re more suffering, can be like this.

Also, as there has been relationship met each other, then also the bodhisattva prays, he makes prayer, so if the bodhisattvas prayed, they have such precious thought of bodhicitta, so if they prayed, also it’s very quick. Like, if they prayed for us, if we’d given harm, like this, and they prayed like this, precisely for us, like this, then also it’s very quick to obtain, to bring the success of the prayer, because of the power of their realization, their great will. It can be also thinking like this, “making relation to the happiness.”

“I take refuge to the object, the holy being from whom the happiness comes.” Then, at least even such relationship, by having made, by having let such a negative relationship, that, then, somehow it creates the karma so in the future life, karma is created to meet that bodhisattva again in the future life. Again there’s contact with the bodhisattva, maybe you receive teachings, then possible to hope good relationship, to meet again and again. In that way, also one creates good karma, creates much merit, which becomes cause of receiving bodhicitta. Then, in that way also, one receives enlightenment. It is, however, from the holy being from that the happiness comes. Then, besides this, explanation of this quotation, “from this holy being, happiness arises, happiness comes”—this means all happiness. Generally, another way explaining “all the happiness” is that there’s no one single happiness that doesn’t come from bodhisattva. There’s no one single happiness that we have that doesn’t come from bodhisattva, not one single happiness. Anyway, this quotation contains also that explanation, which comes in other, which comes maybe in the benefits of bodhicitta. However, “I prostrate”—like this.

Then, the knowledge of these holy beings, bodhisattvas, that is mainly because of the precious holy thought of bodhicitta, so it also has the power to benefit that much to the sentient beings. So, to copy, to be like, to become like the bodhisattva, to be able to benefit skillfully for all the sentient beings and to receive enlightenment for the benefit of other sentient beings, whole thing depends on receiving bodhicitta. That depends on following the graduated path, so before listening to teaching on the graduated path, necessary to cultivate the pure motivation, then necessary to think, “For the benefit of all the extremely kind mother sentient beings, I must receive enlightenment; therefore I’m going to listen the profound teaching on the graduated path to enlightenment.”

So, the listening subject is the Mahayana teaching that leads the fortunate one to enlightenment, and is well-expounded by the great charioteers, Nagarjuna, and Asanga, and it is the profound teaching, it is the essence of the great pandit, the Atisha which the Dharma king of the three worlds the great Lama Tsongkhapa extracted through his infinite knowledge. It contains all the essence of the 84,000 teachings shown by Guru Shakyamuni Buddha. All these teachings are set up for the graduated practice of one person to achieve enlightenment. And this graduated path is the only path which past, present and future buddhas have received enlightenment.

The Fourth Benefit of Bodhicitta

The commentary on this graduated path to enlightenment has four basic outlines, the last one is graduated path how to lead the disciple of the actual teaching, that has two basic outlines, how to train the mind in the graduated path by following the guru; that has two outlines, last one is how to take the essence with the perfect human rebirth, and that comes in three divisions—the last one is the graduated path of the higher being, or Mahayana path.

Then fourth benefit of the bodhicitta, that is becoming the sublime, becoming the best object of offering.

Then, as the great bodhisattva Shantideva said in his teaching, the last word, the quotation that I explained, the second part of the benefits, receiving name “The son of the beings who passed in the most sublime happiness,” then, the last part of that quotation. Any ordinary sentient being, no matter how poor he looks, how terrible, how ugly he looks, even the animals, those non-human beings, just the time as they receive bodhicitta, just in that time, they become the object of prostration, the offering of prostration, of the worldly beings—the suras, asuras, the human beings, all the worldly beings. Also as Shantideva said in the teaching, it becomes the object, it becomes the worldly gods’ and human beings’ object of prostration. Just in one second, if the bodhicitta is received.

Then, also in the teachings it is said, “Even the dust where the bodhisattva walked, on the road where a bodhisattva walked, where he put his feet, that footprint, that dust which has got footprint, even those dust, even the atoms of that dust, becomes the object of prostration for the suras, human beings.” It becomes object of their prostration. Even those, the universal king, such as the kings of the suras and asuras, even the dust which has got bodhisattva’s footprint becomes object of their prostration, they prostrate. It’s the power of the precious thought, the bodhicitta, taking more care for others in than oneself.

So, however, spending whole life, such as three year retreat, three year-three month-three day retreat, things like that, whole life making retreat, reciting mantras, living in silence, in the caves, not talking other people, not coming out, not eating, even though many people put energy like this, even those things what they trying doesn't have that much value or doesn't have as much benefit as bodhicitta has, as the practice mind training in the bodhicitta has. Therefore, it's much more worthwhile to put, to experience, to bear the difficulties, no matter how much difficult it is to train the mind in the bodhicitta, no matter how long it takes, no matter how difficult it is, it's greatly worthwhile, beneficial, more worthwhile than those other things. The mind training in the bodhicitta, it's much more worthwhile. It is something that, no matter how long it takes, how many lifetimes it takes, by thinking of the benefits of the bodhicitta, it is something that one should take as a project. One should make the decision, a project, to concentrate until you achieve this, just concentrate on that, putting whole energy in that. Like the architect, when he has a project, job, build maybe a supermarket, big building, very complicated, big building, then, until he finishes his whole project, his whole concentration is there, is on the big building. Day and night what he thinks is, "How is the building, how to make," so many things he think, so many things. "If I do like this, what would the people think? What would other people would think?" With, also with worries that, "People will blame me, criticize me, people won't offer me good name, good reputation." However, his concentration is only in that, day and night worried, even evening time, laying down, working. Anyway, this I'm joking! Then, like people should do like this, like this example. It is necessary to keep our concentration in the practice of bodhicitta, even though it takes lifetimes. Not just one lifetime, just only taking one lifetime is very short, that's very quick, so quick, incredibly quick. Receiving bodhicitta taking only one lifetime, if it can be received in just the next life, just the coming next life, it's so quick, very quick. Pipi time, thank you.

Even the buddhas, they respect bodhisattvas. The bodhisattvas, they have not received enlightenment, not achieved infinite knowledge of holy speech and body, mind as a buddha has, the bodhisattvas have not achieved, but even the buddhas, they respect, they prostrate, they respect the bodhisattvas.

Even the Buddha himself said in the sutra teachings that, "One who devotes to me, they should prostrate to the bodhisattvas, not the buddhas." Then like this, the bodhisattvas, by having received this precious thought of bodhicitta, taking more care for others than oneself, these bodhisattvas, they are living in the horse-cart, they want to sense pleasures, they want to enjoy sense-objects, like for sight-seeing, to see things, to have sense pleasures. Then, even though the bodhisattvas want to enjoy the sense pleasures, then living in the horse-cart—the cart, the vehicle that is made of wood and then the horse pull it. I know the spelling, but I don't know the accent—c-o-a-r-t, isn't it? *[Student: C-a-r-t]*. Oh, I see. Great mistake. Anyway, even though the bodhisattvas want to enjoy sense pleasures, then living in the cart, and then no one is pulling, no one helps the bodhisattva to pull the cart, for enjoying the sense pleasures, then Buddha said that he himself would pull the cart for the bodhisattva to have the sense pleasures It is said like this in sutra teaching.

Even the arhat, for eons, eons, even though they are in the concentration, in the blissfulness, that everlasting happiness, everlasting happy state, blissful state, the buddhas, they don't respect the arhats, because they don't have the bodhicitta received, the bodhicitta taking more care for others than oneself. There are also other stories to talk about, anyway, not necessary to talk much.

The Fifth Benefit of Bodhicitta

Then the fifth one is completing quickly the collections of the two merits. Two merits, that is the merit of fortune and the merit of transcendental wisdom. The true path that is divided in two, the path to enlightenment is divided in two, method and wisdom. So by practicing method, one collects the merit of fortune. By following the wisdom path, by practicing that, one collects the merits of transcendental wisdom.

One Kadampa geshe, his name is Nyu-gyun-pa, one Kadampa geshe said, “If one has received this precious bodhicitta, just by having that, it collected the merits, just by having that, it also purifies the obscurations, also distractions of Dharma practice, distractions of the life. There are many distractions which also get dispelled just by having the bodhicitta.” It is talking his own experience, the Kadampa geshe, the follower of Atisha, as he has received the precious bodhicitta, he is talking with his own experience.

Then, in regards to that, how does the bodhicitta, just having the bodhicitta received, how does that make one to immediately gain such wide, infinite merits? As Shantideva said in the teaching, like this, “The best color, like the best color which turns into gold, changes into gold, by checking this impure body, it becomes priceless jewel, the holy body of the king.” “Holy body of the king,” that means a buddhas’ holy body. “Therefore, firmly hold the bodhicitta, therefore firmly hold the thought called bodhicitta.” Shantideva is explaining the benefits of the bodhicitta. Just like through certain meditation practices, there is a way to turn iron into gold, it makes the iron, no longer iron, it becomes gold.

So, like the Nagarjuna, the great, highly realized being who has the achievement of the undying life, he obtained also this method. Then he build many monasteries, and he made much charity to many thousands, thousands of the starving and the suffering people in India during those times. So Nagarjuna he did like this, by obtaining this method. So like this, this is just example.

Generally, gold and iron, generally the black thing, the iron, and the gold, in the value, for the gold there’s no comparison for the iron. Like this, our present body is very impure body, it is made of impurity, it is full of impurity. Then, this body, which is only full of impurities, if it’s looked at, then nothing pure, just bone, blood and the flesh, then skin, then inside the bones, the marrow, these things, if it is checked, nothing is pure. But the bodhicitta can make, can turn, can change, can make, the bodhicitta can finish this impure body, can make no one single atom from this body remain an impurity. Bodhicitta can make no existing, not even one atom from this body which is impure, can make not existing, can finish. And then become the priceless jewel, Buddha’s holy body, the vajra holy body, that holy body which has not one single atom, which has not one single impurity, even the size of atom. So the bodhicitta, taking more care for others than oneself, has that much power. How the bodhicitta has power, how can it do like this, change this impure body in such a priceless jewel, Buddha’s holy body? That is the incredible merits. Even in such short time, incredible merits, infinite merits, quickly can be received by the power of this bodhicitta.

Then as I explained before, even if billions of billions of sentient beings, for billions of billions of eons, made charity of that much number of universes full of jewels, without being possessed by this pure thought of bodhicitta, then the result of that good karma—it is good karma if it is done with the virtuous thought—that result finishes, that result does not last much, result finishes. Even if one make that much merit, it still does not become cause of receiving enlightenment, doesn’t become

bodhisattva's action. Then, with this pure thought of bodhicitta, just giving one small handful, bowl of food to the dog, or offering just one small flower, even small flower offering, making offering with the pure thought of bodhicitta, there's nothing to compare to the benefits of that. There's nothing to compare because these merits, that offering just one small flower with the pure thought of bodhicitta, that has infinite merits, as it is dedicated, as the action is done for the infinite sentient beings. So other one is not done like that, so there's no way to compare even between the merits of the actions.

Then also like this, then Shantideva said in the teaching, for one who took bodhisattva's ordination, for instance, who made the promise to receive enlightenment for the benefit of sentient beings, to follow the bodhisattva's path, then, to actualize bodhicitta, the benefits of this, Shantideva explained: "One who has well-taken the thought of following the bodhisattva's path, having the thought to never do the opposite, to never fail, to never renounce, making decision to continuously follow the bodhisattvas' path, to not renounce the bodhisattvas' actions, to not do the opposite things, actions opposite to the bodhisattva's actions, to not do..." "That being who has taken well this thought" means the thought of following the bodhisattva's path, "by having made the decision to not renounce or to not do the opposite to that bodhisattva's action, in order to release the infinite sentient beings from samsara, from now on," is making specific the time, from now on. "...Then, such being, since he took this, the following thought, since he made this decision, even if he sleeps, even if he become unconscious, the merits, the power of the merits of have taken this bodhisattva's ordination," which means having made such decision, mind decision like this, continuously, unceasingly, unceasingly merits increase, even though he's sleeping, even though he's fell down and trembled, unconscious, even if he's not conscious, even during those times, the power of the benefit of the ordination unceasingly rises. Also, the merits of that one unceasingly increase infinitely because the ordination that you've taken, the vow you've made is for the benefit of all the sentient beings, not just one, two sentient beings, but all the sentient beings, so therefore besides the merits unceasingly increasing all the time, no matter whatever he is doing, infinite merits which equals infinite space. Then, there are also many other explanations, anyway it takes much time.

Then there are also many other stories to talk about how it causes one to quickly gain the merits, how bodhicitta is so powerfully quick, how bodhicitta is so quick, so powerful to purify. There are many other experience of other meditators, yogis, many other experiences of how things happened.

The Sixth Benefit of Bodhicitta

However, number six, that is quickly purifying all the obscurations. Again, Shantideva explained in the teaching, "Even incredible, powerful, the unceasing, unfinished, extremely powerful negativities, except the thought of enlightenment, the bodhicitta, what other virtues, what other merits, can control it? The unfinished, extremely powerful negativities, except the thought of the enlightenment, what other merits can control it?" What he's saying is that incredible, powerful negative karmas which cannot be purified by other virtuous actions, which cannot be purified by other confessions, by other virtuous actions, by receiving bodhicitta they can be purified.

Then in regards how powerful it is to purify, to destroy the obscurations, the bodhicitta is like the fire of the eon, like the fire which comes when the world, when the whole earth become destroyed, when it ends. The fire which burns everything, which makes melt even the incredible, the tough rocky mountains, which burns the whole earth, whole thing, even destroys the Mount Meru. This,

it's called *kalpame*, it means the fire of the end of the world, *kalpa* is eon, the "eon fire." That fire somehow due to karma it is incredibly powerful, so hot and incredibly powerful, very quick it burns, to destroy things. It has so much heat power. How powerful bodhicitta is, to destroy the negative karmas, obscurations, is like the fire of the end of time. The great negativities get burned, definitely get burned in one second. By what power? That is by the power of the bodhicitta, that which is like the fire of the end of the time.

Then, as it is said by the lamas, without bodhicitta, even one hundred years the person purify the negative karma, obscurations, without training the mind in bodhicitta, just in one session leaving impression on the mind the teachings of bodhicitta, it is more important, much more beneficial than one hundred years without bodhicitta making purification, spending one hundred years, continuously purifying the obscurations.

[Ge wa di... Dedication Prayers]

Lecture 29: 1975 December 04 (evening) 1

The Seventh Benefit of Bodhicitta

Then seventh benefit of bodhicitta that is obtaining whatever one wishes. That means that whatever work, whatever wishes one has, to be successful any work. However, by receiving this precious thought of bodhicitta, taking more care for others than oneself, the temporal work and ultimate work, all these works can be successful without need of much effort, without depending on much difficulties. The best work, the highest work which can be obtained with bodhicitta, that is avoiding the sentient beings' suffering, the undesirable suffering, pacifying the sentient beings' undesirable suffering and their obtaining the desirable happiness. As Shantideva said in the teaching, "By this, the highest happiness of infinite living beings can be immediately obtained." Shantideva quoted to the sutra teachings.

However, especially person who practices Dharma, then if one has bodhicitta received, then any Dharma work becomes successful and much less distractions. Whatever distraction there is, how much distraction there is, by the power of bodhicitta, all these distractions, they can be easily stopped or controlled. In among the distractions, distractions of this temporal life, such as the distractions caused by the elements, and human beings and non-human beings, other living beings, such as spirits, even they cannot disturb. The power of the bodhicitta, it controls them all. And besides even the distractions, the temporal distractions, even to obtain the temporal things, temporal needs, to receive it, then with less distraction it is very easy to, as the person who has received bodhicitta, taking more care for others than oneself, by this power, even the person wishes to receive temporal things, it doesn't depend on so much difficulties, it just easily receives.

Then there are many other ordinary actions, kind of ordinary powers, actions, that which can be obtained through certain meditations, through certain power of mantras, there are many things that ordinary people, usually ordinary people, even they try to do those things and they find difficulty to obtain. Even they try to recite, even they try to make retreat and use these techniques and try to obtain those powers, the ordinary people find very difficult, it doesn't become successful. Even though they try, such as stopping the epidemic disease, to stop such as the earthquakes, certain things like this, certain ordinary powers like that, which can be obtained through mantras, through certain methods, this even ordinary people, who have not received bodhicitta find difficult, they don't become that much successful. But the person who has achieved bodhicitta, all these ordinary powers easily happen, the person who has received bodhicitta, easily become successful, easily happens, mainly by the power of bodhicitta. Just even without need of reciting mantra, without need of doing those other meditations, just by having the bodhicitta, it stops, it controls many of these distractions, the temporal distractions.

Like curing other peoples' disease, also very easily. Person who has received bodhicitta, even residue of his food, tea and food, what he ate, even this if you eat, it can cure your disease, it can cure the disease. Also, just by touching, or just by blowing, the person, certain things maybe the medicine does not cure, but by blowing the medicine, it becomes powerful to cure. Even just by blowing, the element or whatever, the liquid, such as the bottles, liquid, if the person has blown, then if it is used, then person who has pains, disease, it can cure, it can easily cure. Also even by drinking the pipi, the person who has achieved bodhicitta, even few drops drinking of this, the pipi, even that can cure the

disease. Mainly why it is powerful is because of the power of the bodhicitta. These are experience of those who have received bodhicitta. Also other peoples' experience. Without need of reciting certain specific mantras, without need of making much retreat or specific things, certain specific methods, without need of this, just by having bodhicitta.

Also such as where there's no rain, in the countries where there's no rain, where there's so much difficulties of the crops dying by not having water, where the water is drying, then person who has bodhicitta can easily make rain. If he try to make rain, he can easily make rain fall. Also if there's much danger of rain fall, causing danger to the country, food, also person who has received bodhicitta can also control, can also stop the raining. Because, that is, not coming rain and having much danger of rain, much flood coming, these things are caused mainly, of course, depending on karma. The ordinary people, even though they use the techniques, certain mantras, meditations, difficult to work, difficult right away to become successful to stop it. Then person who has bodhicitta, then just even by wishing to happen like this, by thinking, by praying, just easily things can stop, the danger of rains, flooding can stop.

Also in India, this is common thing, also these days happening in India, place where we spent eight years there, nearby Bhutan. Also many times Indians, before, maybe, they don't know the monks can do like this. Then afterwards, because the Indian villagers they suffer so much by heat and not having rain, so they ask the monks, somehow they talked to the commander, the head-people, and they somehow asked the monks if they can do. The monks they do puja, they read certain texts and they do certain pujas, short simple pujas. Many times the Indian people they proved that they have certain power to make rain coming, they proved because they actually saw physically the rain coming, so they proved. So it happened many times like this, especially in the summertime they asked to do these things. So in the morning time we have to go out, around when the sun rises, and go to the stream, the river place and do short, simple pujas. However, then sometimes just after coming back to home, just arriving home, just you got in the home, then rain comes. Because there are many other monks who do puja, they have much knowledge and generally can describe also what's happening.

The main thing is, the reason why bodhicitta, why by having bodhicitta one can be successful is because those things relate to the spirits. Rain coming, rain not coming, those things depends on spirits. Stopping, not coming rain, that is also disturbed by, such as nagas, when they get disturbed by the people or when their mind is not happy, angry or things like this, they get disturbed, then also they stop the rain. Usually the nagas, main place where their being situated is the sea, oceans, where there's waters like this.

So, the main technique, the pujas, the reason why pujas for naga is because that is the technique that Guru Shakyamuni Buddha explained has to do with nagas. You have to make offering, gift, like giving gift to friend, like if you get angry, then you have to give him gift and telling "Don't get angry, do this, don't do this." By giving present and telling like this. And certain reciting mantras, giving gift, present like this, then due to the power of Buddha's method and due to the power of the truth and things like this, then it works.

However, then person who has bodhicitta, has compassion, the main thing why it is so successful, so powerful is he has compassion, compassion for the sentient beings, so with compassion, with strong compassion for other sentient beings, then using these methods, then it definitely works, it becomes very powerful. Then whatever, they listen, even spirits, nagas and those things, they listen,

somehow they get controlled by the power of bodhicitta, the love and compassion, the compassionate bodhicitta.

Also such, certain places where there's no water, completely dried, where there's no water, then by making pujas, especially person who has bodhicitta like this, can easily produce water just by his praying and making certain, making short pujas, then the water can come. Even if it is dried place, the water can come. Like this happened, it is the experience of those other holy beings, other meditators, their experience.

In Tibet, there's one ocean, in Tibet near Lhasa, there's one ocean, there's one big lake called Lhamo Lhatso big, very famous lake, very deep. I think one of the famous ones, also very wide, very deep. In each year the government has to make many gifts, many jewels, many collections of jewels, many piles of jewels, all kinds of jewels they collect and each year they have to give the nagas there. I think this is not to do with these nagas, this is protector, there's one special protector that has been situated, which the people used to check up His Holiness the Dalai Lama's reincarnation from that lake, that one, it's not naga. But there are other waters that there are different nagas being situated.

One time in Lhasa there was one flood that happened, big water, flood happened. No one can stop it, that water flood. No one can stop it. So there's one bodhisattva called Monlam Pelwa, he wrote on the stone, this bodhisattva he wrote on the stone, "If Monlam Pelwa, "he mentioned his name, "If he is a bodhisattva then by this truth, you the water should be stopped, should be dispelled, shouldn't come this way, should be stopped, should be dispelled." So he wrote like this on the stone, then the stone is taken and left at the place where there is water flood coming. Then just the time the stone is left there at the water-place, then the water-flood, instead of coming this side, at the same time the stone is left there, the water start to go back, it didn't come this way, it didn't continue to come this way, it went back. Just by, without need of doing much pujas, saying many prayers, just even the writing like this by the bodhisattva, it has that much power. So what stopped the water flood coming this way and causing danger that is by the truth, by the truth of the bodhicitta. There are many stories like this happened with those yogis and the meditators, that happened in Tibet.

These are the temporal distractions, the ordinary distractions. However, the main distraction to receiving nirvana, distraction to receive enlightenment, those distractions also can be easily controlled by the power of bodhicitta. Then, for instance, like Atisha, his benefit so much in India, and then also spread teaching in other countries, benefitting so many numberless other living beings, also in Tibet, and made a great work in the teaching. His teachings, the lineage of his teachings, exist even now and continuously benefit minds of the sentient beings, continuously benefitting. For instance, simply talking present time, also for us, benefitting for our mind, recognizing the different delusions, even though we don't recognize the different delusions before, now we recognize, now we know how to make the life meaningful, now we know what we are supposed to do with the life, even our having chance to practice lam-rim meditation, the meditation benefitting, such simple way it is set up, easy to understand. All these things are the benefits of the actions that were done by Atisha with his bodhicitta, the ways how his teachings have been benefitting incredible number of the sentient beings and are, then, still continuing. All these are due to the power of his bodhicitta.

The Eighth Benefit of Bodhicitta

Then the eighth benefit is that, by receiving bodhicitta, the person cannot be harmed, cannot be disturbed by any offense, distractions. The bodhisattva who has received bodhicitta, he has always a protector. Protector is not something like he has body guard, protector is not something of that kind like the kings, like the ministers, like president, like that, purposely arranged. Not like this. It's not something that someone has kind of arranged. By the power, that is, because he has received bodhicitta, so by the power of that bodhicitta protection happens. The other protectors, the spirits, other living being and so on, have to protect the bodhisattva, wherever he goes. Wherever he stays, those other living beings have to protect. It's not something that the bodhisattva himself, kind of, wished or kind of arranged. Just because of the power of bodhicitta, then those other living beings have to protect.

As it is said in the teachings, such as the universal kings, those who are extremely rich, they have many protectors, during the time of sleeping, they have many protectors. The kings of the suras, during the time of sleeping they have many protectors around the gate protecting. They have many, but the bodhisattva, who has received bodhicitta, he has double protectors than the universal king, the bodhisattva has double protectors who protect day and night, all the time. They protect the bodhisattva from such as the other offense of other spirits, from other distractions. There are different aspects of Dharma protectors who have appeared in that particular manifestation to protect, to look after, to protect the Dharma practitioners, such as the lam-rim meditator who is living in the pure Dharma practice. These protectors, they look after those such as the Dharma practitioners. Usually the meditators have to invoke, they have to make offerings to these protectors all the time, they have to make offerings, they have to ask, they have to make offerings to these protectors, to the altar, to stop, to make the Dharma practice successful and to stop the hindrance. The bodhisattvas, even without the need of asking the protectors, requesting them, without the need of making offerings, the protectors they have to, somehow they are obliged, because of the power of bodhicitta, they are obliged somehow, even the person didn't make request or didn't make any offerings, have to be there and always to protect the bodhisattva.

The main thing is, by having received the bodhicitta, how the outer distractions, how the outer harmfulness, distractions, become less, how they are controlled easily by having that thought. Those things like the outside spirits, the interferers, they cannot disturb the bodhisattva, can't give harm, they are powerless to give harm to bodhisattva. Like that, the inner enemy or the inner hindrance, the delusions, also cannot control that much the bodhisattva. That is, the main distraction, the greatest distraction, that which is the worst distraction within one's own mind, the delusions, by having received the bodhicitta, they are not so much strong as before and do rise that much. They aren't as strong as before. So the main thing why the outside hindrance becomes less, and why the outside interferers can't give harm that much to the bodhisattva, is because also inside there is the similar thing, the delusions, which also can't control that much. There's not that much strong delusion and it can't, it is not as easy to control the bodhisattva like the times before receiving bodhicitta .

Talking about the spirits harming, and how the bodhicitta controls the spirits such as the hungry ghosts and their giving harm, their distracting, the different types of these spirits, giving harm. One of the Kadampa geshe called Kam-lung-ba, in the place called Pembo, he was meditating on lam-rim, he was meditating on bodhicitta. The spirits, the non-human beings, the spirits who are in that valley, in those countries, around those areas, wanted to cause harm, wanting to give harm to the

meditator, the Kadampa geshe called Kam-lung-ba. So the *tsen, tsen* is one type of spirit, very powerful, this kind of spirit used to be situated in different places, different villages, like families, or village, then different country. It's a kind of man—sometimes also, it happened many times also that a monk, a certain person who has much power when he was human being, having much power but having a mind not subdued, learned many things, also teachings, knows many things but mind not subdued. Having certain power when he was human being, but mind still being spiteful. Then, some other person, some other people don't like him, don't like that his mind is spiteful. Even though he's learned, even though he knows much teaching, the mind not being subdued. There's stories of many such people born as those spirits in the countries, born as spirits, very powerful spirits. He was very angry, he held grudges with anger, mind being spiteful with other people, then after that he was born as a spirit, powerful spirit then giving much harm to those other people, destroying possessions, causing disease, causing many problems to people, like this. There are many stories of this having happened. Even geshe, having title "geshe," knowing many teachings, but mind not being subdued, person in his lifetime he has not checked, he didn't look at his mind, he didn't take care of his mind, not trained his mind in lam-rim, might die and then there are many spirits born like this. These spirits, beings born as spirits, the spirits can still say prayer. In previous life can say prayers, learned so many prayers, the spirit also can repeat the prayer. There are many stories, many funny stories happened.

Then I didn't finish this short story—I just run away! What happened is this. So this *tsen tsen*, the spirits in that country, they went to give harm to this meditator Kam-lung-ba, so they went to give harm at the cave. Then, they knew that, somehow those spirits they have certain powers and they knew that meditator is having, that he is worried for them. The spirits were talking, "How dare we can give harm to this meditator? He worries for us, he is concerned for us, and he worries for us. He, himself, all the time crying and he worries for us, concerned for us, how can, how dare we give harm to him?" Then they couldn't give harm to him, to the geshe who is this Kadampa follower meditating, practicing bodhicitta. There are many other stories.

[Ge wa di... Dedication Prayers]

Lecture 30: 1975 December 04 (evening) 2

The Eighth Benefit of Bodhicitta (Continued)

I will finish the benefits of the bodhicitta, then the rest of the subject what is left, I think, as it can be finished. We were talking about the eighth benefit, that the bodhisattva who received the bodhicitta cannot be disturbed by any offense and distractions. We were talking about, then, when the bodhisattva is in even very mischievous place where there's so much offense given by the spirits, the non-human beings. Very mischievous place, even though it is kind of terrible place usually, if the bodhisattva, whenever the bodhisattva came there, the being who has received bodhicitta, then even the place, even the whole mischievous place becomes, the place where the bodhisattva is, even though it didn't have that much good vibration before, then when the bodhisattva is there, then even the place, whole environment, whole place changes. There's good environment, very quiet, not so much violence, not so much the harming spirits around, harming the people, things like this. No more, everything gets stopped.

The place where, even though usually the place is kind of not growing good crops and even though there's many dangers, many catastrophes, many dangerous things happening, when the bodhisattva is there, who has received the bodhicitta, taking more care for others than oneself, then somehow by the power of that mind the rain comes on time, even the weather is getting better. Even if usually it is very terrible, then that time even the weather gets better. Even the plants, due to the power or the blessing of the bodhicitta, then even the plants, crops, grow well around that area. Then, also, the bodhisattva, even in the forest, even it is such very mischievous place, forest, very wild place, even if he is walking through like this, many dangerous things, poisonous snakes, tigers, many fearful animals, then somehow the precious thought of bodhicitta, taking more care for others than oneself, because of the power of this, even those fearful animals, very angry, tigers, snakes, even those very fearful animals, they get controlled, become subdued. Instead of their harming, their being violent, they become very subdued.

There happened many stories of previous bodhisattvas, the great yogis who lived in India, there are many stories like this, in their autobiographies. Then such as, for instance to Guru Shakyamuni Buddha, one devil, one evil person called *dul*—*dul* means kind of evil, devil—he sent, I think he was Magyeda, King Magyeda who often tried to give harm to Guru Shakyamuni Buddha, this king sent a crazy elephant to destroy Guru Shakyamuni Buddha. Then when Guru Shakyamuni Buddha was coming in the road for begging, then that King Magyeda, who always thinks to destroy Guru Shakyamuni Buddha, then sent a crazy elephant. Then, usually, people get afraid of the crazy elephant. Along with Guru Shakyamuni Buddha there were many arhats following, following after Guru Shakyamuni Buddha, coming for begging in the village. So all other followers, they flew away; they had achieved the arhat stage and they had much psychic powers, so they flew away. But Guru Shakyamuni Buddha didn't fly, and the crazy elephant instead of harming Guru Shakyamuni Buddha, destroying Guru Shakyamuni Buddha, the elephant was kind of very humble. As the elephant reached in the presence of Guru Shakyamuni Buddha, automatically became very humble, and kind of respecting, prostrating. Humble, like the dogs, when the dog is scared of the master, scared of being beaten, kind of like prostrating, kind of very humble. Like that, automatically, even though Guru Shakyamuni Buddha did not beat the elephant, just as the elephant reached there,

automatically became controlled. The usually crazy elephant in the presence of Guru Shakyamuni Buddha it becomes non-crazy elephant. Things like this, those are the power of the bodhicitta.

[Then one other time there was a boat with many people, and then a storm came, and] there was only one person with a good mind, the rest of the people were scared of themselves being drowned in the water, so scared. Then the other person, the one person, he wished like this, “May I be drowned on behalf of them, on behalf of these people. May I be drowned in the water and let them survive, may I be drowned.” So one person wished like this so strongly, while other people are so worried of themselves get drowned, worrying of one person only, themselves. Then, what happened was the boat sunk and the rest of the people who were worried of themselves, about just one person, themselves, they all drowned. But the one person who worried of others, he didn’t get drowned. He survived, he was on the surface of the water, floating. Then in that way, he wasn’t drowned, and then he got out of the water. There are many experiences, especially the bodhisattvas, there are many experiences to talk about.

Then also there are many stories to talk about, also in Tibet things like this happened. In Tibet there are so many stories of these spirits harming, making people crazy, harming people, and there are many people getting crazy. Many times like this, people become crazy, many times like this because certain spirits, they kind of possess the person so he becomes crazy, getting lost and doing all kinds of things that the person usually doesn’t do. Many things like this have happened. In one village in Tibet, there are certain lamas, in their own village certain monks who make puja, whom they used to call to make puja when they have some problems. Not so much common in Tibet, calling doctor, but in those areas, the custom, instead of calling doctor is calling monk, or someone else, even a lay person, who can make puja. However, the person who make puja, the other people believe that maybe that he has little bit of reputation, some kind of name, some reputation, and the people kind of respect him. One time they invited him to dispel the spirit from a person in the family who became crazy. So the person who came to make puja, using the bones of thigh, thigh-bones, then damaru-s and these things, then the person came to make puja and the villagers, they believed that he, they respected him and he has, kind of, reputation. So this person came to make, I’m not sure whether he was a monk or lay person, however, he has kind of reputation. But then he couldn’t, he tried to control the spirit who possessed the person but couldn’t. Instead of becoming controlled through pujas, that spirit, the person who was possessed by the spirit, the girl, the young daughter who was possessed by the spirit, when the person made puja trying to control it, that spirit all of a sudden stood up and picked up shoe and beat the person who made the puja, like this happened. Then after that he couldn’t control.

Somehow one poor monk, one monk, just simple monk, just came there just to beg in the country. The people did not really hope that he can help, but somehow the family invited him, and kind of asked him if there’s something that can be done. So before this visiting monk, since that spirit also can say prayers, when this other guy was making puja, this spirit was also repeating prayers at the same time, because his previous life was one of a monk, or some kind of person who has little bit of title, reputation, geshe or someone who did that kind of things, but because of his mind not being controlled, not trained in bodhicitta, things like this, not renounced mind of samsara, he got rebirth like this spirit. So, the simple monk, begging, the monk came and then when he came there, I’m not sure whether he did puja or something, but somehow he made little bit meditation. Then the spirit who possessed the girl said, “Now I can leave this. Before I didn’t leave, but now I’m going to leave this person, I’m not going to give offense because you have better mind.” That is what he said, the spirit, “You have better mind, that’s why I’m going to leave.” Because the simple monk had, because

maybe he knows the lam-rim teachings, so then he, maybe he has compassion, mind training in compassion. So the spirit said, “Now I will leave this person, I won’t give any offense because you have better mind,” which comes to the point of compassion, the base of the bodhicitta. There are many stories to talk about, things like this.

The Ninth Benefit of Bodhicitta

I think before I mentioned there were only eight benefits, it is a mistake, sorry. I did not concentrate. It has ten benefits. This is just, the “ten benefits” are just for us to have idea, to understand the benefits of bodhicitta. Actually, benefits of bodhicitta, if the Buddha is going to explain, then just to finish the benefits of bodhicitta you may have to spend eons, eons, eons. However, this is just an outline, like this, so that we ordinary people can easily figure it out, have some idea of the benefits of bodhicitta, how bodhicitta is useful, beneficial and necessary to cultivate, to receive.

Then the ninth, number nine is increasing, progressing on the path and realizations. That is like this. If one’s mind is training in bodhicitta, even though one hasn’t received the bodhicitta, but especially if one has received the bodhicitta, then it is very quick to complete the whole path. The Paramitayana path, the Vajrayana path, everything, it’s very quick. In that way, that is the way how the bodhicitta makes to receive enlightenment quickly. Then also, receiving enlightenment quickly through Vajrayana, what is usually said is that the Vajrayana is the short-cut path. Usually it is introduced like this. However, without having received bodhicitta it’s impossible that, no matter how much the person spend the whole life in the practice of Vajrayana, the two stages, generation stage and completion stage—there are two practices, which include controlling nadis, opening the chakras, all these things—without bodhicitta, nothing of this, even if he spends his whole life in the Vajrayana practice like this, no matter how much he understands, nothing of this becomes cause of receiving enlightenment, nothing of this becomes Mahayana action, even.

Then, what makes Vajrayana the short-cut path to enlightenment? That is only, that is mainly by the bodhicitta. Even one does not practice Vajrayana, then if one has received the bodhicitta, then just by having received it, that pure thought, one becomes closer, closer to enlightenment, day by day, hour by hour. Then person who has bodhicitta received, every time, day and night, whole time, he creates benefits, all the time infinite merits. All the time, in each minute, all the time, so like that, that much he made purification, he becomes closer, closer, even minute by minute, closer to enlightenment.

Like this, it’s a logical thing. It can be understood, can be thought in this way, we can think about it in this way, which is logical. This point is not straight explained in the teachings, however the base is in the teachings, so we can think like this. It is a logical thing. This point, when you make meditation on the usefulness of the perfect human rebirth, the last one, checking the meditation, also you can use this meditation on that, becoming closer to enlightenment as the person trains the mind in the graduated path. As the person trains his mind in the bodhicitta becomes closer, closer to enlightenment, this subject can bring in that part, which then make his practice very powerful, which energizes, which builds energy to practice bodhicitta.

I think also even for the person who hasn’t received bodhicitta, if the person’s mind is really training and practicing bodhicitta, then also his experience of other meditations also increases, I think. It

helps to increase, like, the experience of shunyata meditation. It helps very much to develop like this. Because the bodhicitta is the main method which purifies, through which one can gain so much merits and purify, make such quick, wide purification. So that is how it helps also to increase, to progress the experience of the shunyata meditation, and other meditations, also.

The Tenth Benefit of Bodhicitta

Then, number ten is like this. The person who has received bodhicitta, that one becomes a holy field from where all the sentient beings' happiness rises, from where all the sentient beings' happiness comes, without excluding even one. Then, this is again quite a long subject, also difficult to understand how it is from the outline. This can be explained afterwards, some points of the meditations, the details of this. Just briefly talking, there are two types of arhats, those who have realized shunyata, one called Hearer, Shravaka, one is called Self-conqueror, Pratyekabuddha, like this. Buddha, this is just called buddha but it's not, doesn't mean same buddha as who has the achievement of complete enlightenment. As Chandrakirti, one of the great pandits who has the perfect realization of shunyata, who wrote many teachings on shunyata, as he said in one of his texts on the Madhyamaka subject, "From where the Self-conqueror and the Hearer, from where they are born? They are born from Shakyamuni Buddha. From where the Shakyamuni Buddha was born? From the bodhisattva, Shakyamuni Buddha was born from the bodhisattva." However, it is same, calling Shakyamuni Buddha or just buddha, however it has same meaning. However, born from, can put also, those two arhats are born from a buddha. From where is a buddha? A buddha is born from a bodhisattva. From where the bodhisattva was born? Bodhisattva was born from the bodhicitta. The compassionate thought, the wisdom, the non-dual wisdom, the wisdom realizing shunyata. However, the fundamental thing is, the root thing is the love and compassionate bodhicitta, the basic thing is that.

So like this, another way of putting it is: The ordinary beings' happiness, and the happiness of the followers of the Lesser Vehicle path, the Hearers and Self-conquerors, even their perfections, even their happiness, where those came from, they came from Buddha. The Buddha's happiness, all the Buddha's perfections, where that came from, that came from bodhisattva. Then the, from where all the bodhisattva's knowledge is received, that is received from the bodhicitta. So bodhicitta, the love and compassionate bodhicitta is the basic thing. This way, if you want to check up, then you can check in this way. Details talking right now, it takes time. Briefly like this, about the ten benefits of the bodhicitta, it's like this.

As this has incredible benefits like this, then we are fortunate, we are fortunate to hear the benefits of bodhicitta and we are fortunate to understand the benefits of the bodhicitta. Just even generating the thought, just even generating the wish to practice bodhicitta, to train the mind in bodhicitta, just by having the wish, even before starting the practice, just having that wish we are extremely fortunate, extremely lucky, just by generating the wish. Without that wish there is no way that we can practice, that we put into action, that we try to understand, listen.

First of all actualizing. So, in the world, on this earth, actualizing bodhicitta is extremely rare, just like we cannot see the star in the daytime. Extremely rare, that is because beings who are practicing bodhicitta are very rare, so few. That is because beings who are understanding bodhicitta are very few, so few. Beings understanding bodhicitta, the benefits of bodhicitta are very few. Then generating the wish to practice the bodhicitta is so rare, very, very rare. Even though, in the world,

there is that much countries called Buddhist countries, this is Buddhist, that is not Buddhist, there are many countries which is called Buddhist country, there are many monks, there are many people who think they are practicing Dharma, many monasteries, many things like this, many people who try to observe precepts, who try to do something, try to study Dharma, even though there is that, understanding the teaching on bodhicitta, understanding the benefits and generating the wish to practice bodhicitta, to really sincerely practice bodhicitta, that's very rare, very, very few, very rare. Only where there's the Mahayana teachings existing, only in those parts, only in those sites, places. Even in the places where there is the Mahayana teachings existing that doesn't mean all the people in that country practice the Mahayana teaching, practice bodhicitta, it doesn't mean this.

The person who practice bodhicitta, if it is counted, if you check up, then it gets lost compared to the number of the people who don't practice bodhicitta. Even though the country is called a Mahayana country, even though it's a country where there's the Mahayana teaching existing. Also by understanding the benefits, then no matter how much there is other Dharma which is called profound, secret, "This is very secret, this is very profound, this is very difficult to get," then no matter how much there are other teachings, there are other Dharma like this, no matter how much there is like this, then real profound teaching, the real, the most beneficial thing, the real quick path to enlightenment, that is bodhicitta. So first of all, especially beginners, we beginners, where we should put our effort more is the fundamental realization of the bodhicitta. This is more important than those other subjects, called higher subjects, Vajrayana, then such as secret, profound this and that, having so many titles that people call.

Also necessary to know how to practice bodhicitta. Many people think, also in Tibet also happened, this morning's prayer, *sang-gye cho dang...*, this prayer motivating the bodhicitta, prayer to meditate on the bodhicitta, to cultivate the motivation of bodhicitta, in previous times, in Tibet, it happened, during Atisha's time, happened, people believed, that just saying this prayer, that is bodhicitta, that means receive the bodhicitta, having the realization of bodhicitta. They think like this, which is wrong, which is completely wrong. Without need of meditation, just by saying the prayer like this, bodhicitta is there, realization is over there. Then Atisha said, "You, the Tibetan people, know a bodhisattva but don't know how to practice bodhicitta; who don't know how to practice the love and compassion, the bodhicitta, such as the bodhisattva, you the Tibetan people know," which means there is no such bodhisattva who doesn't know how to practice love and compassion, how to practice bodhicitta. Also Atisha said "There's no such enlightenment which can be received without realization of bodhicitta, there's no such enlightenment, there's no such buddhahood stage, there's no such buddha who doesn't have bodhicitta also." Then, if there is enlightenment which can be received without bodhicitta, it must be new enlightenment, as all the other numberless buddhas haven't received it. Then they again have to practice to receive this new enlightenment! Clarifying, like this, is also important, if there are people who think like this. This is meditating, when we say this prayer, our mind is supposed to meditate in bodhicitta. It doesn't mean the thought itself is the bodhicitta, the realization of bodhicitta.

Then this the rest of the subject that we did not finish before. Since I started to say this then I thought to finish the little bit of subject what's left. Then I just make the translation, the essential teaching, there's not so much time, however, through the lam-rim teaching also you can understand, you can expand the meaning of this teaching, it's the same as lam-rim teaching, this itself is lam-rim teaching, just a matter of the words which are formed in a different way, just the outline made out in the form like this, but it's same subject, but it's set out in little bit different way.

When harm is received to the body, look at it as it is previous karma. This is how we should look at it, think, as it is previous karma. This contains all dangers, sufferings what is received in this life, body and mind. Then the technique, what to think during those times is, think, instead of saying, "This is the fault of other people, this is the fault of my friend, this is the fault of my parents, this is the fault of everything," instead of like this, which doesn't help at all, which doesn't make your mind happy, which doesn't stop the problems, only makes to increase the problem, mind problem, fighting each other, so then instead of saying that, instead of thinking that way, then think, "As it is the result of previous karma," then should think, should be aware of the karma. "Why am I experiencing this? It's because of my previous karma. Because I created some karma in previous lifetime, so also I have to experience the result." So in this way you see it is your own fault, so you can't blame, you cannot point to other person. It's your fault. We cannot find to point out. So in this way there's no way to fight, no way to get angry, there's no way to generate any problems. It only makes to keep quiet, even though you are suffering.

It makes the mind happy also. If you think of another person then the mind has more problems, more anger and so many things arise. One creates so much negative karma with the body, speech and mind. Then in this way, if you think like this, if you look at it as the result of previous karma, "My own fault," in this way your experience of suffering becomes helper, it helps you to be careful regarding the karma later on, from now on. It makes you think, "Now I should be careful, from now on I should be careful, I should observe well karma." So, in that way the root of the happiness starts, the root of the peace starts.

Introduction to the Ten Innermost Jewels of the Kadampas

Next point. Again there's a *gomba*, which means, crazy, as we talked before. "Be in a solitary place just like the dead animal's body, hide oneself by oneself. Whatever better way, more comfortable way, one hide oneself. Be without attachment or exist without attachment." Like, be a good person, be without attachment. This again is long talk. Just talking details about this point. This is also the Kadampas', the followers of Atisha, Kadampas' practice, their fundamental practice. This involves in the practice of the ascetic, fundamental practice of the meditators who live ascetic lives. Doesn't mean this can be practiced only by who live in the cave, it doesn't mean this. It doesn't mean should be practiced only by person who lives in a cave and not who live in the city; it doesn't mean this also. However, there are about ten aims, ten aims, possessions, that are the fundamental practice of the Kadampa followers. This is very interesting. I think especially young people today hear this.

Ten innermost jewels. That's a very good translation, innermost aim, what I mean that the aim is innermost is that you seek in depths of heart. Those aims that you have you keep in the heart. This means like this. If I mention the essence, I will mention just briefly only that part, not mentioning the same thing, without going through details.

Then the person who worries like this. "If one practices only Dharma, innermost, secret Dharma, if one does like this, only practices Dharma and renounces seeking the happiness of this life, then what about this? Does one become beggar, cannot complete the human life, and he will die? Will there be danger to die by starving, by being hungry, by feeling cold and hungry, like this?" Then, the answer to the question is, the innermost of the mind is Dharma, the innermost of the Dharma that is what? Aim of the Dharma, innermost of the Dharma that is what? That is depending on beggar. If one is thinking like this, "If I only practice Dharma, renouncing seeking the happiness of this life, then I

will become beggar. And if I don't obtain even a little bit, if I don't work for the happiness of this life, if I don't work a little bit, if I don't collect the temporal needs a little bit, how can I finish my life? My life will be so much suffering," then, the answer to that question that is, the innermost Dharma depends on the beggar.

Then again, "I won't have anything and be a beggar like this, practicing Dharma, I will die by being cold, starving," things like this, there can be dangers like this, worrying like this. Then the answer to that worry that is, the innermost dharma of the beggar, or the aim of the beggar, depends on death. And that means the death, from the beginningless lifetimes so far, we didn't die for Dharma practice. It's just one time dying by practicing Dharma. Between the rich people who have created so much negative karma to collect the possessions and beggar who doesn't have anything, at the death time they are the same thing, no difference. There's not any difference, there's not any higher quality, there's not any higher knowledge. Same thing. It is fortunate to die by practicing Dharma rather than by creating bad karma, by spending the whole life by creating bad karma. The answer, this is how to think, this is the answer to that specific worry. "I will die by reciting," things like this.

Then again worrying, "Oh, when I die I must get someone to take care of my body, I must have some possessions, I must have someone to take care of my body, to burn my body, to take care, to bury it. How can I leave my body like this?" Worried of that time, that we will need some help at the death time, worried like this.

Then the answer to that worry, that is, the innermost of the death or the aim of the death, that depends on cave, the dried rock. That means, doesn't matter, renouncing, not worrying about the death time, about not having someone to take care of the dead body or to burn it or to do something, or to help, not worrying of this. Then the answer to that is not worrying. Like the wild animals, if they die in some corner place by themselves, they go in some corner place they die by themselves without being known to others. Very quietly, very simply. So like this, the answer to that other worry, that is like in the mountains, like the animal dying, doesn't matter, even one's body is in the mountain cave or somewhere, some corner, solitary place. Even if the body is rotten, even the body is full of worms, full of smells, doesn't matter.

So this subject it contains that part of the explanation. So one should hide oneself, be without attachment, the whole thing, it means that. Death time, without letting other people, without letting friends, without letting relatives, without letting other people know, like the mountain animal, without letting other people to know, without knowing by other people, then dying very quietly, very peacefully, simply like this. At the death time meeting other people, meeting things, this and that, so many people coming, it distracts, it becomes distraction at the death time.

[Ge wa di... Dedication Prayers]

Lecture 31: 1975 December 05 (morning)

We Need to Understand the Suffering of Samsara

From the guru yoga prayer, the glance meditation, *Yontan shir gyurma*, as it is said in that prayer, “As oneself fell in the samsaric ocean...” This way is better, by making sentences easier, “By seeing also all the sentient beings like oneself, drowned in the samsaric ocean. To be able to train the mind in the best thought bodhicitta, bearing the burden of releasing the sentient beings. Please grant me blessings.”

This is making request to the merit field, to the guru-buddhas to grant blessings to be able to see also other sentient beings are suffering in samsara, they are also caught, drowned in the samsaric ocean and suffering, suffering in various ways, just like the sufferings of different realms that we have been making meditation, like that. “Also the sentient beings drowned in the samsaric ocean and suffering in different ways, as oneself also drowned in the samsaric ocean and suffering in many different ways”. Then, totally talking about the whole of samsaric sufferings, the suffering of suffering, changeable suffering, then all-pervading suffering. Then, “And train the mind in the best thought, bodhicitta, bearing the burden releasing the sentient beings,” that means, the bodhicitta, bearing the burden, the responsibility to make the sentient beings to be released from all the sufferings, lead into enlightenment.

This quotation, this request, it is very interesting subject. Just this quotation itself explains how to practice the bodhicitta, how to develop the bodhicitta. It very clearly explains how to develop the bodhicitta, how to practice it. How does it explain? It explains that to receive bodhicitta and to develop the bodhicitta, it is necessary to see as deep as possible, as wide as possible other sentient beings’ sufferings. Necessary to feel unbearable about their sufferings. So to feel really unbearable with their sufferings and to really clearly see, have wide understanding of their samsaric sufferings, then first, that depends on recognizing one’s own samsaric sufferings. Not just recognizing a few shortcomings, a few sufferings of samsara, not like this. Not enough just the person can explain a few words, a few shortcomings of samsara, that’s not enough. There’s a need very deep understanding, deep unbearable feeling with one’s own samsaric suffering.

Then, especially, generally, like this, the cause of samsara, what are the causes? How does one bind oneself in samsara? Because of delusion and karma. Besides not understanding delusions, different types of delusions, besides not understanding the different types of karma, then knowing also how the delusion produces karma, how the delusion and karma binds us in samsara, not knowing obliges us to circle around in samsara. And also not knowing the various shortcomings, the sufferings of samsara.

Then for instance, arhats, why is it difficult for arhats to receive bodhicitta? First of all, one thing is, such that great blissfulness state, continuously mind-absorbed, concentrated in that state, never waking up, not leaving that, not waking up from that state. Like ordinary example, person who is intoxicated, who feels as it is pleasure, as his mind is intoxicated by drinking wine, then due to the mind being intoxicated by wine, then he drinks more and more, he doesn’t want to stop it. Or like the person who doesn’t want to get up early in the morning, who thinks it is warm and kind of pleasure and so even though he is not sleeping, even though he is not falling asleep, even though he

is waking from sleep, also he doesn't see that much important get up and to make prostrations or make offerings or sit in meditations, practicing meditations, things like this, doesn't see that much importance, so doesn't see so much urgent, so needed to do these things for the benefit of even oneself. Why? Because that person doesn't really that much feel, doesn't have deep understanding of the samsaric suffering, and as he doesn't have that much understanding, then he doesn't have that much the upset feeling, the unbearable feeling with the samsaric sufferings. That's why he thinks, that's how he thinks, instead of getting up early and doing these things, it's more pleasant to sleep, to lay down. It's more pleasant to sleep in the sleeping bag. The person thinks like this, he sees that as more important, at that time his mind thinks in that way, feels in that way.

Like this example, firstly the arhats deeply concentrate in the blissful sphere, in that state, not wanting to wake up from that state. Also, arhat himself is free from samsaric suffering, one thing is himself is free from samsaric suffering—also one reason like this, why difficult to receive bodhicitta, like this. Due to such this condition, such this mental state, that's how arhats they stay in that state for eons, eons. Even a person who received perfect human rebirth and has received such as Mahayana teachings, or such as Vajrayana teachings—Mahayana teachings, Vajrayana, Paramitayana teachings, like the teachings on bodhicitta, then Vajrayana teachings, the teachings cannot be digested by the person's mind. The person's mind is not receptive to receive these Vajrayana teachings and the teachings on bodhicitta, because they are very profound, very difficult to practice, and the mind is not receptive to receive these teachings, so receive these teachings and then show, generate heresy. Instead of generating devotion to these teachings and to practicing in the person, sometimes it generates heresy and the wrong conceptions, wrong views. So by generating heresy, what it does, what it causes for the person is that it makes the person to be born in the narak realms. Then, the person is born in narak realms and then suffered there for certain length of time, then, after that, after finishing that karmic result, again he is born perfect human rebirth because of the previous karma, then follow the path and then he receive enlightenment.

So even while this person circles around many times like this, first being born human being, then by receiving teachings he received heresy and then born in naraks, then again born as human being, then followed, practiced the path, then by following the path he received enlightenment—even while he did all this work by going in different realms, still the arhat is there in the same state. The arhat, even this person has done that much, finished that much work, received enlightenment already by going in the hell and also received enlightenment, that arhat is still in that same state, still not received enlightenment. There are things happening, there are things like this.

So therefore, there happened previous times like this, many happened like this. One time like this happened. There's one arhat, pratyeka arhat, called "Protection of Light." *Nyen-tu* is "the hearer," this one arhat was called "the Hearer, Protection of Light," *Nyen-tu O-zer*. There were about sixty monks, and by showing them teachings he can make them to receive arhat in the lifetime. By receiving teaching from this arhat, *Nyen-tu O-zer*, these sixty monks can receive arhat in this lifetime. Then all of a sudden Manjushri discovered that if these sixty monks received arhat in the lifetime, then for eons, eons, for long time, for incredible time, they won't receive enlightenment, it will take much time to receive enlightenment. So what happened is before the sixty monks received teachings, Manjushri quickly went to give teaching to those sixty monks, to show Mahayana teaching. So what happened is those sixty monks, their mind is not receptive, not capable to understand, not capable to handle the teachings on bodhicitta. So, because it involved enlightening sentient beings, working for sentient beings, their limited minds couldn't stand it, couldn't figure it out, couldn't stand it. Therefore, these monks generated heresy. Because of Manjushri showing the

Mahayana teachings, they received heresy, the wrong conceptions arising. By that, it made them to be born in narak.

So after Manjushri showed them teachings, they got heresy, then one of the followers of Guru Shakyamuni Buddha, I think Kungawo—I'm not sure, the person who explained like this to Guru Shakyamuni Buddha, Kungawo, Vajrapani or I think Kungawo. So after Manjushri has shown the teachings, they got heresy, and then born in the naraks. And then Guru Shakyamuni Buddha said, "It's not because Manjushri is unskillful, it's not because Manjushri doesn't know the methods and because he is unskillful, it doesn't mean this. That is because if they had received teachings from that arhat, then they would have received arhat stage in this lifetime, then for a long time they would not receive enlightenment, for many eons. So why Manjushri has shown the Mahayana teachings, even though they are not receptive, that is because Manjushri is skillful. In that way, by beings born in naraks, they can receive enlightenment quicker." So like this happened.

Every Word of Dharma Brings Benefit

So therefore, what I'm saying is then however, because of these reasons, also I think, usually the people who come in the meditation course, even though they listen one day teachings, even though they didn't spend two weeks or they did not spend even one month. Just even hearing one day teachings, or then five days even, even seven days. Especially hearing few words of benefits of bodhicitta, hearing even a few words of Mahayana teachings, teachings on bodhicitta. Even the person did not continue the whole course, did not listen to the whole meditation, still, his coming here in the meditation, his attending the meditation, his just coming here, just hearing of that, by hearing just even that much, by his coming here life becomes meaningful, life did not become completely empty. His life had been much better than person who never heard anything about Dharma in the lifetime. Person who lives in the West, never heard anything about Dharma in the lifetime, even ten words of Dharma, besides not hearing Mahayana teachings. Especially, usually in the course, beginning, even at the beginning of courses, all the time I talk about the, try to explain the benefits of the bodhicitta, usually in other courses like this. That's also my concentration, hope, expectation, concentration is like that, like this example as I mentioned, the stories that I mentioned.

Like this, even though, what I think is, I think that even the person who came here, just listening one day, two days, three days, then did not continue whole meditation, I think from my side, very lucky. I think even though to listen one day teachings, no matter how much expenses they made, starting from the home, then making all these preparations, even though they probably came here, planning like this from home, starting from, since the idea came, since with this idea they made preparation, making expenses, trying to come here, pack up things then making many expenses. Then each step that they made from home, each expenses they made to come here from home, then in airplane, then coming, I think whatever expenses that he has done, each step that he did, that he made to come here, I think it's worthwhile, I think it's beneficial, it's worthwhile, it's not meaningless, it's not empty. By doing that, that made him to reach here, then that's how he got chance to listen Dharma, even a few words, besides the Mahayana teaching, just generally the Dharma, what is explained by the Buddha. This is what I think. I think. It is kind of childish, it is kind of foolish, not continuing to listen to the teachings, with a little temporal troubles, then the person renouncing Dharma, it is kind of foolish, it is kind of childish, it is kind of limited mind. But in another way of thinking, in the opposite way thinking, for the people who are in the West and many other people, life is completely empty even though they are born as human being. Life finishes

without hearing even four words, eight words of the the Buddha's teachings. Nothing, no impression, no seed is planted in the mind, nothing. Born as human being but the life finished empty, used in other way. Without leaving, without planting even one seed, without leaving even a small impression of the Buddhadharmā in the mind. So, thinking in that way, even the person who listen one or two days, I think it's very lucky, very fortunate, it is something, it is object that we can rejoice in. This is what I think.

Sometimes, after some time, we talk, just Lama Yeshe and myself, just talking, Lama Yeshe was telling me that these people, how pity they are, they came from such far countries, by making so much expenses. Then I said "Oh yeah"—but you know, because I don't have compassion, my mind is very cruel, very negative mind, I said, "Yeah, in the West they make so much expenses, they climb on the mountains, they make incredible expenses, they go whole around the world, they make billions, billions, millions, millions, so much expenses for their life, to take care just their own life, unnecessary expenses. They make so much in all their life since they were born, so much to enjoy the pleasure, so much incredible expenses." So I said, "Just coming here is nothing, the expenses what they make to come here, to listen to teaching is nothing, and still no matter how much they spend, it is worthwhile, it is worthwhile what expenses he has made to listen to teachings, coming here to listen to teachings." Also in the teachings explained like this.

Then thinking to take precepts, such as the ordination, precepts. With this idea, with this decision to take precepts, then from the place where the person is, each step that he made, each step that he did to come to take the precepts, each step that he made, it has so many incredible benefits, it has so much benefits, especially in such this degenerated time, this poor time, this degenerated time in the world, when the whole world in more danger, so much suffering, so much danger. Such degenerated time, time of degenerating teachings, when the people's mind become more cruel keeping precepts at a time such as this, even just for one day, it has greater, much more greater benefits than previous times, in good times when the world wasn't in that much danger and not so much chaos, not so much suffering. During those times, the teaching existed and was not degenerated. During those times, when there's good time, if during those times one was keeping precepts, the benefits as many the number of the sands of the Pacific, for that much number of eons, that much number of buddhas, you make offerings, make much offering, and charity to the sentient beings, compared to that, then, during degenerated times such as this, even one day keeping precepts has much more benefits. The benefits of one day keeping precepts during such a degenerated time, while the world is in more dangers, can never compare. The benefits can never compare, the other merits, of making that much offerings to that much number of buddhas for that much number of eons, cannot compare.

Then especially if the person came from such far place with the idea to sincerely practice Dharma, to control the mind, to benefit for other sentient beings, there's no question, even each step that he made from home to come here, everything, every activity, effort that he put, no question it is beneficial, worthwhile, no need doubt.

[Pipi break]

Because of these reasons, it is something that we can, it is something that we can feel happy or which we can rejoice in this time. What an opportunity, what we have done this time!

Therefore, it is important to direct the mind in this precious thought of bodhicitta. To receive this bodhicitta depends on following the graduated path to enlightenment. Before listening to this, it is also necessary to cultivate the motivation, necessary to have motivation to listen to the teachings of the graduated path to enlightenment, to receive enlightenment for the benefit of other sentient beings.

Then, without need of repeating the outlines, then taking the essence with the perfect human rebirth, as it is divided into three outlines, the graduated path of the lower being in general, graduated path of the middle being in general, graduated path of the higher being, three paths divided like this, the part of this is from the graduated path of the higher being.

Equilibrium Meditation to Generate Bodhicitta

Then to actualize the bodhicitta, one should know how to actualize the bodhicitta, the process of the meditations. Then, in regards the equilibrium meditations, there are different ways, according to the lineage of the lamas giving teachings, there are different ways, different form of meditations in the equilibrium meditation. Such as we try to equalize with the stranger, then with the enemy, then with the friend, or equalizing all three things at the same time, there are different ways of checking the meditation. With the stranger usually what we have is indifferent feeling, there's indifferent feeling, indifferent thought, mind kind of renouncing, mind kind of doesn't care. Mind renouncing and mind that doesn't care are different from the mind toward the enemy. Usually how we feel with the strangers, for instance when we see people in the street, a stranger that we, not friend, not enemy, mind doesn't care, sort of, because he didn't give help or didn't give harm, nothing. There's indifferent feeling like this. So, however, there are different ways of checking the equilibrium meditation like this, with each person doing like this, or sometimes doing all three together. However, the main point of the equilibrium meditation is that, without equalizing the objects of anger and attachment, without equalizing them, one cannot stop, one cannot control the anger and attachment. So the main point of the equilibrium meditation, the main aim, is to destroy the attachment and anger, those two things, to control this by equalizing the objects, by equalizing as the same those things between which the negative mind usually discriminates.

When you have received the realization of the equilibrium meditation, if you have received the realization of the equilibrium meditation, then not so much problem, because even other people that give harm or help, whatever they do, different things, your mind doesn't discriminate, as it would have before. Then also, in that way, the anger and the attachment do not rise, you can control. Then, even though the equilibrium realization is not received, then whenever there is a problem, attachment arising and anger arising in the daily life, if this meditation technique is used, equalizing the objects, this technique helps to solve the problem in the mind, the rising the anger and attachment. It is greatly beneficial. Also it is very quick to cut the mind's problems. As soon as the mind problem is stopped, as soon as it becomes pacified, relaxed by using the equilibrium meditation, the technique, then also, all of a sudden, just in one minute, even though you might be terribly angry before, just in one minute, without taking one hour, just two, three minutes, all of a sudden, you become completely opposite to that angry e personality that you had. Completely opposite to the person who was before, the first minute when you were angry. Even two minutes can completely change the whole personality, these two things. And become again good friend, helping each other instead of harming. Helping each other, also, without attachment, without anger involved. Like this, it is extremely useful.

Then, in regard practicing bodhicitta, there are two forms of, there are two ways to practice, there are two process of meditation to receive bodhicitta: The first is the seven techniques of Mahayana cause and effect, as it is described in the Meditation Course book, translated like this. There are seven techniques like this: realizing all the sentient beings have been mother, then remembering kindness, then repaying kindness, then generating the love, then generating the great love and the great compassion, then developing the will and then the pure thought of bodhicitta. Like this, the seven techniques of Mahayana cause and effect.

And then the other way of trying to receive bodhicitta, another process of meditation to receive bodhicitta, that is equalizing one and other, changing one into others. By equalizing one and other, knowing the shortcomings of self-cherishing thought and the benefits of cherishing others that demonstrates why it is worthy to take more care for others than oneself. Just the benefits of cherishing others, those benefits themselves become reason why one should take more care for others than oneself. Then changing one and others. Maybe changing oneself into others. Then the tong-len practice, the meditation taking and giving. Then, they are like this, these are one technique, one of the meditation process which leads to the bodhicitta.

Then the seven Mahayana techniques, however, those are from, all these teachings originated from Guru Shakyamuni Buddha. The seven Mahayana techniques, how that method is received, the lineage is from, as it is the usual lineage, from through Maitreya then Asanga, then Guru Serlingpa, Atisha's guru Lama Serlingpa, then to Atisha. The seven Mahayana techniques is from Lama Serlingpa passed to Atisha, then from there, Kadampa followers, then Guru Tsongkhapa has received this technique.

Also, the other technique, other meditation technique to receive bodhicitta, that is from Manjushri to those other pandits such as, originally from Guru Shakyamuni Buddha then through Manjushri, then to those other pandits such as Shantideva, then from there Atisha has received, then Atisha gave, handed down the lineage of these teachings, techniques, to Kadampa followers. Gradually, then from Atisha to the follower Dromtönpa, then Potowa, then from Potowa then especially the second technique to train the mind in the bodhicitta, the Kadampa follower, Atisha's disciple, Potowa gave the technique, the special technique, to his follower, Langri Tangpa, one Kadampa geshe, Langri Tangpa and Sharawa, two followers.

During those times, the teachings these techniques, the special technique to actualize the bodhicitta, equalizing one and other and taking more care for other than oneself, these techniques, this bodhicitta technique, this teaching has been kept very secret during those times because this technique is very profound, very profound technique. This teaching is not something that just any ordinary people can accept or can understand, not like this. It doesn't fit. Only the one whose mind is strong, who has stronger mind, higher intelligence, whose mind is not limited, whose intelligence is not limited. Like usually we say the person whose mind is very strong, he can make so many plans, he can do so many things, so many things he can handle, he can do so many things, even though it takes much time. Like that, no matter how much difficult it is, he can do those things. Person who has big mind. This special technique doesn't fit to the ordinary people who don't have such big mind, high intelligence. So they get frightened, if this teaching is explained, they get frightened, they generate heresy and they get frightened, things like this. They don't want to practice. Another way of saying, doesn't want to practice, by feeling scared.

Then, this teaching has been kept very secret and passed from one to another disciple, from Potowa, starting from Atisha, receiving, giving very secretly. Then from Sharawa and Geshe Langri Tangpa, Sharawa, they gave this teaching, I'm not sure which one gave, I think Sharawa gave this teachings, this special technique to the geshe called Chekawa, a Kadampa follower Chekawa. The Chekawa, during his time, Kadampa Geshe Chekawa, he thought, "If this teaching is always kept secret, it will get lost after some time, it will get lost. Then there wouldn't be any more continuity of the lineage of this teaching and people wouldn't receive this teaching, the teaching will be lost." So because thinking like this, having such concentration like this, then he publicized this teaching, this special technique, he did not keep secret, he publicized. Publicized doesn't mean newspapers, with pictures, things like this, doesn't mean like this, but in the monasteries, where he gives teachings. Usually this special technique of bodhicitta is not explained in a group of people, only one or two persons, just in the quiet places, like this, not given in a group, in public, not explained. So then, from Kadampa Geshe Chekawa, during his time, then he gave this teaching in public.

So however, the other one, seven Mahayana technique is usually kind of technique for that the person who has low intelligence, who doesn't have that much strong mind to practice. The other special technique in order to actualize the bodhicitta, the seven Mahayana technique, for them, it's easy. The other, equalizing one and others, taking more care for other sentient beings than oneself, this part of the technique, special technique is for those who have higher intelligence, whose mind doesn't get frightened, whose mind can accept or can handle it, understand it. However, Guru Tsongkhapa has put together these two techniques, two different techniques for different minds, both to generate, to actualize the bodhicitta.

So usually the way the teaching is given is like this. When the person practices the meditation they practice these two techniques together, as Guru Tsongkhapa, starting from Guru Tsongkhapa, as Guru Tsongkhapa put them together like this. When the person practices this four session meditation, practice both techniques together, but usually when the teaching is explained, it's explained with different ways. First of all seven Mahayana techniques and then afterwards the other special technique, like this. However, whether to put together or separate in meditation, I will check up.

The Seven Point Cause and Effect Meditation

Then first of all, the purpose why there's meditation, without describing too much about the process of this meditation. The first meditation, why is there the need in the meditation to try to see all sentient beings, how they have been mother? That is like this, just briefly talking like this, to generate the bodhicitta and great will. Generating the bodhicitta depends and the great will depends on that. Generating the great will that depends on having the great compassion and the great love. To generate the great compassion and great love is also like this. Also, generating great compassion without generating the great love, that great compassion cannot happen, cannot arise. One fundamental thing that depends on is generating love. Generating love, that depends on seeing the sentient beings in beauty, as heartfelt, heart-dear... [*Student: Heartwarming*] ... heartwarming or feeling the most dear from the heart, most dear to one's heart. As Potowa, as this Geshe, Kadampa, Potowa said, "The beautiful love, how should that be?" Then Potowa told one mother, "Like you, mother, how you see your son Polego. How that love should be, the beautiful love, how that should be is like you, the mother, how you see, how you feel with your son Polego." If the feeling is described, like the mother, the feeling how the mother feels with one son that she has, the most

heartfelt son, most dear to one's heart, dear to her heart. Like that, the feeling, to have idea, feeling, is described like this. Like that, the mother, no matter how much the son does negative things, cruel thing, naughty, the mother always sees in beauty, somehow always sees in beauty. Aspect of most dear. So like this, how the mother views the son, how the mother feels, like that kind of love, dear to one's heart, see in beauty all the sentient beings, like this, all the sentient beings we must see in beauty, aspect of most dear. All the sentient beings, not just some sentient beings who help you, excluding those who don't help, not like this. Only those who like you, you see in beauty, not like that. Without excluding even one sentient being, all sentient beings see in beauty. That mainly depends on remembering the kindness of other sentient beings, that is the main thing. Remembering the kindness is the main thing, that is the main cause which makes us generate the love, the feeling of being most dear to one's heart.

In order to help for remembering the kindness, understanding the kindness and for the base of the love and the compassion, there is the meditation on the mother sentient beings. Why mother, why not father? Then, sometimes, father and mother also not kind, negative, kind of they torture you, they do bad things, they kick you out of home, and you have friend, you have most heartfelt friend that takes care of you. Then why not friend? Can be like this? Why not friend? Then after some time also feeling, why not me? Remembering my own kindness. There's a reason. Besides talking about human beings, just look at the animals. Even the animals, the birds, the dogs, even non-human beings, the animals, even those, look at them. Usually even those puppies, even the children of animals, even the chicks, even those they like mother, they have both father and mother but also they like mother. Most of those animals, they like mother. Intuitively they like mother. And also the mother helps, also from their, the children, from their own side, intuitively they like the mother; and even though the father helps the children they don't pay so much attention to the father, they pay more attention to mother. Even though they have some kind of feeling of "dear father and dear mother," whom they like is mother, generally talking. Most of the animals, even animals are like this.

So same thing with the human beings, also most children are like this. If you ask children, most of them say, if you ask whether you like father, mother, they often say mother, "I like mother." Even though the father helps, even the father terribly works for home, even the father incredibly works, he makes money and he suffers so much to take care of the home, but somehow the child like the mother better than the father, they choose the mother, they see the mother in more beauty. As they like the mother also they see the mother in beauty. Generally most people, most children are like this.

Not only that. I'm not sure whether in the West people do like this, children, when they get beaten, I'm not sure whether they call mother, but I think in the East they call "Ma-ma! Ma-ma!" like this, "Mother!" The Tibetans, also they say "Ama!" They use their own language. Even the children, when they get beaten by other people, somehow they say, intuitively, "Ama! Ama!" when they make noise, they make noise "Ama!" Somehow they call the mother, somehow, when the father is beating, or other people, even attacked by animals, even some danger happened, or some sickness, dangers or sickness happened, they call "Ama!" mother, like this. So, there's a kind of intuitive feeling, like Westerners say "instinctive," or something. However, that's from previous habit. Usually there's more, the feeling of being dear, seeing beauty, as the feeling of dear is more to the mother, then in that way, also the person sees the mother in more beauty.

So because of that, because of the ordinary people's, because of this ordinary example, ordinary people's feeling, their intuitive feeling of this, because of this, if the meditation is practiced, the

checking meditation on the kindness and the way of generating the love and compassion, is done with the mother. If it is done in that way, trying to look at all sentient beings as mother, then that way it is easy to generate, to increase compassion and love, very easy, by generating the feeling of the mother with all sentient beings, by knowing how they have been mother. It makes very easy to generate compassion and love, easier and stronger, because of the feeling of the mother, and the kindness. That's why the process of meditation itself is like this, first the mother, knowing, realizing how the sentient beings have been mother, then feeling the kindness, like this. The reason why it's not mentioned father, why they purposely chose mother, mentioned mother, there's a reason like this. It doesn't mean, also like this, father has not been mother, has never been mother, and there's certain beings who has been only father and there's certain beings who has been only mother. There's no such thing, no such thing. When we make meditation on being mother and the kindness, that time also we do remember also the kindness of the father. It is just a matter of giving different titles, whether you call father or not, only difference is the title, but when you make checking meditation with all sentient beings and how they have been mother and kind, that time also father is there, father is included in that. Father has been mother and then kind like this, we also remember the kindness of the father, just a matter of giving the title, father and mother like this.

Also my mother, when she got sick, I remember when I was child, just playing, small child, playing with other children, I remember my mother got sick. The rest of the children, what she had were only children, no one is big, no one is capable to go in the forest and cut firewood and bring it, carry luggage and things like this. No one is that much capable. So she is only one who looks after the children, she is only one, father is dead. Father, I didn't see father, no idea how father looks. So she is the only one who looks after all the three or four children. So she goes outside, miles and miles to pick up, to cut firewood, then bring in the basket, bamboo basket, and then take many hours in the day, then go in the afternoon, then comes back after the sunset. Then she comes back and then, in nighttime, the children don't know how to cook food, so they just wait for mother, outside at the door, standing, screaming, *[General laughter; Rinpoche laughs]*, waiting for mother. Then sun went down, completely dark. Then after some time mother comes, with heavy luggage of wood. Then mother is not well, she is sick. I remember this, she was laying down near by the fireplace, and we are sitting around the fireplace. The Sherpas, they sit around the fireplace because sometimes the weather is cold *[General laughter; Rinpoche laughs]*. So I remember the children sitting around the fireplace, I remember even the place where I often used to sit, the specific fire-place, the wall like this, the seat, walls and the fireplace attached, and then there's people who sit around. So all the time mother sits here, other children sit here, I often sit here, this place.

Then, one night, she got sick. After the luggage was left, then she was laying down nearby the fireplace, then screaming, screaming, the children were just listening. We were sitting around nearby the fire, and just listening. She was screaming, she was very old woman, not young woman, very old woman, but I remember, but she was when she was sick, still screaming "Ama! Ama!" like this, when she was sick. That time, the old grandmother was there, she had very white hair, all the hairs became completely white, she lived I think around, I'm not sure, I think over eighty, she lived a long time. She was very old, but still screaming "Ama!" mentioning her. It's kind of a funny thing. Yeah, stop here.

[Ge wa di... Dedication Prayers]

Lecture 32: 1975 December 05 (evening) 1

The Seven Point Cause and Effect Meditation (Continued)

Talking about the essence of the meditation of how to see all the mother sentient beings, how they have been mother, and how they have been kind.

Generally, there's different ways to perform checking meditation. If, sometimes, you don't feel like, for the first checking meditation, like starting from the present mother, how all the rest of the sentient beings, starting from present mother to the father, the enemy, the friend, then rest of all the sentient beings, like this, then first make checking meditation on present mother, then gradually, as you discovered, as you found the continuity of the present mother, "She also has been my mother numberless times in previous lifetimes," like this, then do that similarly to the father, similarly to the enemy, friend, then rest of all the sentient beings. First try to realize how the sentient beings have been mother. Then second time, after you made the checking meditation, then make checking meditation as to how the present mother has been kind, then checking her mind continuity, her previous life, how she has been kind numberless times to me. Then just like this, similar to the father, friend, enemy, then rest of all the sentient being. There's ways to make checking meditation like this, different time, first the mother, second the kindness.

But also there's a form of meditation, the mother and the kindness, making the checking meditation of mother, realizing the sentient beings have been mother, this and making the checking meditation on the kindness at the same time. For instance, if you don't check the kindness, if you don't think kindness, just being mother, just giving birth, mother—parts of the East, many countries, they think very kind, just being mother makes them she is very kind, automatic, but then it doesn't seem that much important being mother. Somehow my feeling is that in the West, my own feeling is that in the West, just being mother doesn't mean anything. Kind of like the leaves coming out of the trees, kind of something which doesn't mean anything, it's the same as the person who's in the street, same as the person who didn't give this present body, same kind of, doesn't have any specific, doesn't have any feeling. Then many times mother is kind of, also kind of enemy, is not the object of concern. More often in the West it is more important to be concerned about your friend, friend is kind of more important than mother. However, since that kind of mind doesn't have any feeling just because of being mother, then it's good when the checking meditation is made, it's good to make the checking meditation together, mother and kindness relating together. In that case, this way makes sense, in this way it's easy to generate the feeling, very easy to generate the feeling of the mother and at the same time to generate the feeling of kindness, to generate the feeling of her being kind and also the feeling of her being dear to you.

The Four Ways of Analyzing the Kindness of the Mother

So, however, just mentioning the outlines, in regards to how to make checking meditation, just basic things, outlines. Then, first of all, the present mother, her being mother by giving this body, it is kind. Also she suffered very much in order to give birth to me. Then, such as, just briefly talking, think like this: "While I was in my mother's womb, she suffered so much, feeling pains and she can't do things, she can't work and she can't do things as she usually do things, jobs, going outside and working, things like that, she can't do so much. Then also besides inside, when I was coming out,

she suffered so much, incredible suffering she experienced to give birth to me. Certain food that even she wants to taste, by being concerned for me, she is forbidden, even though she wishes very much to have it, she has to suffer by forbidding, by stopping it. Also, such as losing weight, losing mother's weight in order to give birth, and besides this, there are many other things that mother has to suffer. Like this, she has been kind. If she did not suffer, if she did not bear the suffering to give me this body, then no chance for me to be born, no chance for me now to practice Dharma, no chance to have even sense pleasures. These are her kindness."

"Then also, in order to protect the life, she suffered so much, to protect the life, to keep away the life-hindrance, she suffered so much. Then for instance, while I was in mother's womb, there are many things which can cause danger to my life, which can cause death to my life, many things. The mother being so concerned, her being so compassionate, so concerned for me, that there is no danger to my life and that I was comfortable. Even at the sleeping times, even regards to movement, even her movement, she tried to be so careful as much as possible for the baby, as much as she knows. Even sleeping-time, walking-time, try to walk very carefully, then try not to put other clothes, tight ones, not putting belt, being concerned for me. Also in regards food, there are many things which can cause danger to my life, then mother eats certain things."

Then, for instance, so clear, in the West it's so common to take birth controlling pill. "If it was taken, then after I was conceived there, if the chemical things which can cause life danger, after the consciousness is received, then things like this taken which can cause life-danger, then having specially such as the operation abortion, things like this. Mother could have done this, she could have done this. If she did this abortion, taking chemical things which cause life-danger, things like this, if she is not compassionate, if she is not concerned for me, if she did like this, I would have been dead in mother's womb, already dead in mother's womb, before coming out, such as killed by having abortion. I wouldn't have chance even to come out with body, to complete even the body, no chance to practice Dharma, to hear these teachings. Here, even now, this present time, right this moment, I wouldn't have received this chance. Also, no chance to enjoy the samsaric pleasures as I want. All these are from kindness of my mother. Then, if she has abortion or if she had something, did not take care of me, I would have been in another realm, somewhere, not having even chance to enjoy samsaric pleasures."

"Then at the time I was born out of mother's womb, just like animal, no difference between, completely ignorant, not knowing what cause life-danger, what makes wound. Just like the crawling creature, not knowing anything, what gives harm, what doesn't give harm to the body, not knowing anything. Not knowing what was harmful to the life, during baby-time, all the time, day and night, all the time, the mother takes care. Always keeping, always taking care of me in the presence of her eyes, all the day, always being so much worried, always concerned, as mother is always looking at me, keeping me in the presence of her eyes, always concerned for me, what I am doing, whether I am falling down or not from the bed. Always watching whether I put things in my mouth, such as knife. At that time, not knowing anything, I was completely ignorant, had no idea, nothing, anything, dirty things, garbage, anything, harmful things, pointed things, anything whatever the hand gets, whatever the hand touches, then put in the mouth, eat, bite, like this. Always like this, the mother always protected me, even in just one day she protected me from hundreds and hundreds of life-dangers."

"Also, spending so much time like this, even though she has many other things to do, then spending most of her time looking after me, completely concentrating on me, mentally and also with the eyes.

Then also such as looking after whether I am feeling hot or cold, then changing, if it is a little bit cold, then changing clothes. Always worried like this. Always checking if there's pipi making. If it is not cleaned, if the mother didn't take care like this, this can cause also unhealthy, danger to the life. So all the dirty things which are coming from the nose, kakas, all the dirty things which are coming out, which makes the face and body, things, dirty, which can cause sickness, then mother try to clean."

Like this, in Tibet, many places they do like this, the mother wipe off the baby's kaka with hand, because with stones, with other things, it's very rough, so they feel the baby will suffer, will feel pain, so they wipe off with hand. Also the coming from nose, they wipe off with mouth, like this, they do this, many countries they do this, because the hand is very rough, because working so hard, so hand is not soft. So they think if it is wiped off with hand, then the baby would suffer, feel pain, because baby's skin is very soft, soft and very fragile, very thin, not tough as the mother's skin.

Then also same thing. Even these things, we cannot say they are not our experience, because even if not in this life, we have experience that mother took care like this in other lifetimes. Mother took care, try to clean every day, how many pipis made, kakas made, all the time changing clothes, one new clothes put on, then all of a sudden that become dirty, filthy, dirty, then again another clothes put on, then again that becomes dirty, then changing. Even in one day so many clothes to wash, also nighttime. Continuously like this, she suffered to protect me from my life-dangers.

Even in regards to giving food. Many countries, places, also they do like this. The mother, first of all, chews in the mouth. First of all takes the food, then give from mother's mouth, like the mother chicken, the chicken, like that, from mouth to mouth, the mother give food from her mouth, feeds the baby by giving food from her mouth. Also she gave only the right food, the very light food, like milk, honey, things like this, very light food, which gives healthy, which makes the strength to grow, only the right food, which can be digested by the baby, not giving other things. So in that way, there will be less distraction to the life, and the body will be healthy. Like this she suffered, not only one day, not only one month. Taking care like this is not only, completely concentrating, dedicating time on me, serving me like this, suffering so much to take care of me, and not only one day, not one month, but months and months, many months like this she took care.

For instance, generally talking, even one day we have to take care of a small baby like this, who doesn't know anything, always becoming dirty, nothing helps, only what it does is only getting dirty, nothing is helpful to the mother. Always you have to take care by hand, always have to watch, it's kind of boring [*General laughter, Rinpoche laughs*]. Again and again cleaning, so many dirty clothes coming, again and again, then hands becoming dirty. Like this it is something very tiring, even one day to do like this is very tiring, very boring, but the mother didn't get bored, and due to her compassion, even though it's very tiring thing, very boring thing, no benefits for mother, nothing, however, in spite of this, from the side of mother, she doesn't think like this. Instead of thinking that, she has much compassion, so much compassion. Instead of generating the tiring mind, being bored like this, she is only having compassion, wanting to help, wanting to take care. For instance the mother, even she doesn't want to touch her own kaka, she doesn't want to touch even other people's dirty clothes, she doesn't want to touch even other people who are dirty, but when it comes to the point of the baby's dirty clothes, my dirty clothes, without, in spite of feeling dirty of touching, things like this, without any kind of difficult feelings of touching that, thinking that is dirty and, in spite of the dirtiness, the smells, all these things, no matter how much terrible it is, in spite of

this, without any difficulty, she touches the clothes with her hand and washed. Like this she bore many difficulties, like this she suffered so much to protect the life.

Then also, besides during the baby-time, also when I'm a little bit grown, even during those times, then mother is worried, thinking that "my child who cannot complete life," being worried that there's no future arrangement regarding the food, clothing, things like this. If there is arrangement done for the future for the child, then maybe the child may be poor and maybe will die by starving. Things like this, so much worried. Then to save from those kind of life-dangers, then she also suffered so much to make preparation, food and clothing, those material things.

Like this, she has been kind, the present mother, she has been kind giving birth, she has been kind, suffered so much in giving birth to me. Then she has been kind, suffered so much to protect my life from dangers. Also after coming out of mother's womb, also all the time keeping, all the time taking care of me, keeping my body warm by keeping on her lap, on her body, where there's warm, with her body keeping warm. Always holding with the ten fingers, always holding in the hand, taking care. Whenever the mother look at me, always looking with compassionate eye, differently than how the mother looks at other people, how the mother looks at the outside, the street people, different from that, looking with compassionate eye. When the mother is looking at me, always looking with compassionate eye, always giving smile, always giving loving smile, never showing angry face. Even little bit separated away, even the mother is so busy and I have to be left there and the mother has to be away somewhere, even for a short time, even she is a little bit farther, even during those times, she was so much worried, what I was doing, what was happening, she was continuously thinking, concentrating on me. Like this she has been kind.

Then, third thing, also she has been kind suffering so much giving me enjoyments. That starts from the time I was born, she starts to give me enjoyments, the food and clothing. The time I was born, as soft as possible the clothes, as good as possible, warm as possible, she tried to buy. Like this, continuously. That is not just one, not just two pairs, three pairs. Starting from the feet up to the head, everything is covered, all the part of body is covered. That is not just one pair, two pair, three pair, many pairs like this she arranged. To take care of me she gave food and clothing, but she doesn't receive just very easily. The money that she spent for this, the food and clothing she doesn't receive just like rain falling from the sky, she doesn't receive very easily. Those moneys, she worked very hard, mentally she suffered so much and physically she suffered so much to obtain this money, to receive this money. She worked so much, she spent much time working for this, spending the life for this, to receive this money. Like this she has collected the money, working so much, working for long time and bearing much difficulties, and with this money she bought those things, those enjoyments. So that's how I received the enjoyments. If she did not take care of me, did not suffer to give me enjoyments, also, it would be impossible for me to exist now, impossible. So now, having chance to practice Dharma by existing with this human form, that is her kindness. Like this, in regards to enjoyments, it like this. Then also, in the baby-time, small baby-time, if we have to go to work, baby-time, even we can't walk properly, we can't go to work, we can't make money. Then also, such as sharing, when there's a marriage, things happening, such as sharing property, giving possessions, even if she keeps money, she stores money in bank for me, even she dies she leaves will, things like this, in regards how mother is kind in regards giving me enjoyments.

Then also she is extremely kind in educating me. When we were born from mother's womb, we couldn't speak even one word, same as those animals crawling on the ground, can't speak even one word, can't walk, just dragging the whole body on the ground. She gradually taught the language and

how to speak, every day speaking like this. She taught also how to walk, things like this. At the present time we can do so many things, go to far countries, enjoy things. At present time we can walk by ourselves, communicate with other people. Besides that, also having chance to understand Dharma, to communicate in Dharma, that is all also the kindness of the mother, the kindness of the present mother. Her educating when I was baby, like this. If she did not do anything, if she has not been kind, teaching language, teaching how to walk, all these things, if she didn't do, then I wouldn't have all these chances. Even just to have common communication with other people, to speak and to understand, in order to obtain pleasures, the happiness of this life, also to understand Dharma, all these things, to be release from samsara, we wouldn't have this chance. So all these things, why we have these chances to do like this, why we are capable like this, is because of the kindness of the mother. It's not because we are so competent only on our own that without depending on mother it just kind of happened, because our own kind of power or intelligence, something like that, it is not like this.

Then same thing, wherever we travel, for instance, we can travel in any other countries. If we want to enjoy that country we can find job, we can work there, we can enjoy the place, live, stay in beautiful apartment, property, like this, enjoy things as one wishes, having jobs, receiving jobs as one wishes, making money as one wishes. All these things, also the kindness of the mother. If she did not send me to the schools, from the child-time, if she did not send me to school, if she did not send me to university, college, things like this, if she did not make expenses for that, did not send, it's impossible, there's no way I would get the chance to have even these samsaric pleasure, these things. By using the education that you have, by showing this paper from the education, what you received in the schools, university, you show the paper, and then receiving job as you want. Then, with that money, having the chance to enjoy possessions, places, anything that you want. All these are not because we are competent without depending on mother and they just happened, our own thing, our own power, not like this. It's by the kindness of the mother. Even that here we can write A-B-C-D, even that here we can write notes, as one wishes, even that we are capable to write one sentence, four words, one sentence, the Dharma words, to keep in one's book, like this, to communicate like this through letters, even just these things, having all this knowledge, this is also her kindness. It is not because we are competent, not because we are intelligent and these things happened without depending on kindness of mother. So same thing with the Dharma knowledge, you can recognize similarly. Like this, four ways of checking meditation on the kindness of the mother.

I think I stop here.

[Ge wa di... Dedication Prayers]

Lecture 33: 1975 December 05 (evening) 2

The Seven Point Cause and Effect Meditation (Continued)

For the meditation, then, as I explained, you make checking meditation on the mother, the kindness. Like this you try to remember, you make the checking meditation like this: “Then, the continuity of this present mother has been mother numberless times, she has been my mother numberless times with human body in previous lifetimes. Just as she has been my mother with human body numberless times, like this, as she has been kind to me in the present time, like this kindness, four ways she has been kind, then she has been kind like this numberless times in my previous lifetimes by being mother.” Like this you try to feel the depthlessness of this kindness in her being mother, together like this, try to feel it. Visualize your own mother. If you don’t have mother, if your mother dead, maybe you didn’t see your mother, things like this, like this you were taken care of by other families, adopted by other persons, then you visualize the other person who took care of you in baby-time. If it is taken care by some other mother, like this, then that can be visualized. You try to make checking meditation on the mother and kindness. It’s called, the name, the title of this meditation, realizing the sentient beings have been mother, the Tibetan term is called “Ma,” [*the Tibetan feminine suffix*]. If it is mother, whether it has to be purposely a woman, that you check up.

So, just like this, first check with the present mother, her being mother and being kind in four ways like this. Generally it’s like this, as I explained as I described each thing, it doesn’t mean each person’s present mother has done exactly each of these things. What I described is nothing, it’s just to have idea of the four main kindnesses. It doesn’t mean that what I mentioned, explained, the kindness, it doesn’t mean only that, just mentioning the titles of the kindness. When you check up, then according to your own experience, as you can remember, when you were a child or even present time, how the mother has been kind in this life. There will be different stories according to the person. However, then like this check up.

Then after checking this present life, her kindness, then think, “As the continuity of my mind is beginningless, also, therefore the continuity of my life is also beginningless. This time I was born from the present mother, it does not mean that in all these previous lifetimes I was born from, by being human being all the time, I was all the time human being and born. As the continuity of my life is beginningless, the previous life is beginningless also, and her being my mother with human body is not the first time, also continuity of her previous life has no beginning; it is beginningless.” Then, also, if you want to think logic, things like that, think “The present time her being my mother, I being her son, that isn’t the first time, that must be because there was karmic contact during previous times. Then also she must have been my mother, in other previous times, in other previous lifetimes.” Thinking, checking through karma like this. “This present mother was my mother in human body in previous lifetimes, numberless times.” First you feel this, numberless times, that she did mother with human body, the depthless, you try to feel it.

Then, after that, try to feel the kindness, like “Such kindness she has been doing to me numberless times in previous lifetimes,” try to feel it the depthless of her kindness. Without checking the other kindness, her being my mother by being dog, by being bird, by being other animals, just only trying, even her kindness done with human body, just only trying to figure it out, trying to feel it, trying to figure it out, the depthlessness of this kindness, it’s unbelievable thing. When you try to figure it out, when you try to feel it, the depthlessness of this, its unbelievable thing. It’s incredible thing. After

checking this kindness and how depthless it is, it's unbearable to harm the mother even with finger, it's kind of unbearable, cant stand it. Even one, even three words to insult the mother, it's kind of, after checking the depthless kindness, just with human body, after understanding such kindness like this, when you understand like this, it's kind of, it's an unbearable thing not helping this, it's unbearable thing not helping the mother, not doing something for the mother. Then, after understanding this, just three or four words insulting, it's very unbearable thing. What I mean is, it's not something that one can dare to do. After understanding this, it's not something, even three or four words insulting, it's not something that one can dare to do, like this.

Then, like this, after that, there's no one samsaric rebirth, there's no one different samsaric rebirth that I have never taken, that I have never had the experience of taking that rebirth and not experienced numberless times in previous lifetimes, there's no such other samsaric rebirth. No matter how many there are different types of insects, like even just the insects, incredible the number, unimaginable the numbers of the different shapes, different body of insects, like this, the animals. There are all kinds of different samsaric bodies whose birth depends on the mother, having mother, there are various kinds. Generally there's no one samsaric rebirth that we never took, and never had the experience of that numberless times, there's no one other samsaric rebirth, such as sura, asura, such as pretas also naraks. Those others, also, who do not depend on having mother, the birth not depending on mother, having mother. Even those other beings, those other samsaric rebirth, which depends on mother, there's no one different samsaric rebirth is left that I never experienced, and that I never experienced numberless times in previous lifetimes.

So just for example, the dog: Just like I experienced, I took the human body numberless times in previous lifetimes, just like this also a dog body I took numberless times in previous lifetimes. So just like this, also the present mother, not only, as she has been taking the human body numberless times, also she has been taking the dog body numberless times. She also doesn't have any other samsaric rebirth, different samsaric rebirth that she never took, never had to experience. And not experienced numberless times, there's no such samsaric rebirth. So this present mother has also been my mother by being dog, numberless times in previous lifetimes. There's many ways to check. There's no number, with dog body, there's no numbered list of her being kind, such keeping me under her body, keeping warm, and so on. It's numberless, her being kind, keeping under her body, away from cold, things like this.

Then, milk that I drank, her being dog, how much I drank, as she was being kind and giving milk to me. There's no number, it's numberless. Milk that I drank, her being dog mother, if milk has been collected, how much I drank, if it has been collected, there wouldn't be any space left, the whole space, whole infinite space would be filled up by the milk, if it had been collected, all the milk that I have been drinking from the previous lifetimes from her, just with the dog body. However, the animals, even the dog, according to their own capability, according to their intelligence and their body, capability, that much the mother takes care the puppies. At least the way of loving, at least her what they do is licking, licking on the body, on the head, mouth, things like this, eyes, cleaning the body, licking all over the body, in spite of any dirties. Like this, at least, according to their own capability, is what they do. Also the mother did like this with the dog body, numberless times to me. When I become puppy, her being mother, then also she was so much worried of being attacked by other dogs, being attacked by other people, being attacked by other animals, like this, try to protect as much as possible. Again, with the dog, there are so many ways that the mother has been kind. Then all these things, the mother finds difficult to get food, even the mother found something, even the mother is starving, instead of the mother taking herself she is giving to the puppies. Even

the puppies, they steal from the mother's mouth, she doesn't take it away. At least, even the animals they do like this, the mother animals, they do like this. So like this, the present mother when she was dog, has been kind to me, numberless times in previous lifetimes. Like this you can think similarly, anyway, with each animal, describing like this it takes much, much time—then as I mention few examples then you can similarize with other animals.

The example of a bird is also very good. Like the dog, my present mother, she has been my mother with the bird body numberless times. Then, for instance, in regards to kindness, there's so much, incredible unbelievable things. For instance, the mother works in the forest to find food, then collects all the creatures, all the insects that the mother finds, collects, and then feeds one by one in the mouth. When oneself living in the nest, can't move, cannot go to find food, then mother go outside, all the time every day, even in one day, many times go outside, find food, then feed from the mouth. Like this, according their own capability, feed by the mouth. How difficult it is to make the nest! The mother, the bird, even the small bird, they collect, even though they don't have any hands, even though they cannot carry things with hands, even though they cannot carry things like the humans, they work with their beaks, even if it is a small beak, and they collect, they make the nest by collecting little drop of dirt, little by little, in such tiny mouth, tiny beak. So small, like the dirt that we can get in the nails, if we scratch like that we can get in the nails, like that, they collect little by little, then they build up the nest. Even the dirt, not just ordinary dirt, even the dirt they pick up, the concrete, the dirt which can become strong, like kind of cement, which stays very strong, it holds there strongly. Like this, collect little by little, then they make big. Then after suffering that much then they lay egg inside, then they keep warm, then they go to find food. Also, sometimes they make nest by collecting each grass, by collecting each tiny sort of hairs, grass, they make. So like this, they suffered so much taking care of us, when we were born in previous lifetime, the present mother being bird and then when we were born from her, she has been kind like this, many ways. She has been kind like this numberless times. Like this you think similarly with other animals, just with continuity of the present mother.

Just like this, same thing you think similarly to the father, make similar checking meditation on the father. Then checking meditation on the father, after that to the friend, then stranger, then enemy, then rest of all sentient beings, you similarly doing checking meditation, like this, gradually, with all the sentient beings. "They all have been my mother with human body numberless times, kind like this numberless times. Then with each samsaric, each of those different rebirths, by taking different bodies, they have been kind, they have been my mother and have been kind numberless times." Like this one can check up. If one understands the basic, how to check up, if one understands the basic meditation of this, the essence, how to make checking meditation, then there's many different ways to make, not necessarily as I explained exactly like this, but can be little bit different ways of checking, making the checking meditation. Then whatever way one does, doesn't matter, if one knows the basic, the essence, how to make similarly with other rebirths, like this. The first thing, though, try to feel the mother and try feel the kindness, the first thing. It's very good with the human, checking with human body being mother, first this is very good, this is stronger than, for our mind it is stronger, more effective, stronger to our mind than the animals, than checking meditation on our previous animal body being mother, being kind. So, first checking on human then secondly others, like this. In that way, it is very good, it is very effective for the mind.

Also you can do, another way of checking, first of all think about the present mother, then gradually all sentient beings, first of all checking meditation how they have been my mother with human body numberless times and kind, like this, first of all check on that. Then secondly, on different animals,

like that also can do. That doesn't matter, whichever way is more effective, the person, depending on individual mind, whatever way of checking which is more powerful and more effective, easier, that can be done.

However, the whole point is to try to feel, get the feeling all the sentient beings have been mother, to get the feeling that all the sentient beings have been mother numberless times, then have been kind, feeling like this. Any time, when we see any creature, any tiny creature or big, fearful animals, or even the bugs biting, even the lice, bugs biting on our body, crawling on our body, even we see this, having the feeling, "This is my mother," like we see the present mother. Whenever we see present mother, even though she is in group of many hundreds of people, when we see her in among these we think, "Oh, this is my mother!" with a kind of very strong feeling and also very strong feeling of her being kind, at the same time. Just like this, that is just, we don't remember previous, just only the present things. Deeper than that, through this meditation, as the person actualize this meditation, deeper than that, deeper the feeling of the mother and the kindness is deeper than that, much stronger than that, what usually the ordinary person, the generous person, generous child, as they feel the mother and the kindness, much stronger than that. So, when the realization of this meditation is achieved, then whenever, even snakes, leeches or any insect that, leeches drinking the blood, anything that we see, just like we see the mother, stronger than that, "This is my mother," intuitively recognize, "This is my mother," and have an incredible feeling of kindness, strong feeling of kindness, being mother. Also at the same time, because of knowing the mother and the strong feeling of the mother and the kindness, so because of that, also the person see those animals, even though it is fearful looking, those times sees in beauty.

Also when there's such incredible feeling like this all the time, intuitive, there will be no need for checking meditation, no need for checking how this one has been my mother, how this one has been kind, no need for checking meditation. Like, when we see our mother we don't need checking meditation to get that feeling, just by seeing, by hearing the her voice we know, "Oh this is my mother!" Just by hearing the sound, by smelling—I'm joking, smelling! Just like this, a strong feeling arises with any sentient being that we see. Atisha, when Atisha sees the insect, the ant, how Atisha feels with the ant, when he sees the ant is like that feeling, of mother. It is said in the teachings that realization of this meditation should be like this, like Atisha feels with the insect, ant.

When we see our mother, every one of our perfections, every one of our enjoyments, everything, somehow, depends on her. Everything is received from her, everything depends on her. Kind of heavy feeling, everything came from her, so kind of heavy feeling, like that. The same feeling comes with even the insect, after receiving realization of this meditation, same thing, same feeling comes.

Like this, just briefly on the checking meditation on the mother and the kindness, remembering the kindness. Then repaying the kindness. However, the purpose is just a little bit defining, describing these. Then, for people who make retreat of course it will be useful to make the checking meditation on these things, to remember, there is no question. However, even if there's no time at present, now, this time, to make retreat, if there's a plan in the mind, if there's plan to do after some time, then having some project, some plan in the mind to do after some time, having plan definitely to make retreat on lam-rim—even if you don't meditate, whether it's called retreat or not retreat, it is possible that some people can't meditate all day, even can't meditate every day, every day having meditation session but can still think, "I can't meditate all day, but I will make retreat when there's time, I will spend more time, kind of month, like this, I will make retreat—thinking like this, planning like this, that is also very good. At least thinking like this, that person who doesn't think

precisely about retreat, but he wants, but he has project, he has plan, “Now I am going to, on these meditations, I am going to meditate every day as much as possible by making a session, every morning, at least one session, one hour or half-hour, something. I’m going to spend, I’m going to make continual meditation on lam-rim,” thinking like this, the person who has such this plan is extremely good. Even though he doesn’t have plans, specific retreat or things like this, since he has plan to make meditation on this, until the death-time, the whole life, having plan to work on this. However, people may have different plans like this. So just little bit trying to amplify, hoping that it may be beneficial, if there’s plan like this to practice this meditation it is for that purpose. However, what I mean is, if it is done like this, also it makes it meaningful. It has been worthwhile that I try to explain.

[Pipi break]

Repaying the Kindness of All Mother Sentient Beings

Then repaying the kindness. As it is said in Nagarjuna’s teaching, “Being crazy by the delusion, being blind with ignorance, on the path to many precipices,” as I described before, when explaining another quotation, the precipice, falling down the precipice, making each step to that, to the path—where? To the path to the precipice. As it is said by Nagarjuna in the teachings, I think teachings called *Lob-ding*, “Just like the mother whose eye is blind and having no leader, no guide, whose mind has gone out, being crazy. As the mother walks each step, each step she makes, closer, closer to the precipice which is very deep,” not just small place where she can fall down and get up easily, not like this—very deep. Just like this example, the mother sentient beings, each mother sentient being, each time they move, they act with speech, body and mind, each time they act, like the blind mother stepping each time closer, she steps towards the precipice, like this, the mother sentient beings, each time, even a small movement, even they make small movement, even they make little bit action with speech, body, mind, everything what they do, what work they do, the small actions, the small movements that they do, all these brings opposite result. All these brings result opposite to what they expected, what they wished. What they wish is happiness all the time, the purpose of working, even making little bit movement or action with the body, speech, mind, even though it is done with expectation of happiness, to receive happiness from that, all these actions that are done, even small actions, are actions which only brings suffering results, completely opposite to their wishes.

The blind mother, where she makes each step towards, that is the precipice, the deep precipice. Like this, the mother sentient beings, each time they move, they act with speech, body, mind, they create the cause to be born in suffering lower realm, which is like the precipice. Their mind being crazy with delusions, being completely under the control of delusions, completely ignorant, not having the wisdom-eye to discriminate, not having the wisdom-eye which recognizes what is practiced and what is avoided, what is wrong and what is right. Not having the wisdom-eye to recognize like this. Also, not recognizing the practice, what is right and what is wrong, what is to practice and what is to avoid, that means not recognizing what is the cause of happiness and what is the cause of suffering, not recognizing this. Also, being devoid of the guide, the leader, the teacher, the virtuous friend. Like this, the mother sentient beings are like this, continuously suffering like this.

“In the present time, in this present time, compared to most of the sentient beings, I am more fortunate, I am more lucky, having received the perfect human rebirth, having met the teachings,

having met the leader leading in the path to enlightenment, and also having little bit Dharma wisdom, the Dharma wisdom-eye which can discriminate what is to practice and what is to avoid.”

As Nagarjuna said in the teachings, “While seeing the sentient beings drowned in the samsaric ocean, the ocean which is like samsara, just for short time, just by the reason not recognizing mother, renouncing them, just by the reason not recognizing that they have been mother, renouncing them and trying to escape only oneself, that is shameful.”

Then only trying to make myself be happy, trying to escape from samsara, that is very selfish, shameful, since the mother sentient beings, who have been that much incredibly kind, they are suffering like this, exactly like the blind mother, that example, like that, for instance like the blind mother who is in such a danger with each step she makes towards the precipice, not having a leader and mind also being crazy, like this. Whom the mother should expect to receive help from is the son. Whom the son should help, that is the mother, the suffering mother like this. Then how cruel it is, how selfish, how cruel it is that child, while mother is in such danger like this, blind and not having leader and each step making closer to the precipice, and child is just dancing, singing there, and watching to the mother, how she is suffering, and only concerned of himself, how to enjoy himself. Completely renounced the mother, just watching the mother suffering like this, while singing, watching the mother how she is falling down, things like this, like this example. It is a very upsetting example. It is exactly the same thing with us, only oneself, all the time only oneself trying to be happy, renouncing the mother sentient beings, not caring about their sufferings. Instead of trying to release even one mother from samsara, but trying only oneself to escape from samsara, that is very shameful, very cruel. “Who the mother, the suffering, kind mother sentient beings, whom they should expect to receive help from is the son, me. And whom I should help is the mother. So I must repay the kindness to all those mother sentient beings.”

Then, even the happiness, what to repay is the happiness, because they are suffering. What to repay, what they need, is happiness. What they are missing is happiness. So any of the samsaric happiness, any of the samsaric perfections, happiness, that is nothing new for them, they have had this experience numberless times. It didn't help them to be released from samsara, from the suffering. “I must repay them, cause them to receive the highest happiness, enlightenment, and to release them from all the sufferings.”

Equalizing Oneself with Others

At this time I will explain the other thought-training of the other bodhicitta, joining with this seven Mahayana technique. The other practice, the other technique, the other process of meditation which leads to bodhicitta, if one is going to practice the two techniques together, then this is the equalizing, equalizing one and other. Then, also, like this, you can think, can join to this meditation like this: “There's no reason for me to think, it is wrong for me to think, thinking that I am more important than other sentient beings. Because of thinking this, thinking that my happiness is more important than other sentient beings' happiness and then not caring of other sentient beings' suffering, then, in order to obtain one's own happiness, there is causing suffering to others. This is completely wrong. There's no one single reason that I am more important than other sentient beings, no one single reason. If I check up, by the delusions I have been doing like this. I have been thinking, believing like this and doing like this, letting others to suffer for my own happiness. Actually, this is completely mistake. There's no one single reason that I am more important than other sentient

beings, there's no one single reason why my happiness is more important than others, why my wish, my desire, is more important; why what I want, my desire, my happiness, no reason why it is more important than others' desires. There's no one single reason to prove this. My desiring happiness is more important than other beings wishing happiness? There's no one single reason. It is exactly equal, myself and other sentient beings are exactly equal. There's not one single reason, myself and other sentient beings are exactly equal in desiring happiness and not desiring suffering. Even in one's dreams, it is same. Not one single reason that, in regards to having similar desire, it is same—having desire for happiness, not having desire for suffering, even in dream, it is same thing. And there's not one single reason why my desire is more important than others." If they're purposely choosing to suffer, if they're wishing to suffer, that's something else. The desire is same thing.

Then, as it is said in the *Guru Puja*, the tantric text, "Not desiring even a small suffering, not having satisfaction in happiness, never having satisfaction in happiness, no difference between myself and others. Please grant me blessings to feel happiness for the happiness of others."

What it is saying is, even, no difference, even in the dream, not desiring even a small suffering, no difference between oneself and others, and not having satisfaction in happiness, never having satisfaction in happiness is same thing, exactly same thing. Therefore, also as oneself desires happiness, as oneself wants happiness, then also other beings also should have happiness, should not cause suffering. Therefore, please grant me blessings to generate, to feel happiness, to hear or to see other beings, other mother sentient beings' happiness. To not feel jealous when other sentient beings are happy, enjoying something. To not feel jealousy, pride and like this. To feel happiness for other sentient beings' happiness.

So I think I stop here. So rest of the subject, in the future life, in the next existence of the world.

[Ge wa di... Dedication Prayers]

Lecture 34: 1975 December 06 (evening)

Equalizing Oneself with Others (Continued)

Equalizing, we stopped at the outline of equalizing one and other. That's also very useful, understanding this meditation, it is very useful. Sometimes when there's problem, when you find problem with people, with companions, not only with people, even with other living beings, non-human beings, when you find problems, then it is very good to do. When an angry and jealous mind arises toward other people, when oneself doesn't want other people to have such possessions or such friends, the mind being jealous or mind being angry, things like that, good to do. Then also, when you are jealous of other person having good knowledge, having higher knowledge, having good life, and the mind feeling jealous or generating anger, such as this time, very good to remember this meditation, equalizing one and others. As I explained yesterday, equalizing is thinking other is equal in desiring happiness, not desiring suffering, trying to feel the same desire. So when you feel that they are the same desires, the other is having the same desire, "As I want, also he wants the same thing, because he also desires happiness," when you remember, when you think like this, when you reason like this, then mind-problems such as jealousy and anger, those things, automatically, go out, are removed. When you see this reason, when you reason like this, the negative mind automatically loses. Equalizing one and other.

Before exchanging oneself for the others, to be able to do this, to exchange oneself for others, depends on, first of all, how much the person is brave, how much the person's mind is strong. To change oneself for others, that depends on how much the person, practitioner, knows, how much deep understanding of shortcomings of self-cherishing thought and understanding of the benefits of cherishing others he has. A deep understanding of the shortcomings of self-cherishing thought is very important, that is very important, how dangerous that thought is, that is very important.

The Shortcomings of the Self-Cherishing Thought

Then, just briefly explaining the shortcomings of the self-cherishing thought. As it is said in the *Guru Puja* prayer, called *Lama Chöpa*, "Please grant me blessings to see..." the Tibetan term is *chong-nä*, *chong-nä* is a kind of disease which lasts for a long time, chronic, and person can't eat, can't walk or work and person is skinny and so many problems. It is kind of rooted inside, the disease is kind of very difficult to cure, very much rooted inside, which cannot be cured right away, which lasts for a long time, chronic. "Please grant me blessings to see that the chronic disease of cherishing oneself more than others is the cause of generating all the undesirable sufferings." Then the second verse, *le-län dä-la kön-du...* "Putting all the faults, pointing all the faults on the self-cherishing thought and being spiteful of the self-cherishing thought..." However, it means the shortcomings—first I will finish the verse, "...and to be able to destroy the great devil, the self-cherishing thought." The first thing is "by seeing like this." Then second is, "To be able to destroy the great devil, the self-cherishing thought."

Then, as the very highly realized, the Tibetan lama, the lineage of the Panchen Lama, who wrote this *Guru Puja*, as he said in the prayer, "the self-cherishing thought is like the chronic disease, which exists within the minds of the persons, the sentient beings, by being deeply rooted in the mind. Then

it obliges the person to suffer so much. All the sufferings, all the shortcomings, what the person experiences, what the sentient beings experience, all this rises from the self-cherishing thought. So, as all the sufferings that the sentient beings experience rises from the self-cherishing thought, the reason why the sentient beings can't get rid of the self-cherishing thought, can't get free from the self-cherishing thought, that is because, not realizing all the suffering is caused by the self-cherishing, not realizing, not recognizing this, instead of getting rid of the self-cherishing thought, the devil, one takes care of it, taking best care as possible. So therefore the sentient beings can't escape from the suffering."

So, to be able to free from the cause of all the undesirable sufferings, the sentient beings should recognize all the sufferings are coming from this, and should point out, everything that the sentient beings experience, the sufferings, the problems, whatever they experience, by recognizing it came from the self-cherishing thought, should point out it's the fault of the self-cherishing thought. Any time there's a problem that arises, physical problem, mind problem, any kind of problem arises, every time, it is necessary to point out that all these are fault of the self-cherishing thought. That's what it means, *le-län dü*.

For instance, if a thief has stolen all our clothing, food and everything, every problem, feeling cold and starving, whatever problem that we experience, everything we point out is the fault of the thief. Every time we point out to the head of the thief, "This problem feeling cold, this is all fault of the thief, because his stealing my things." Every time, whatever problem experienced, point out to the head of the thief. Like this, that is the wrong way to point out, that is the wrong way, out to thieves or any kind of outer enemy. Usually we point out to the other person's head, to parents, even if a person can't mediate still point out to other person's head, "Oh, he's distracting me, he's making noise," all these things. All the time pointing out. If there's dog barking, then we point out to the dog. If there's distraction in meditation or causing problem in the mind, like this, this is the way we point out for all the faults, example like this. But this example, that is just to have idea, but, the example itself, what we usually do is the wrong way of pointing, wrong way of thinking the cause of suffering. By understanding that what we usually do, pointing out to other people's head, other being's head, for our problems, the sufferings that we experience, we can then recognize this is a mistake. They are not the cause of suffering. The real cause of all my problems is the self-cherishing thought. Realizing this, it is necessary to point out inside, in your mind. Then this devil that which is existing within one's mind, necessary to point out each problem, every time. Whatever happens, every time necessary to point out, it is the fault of the self-cherishing thought. That's what it means, *le-län dü-la kön-du, le-län dü-la*, the meaning is like this. These are from thought-training teachings.

Kön-du zung is like we are spiteful of enemies who disturb us. We are spiteful, "Oh, he did me like this, he gave me harm like this, like this." We collect, we keep in the heart, many times, we keep in the heart. Then, in the depth of the heart, also angry, anger. At the same time keeping, collecting all his harmful actions in the heart, at the same time kind of angry to the person. Like that, that is wrong way, but to do like this instead with the self-cherishing thought is very good. Instead of collecting what other people give as harm, collecting, keeping in the mind, instead of keeping like this, collecting all the problems that are caused by the self-cherishing thought. Each time, in our life, in one day, even in one day, starting from morning until night, then year, then the life, how much, we then collect! "The self-cherishing thought did me like this, that time he did me like that. The evil self-cherishing thought he did me like this, he made me to starve, he made me to feel hungry, he made me to not meditate." But you cannot think, similarly, "Oh, self-cherishing thought made me to take ordination, because by taking ordination starving, feeling hungry," cannot say self-cherishing

thought made me to take ordination. The feeling of being hungry during the ordination time is by the self-cherishing thought, but not by the ordination. However, each single problem that one experience collects in one's heart, then like this, then, instead of mind being spiteful toward others, to other sentient beings, be spiteful to the self-cherishing thought. Like we think with other person, "Oh, he did me like this, he did me like this, last year, this year, in such a place... Definitely, at one place, at one time, I will definitely kill him, I will definitely destroy him, definitely," you have kind of completely decided in the depth of your heart, completely decided somehow to shoot, or with friends attack, or something. Completely decided, wishing, such incredible strong wish in the depth of your heart to really make him not exist. Even the name of the person, to really make not existing. Even name. Just like this, like we see other person, exactly the same thing is necessary to feel toward self-cherishing thought.

Then the last one, "to be able to destroy the great devil, the self-cherishing thought, please grant me blessings." Actually, from this, we can clearly understand how to make meditation on the shortcomings of the self-cherishing thought. This *Guru Puja* prayer is so clear, incredible, so clear, very clear.

As it is said in the *Guru Puja* prayer, "The chronic disease, cherishing more oneself," more explaining, more making explanation on this, the shortcomings. This devil, the self-cherishing thought, from the beginningless previous lifetime until now, this has not let me receive enlightenment, or even to receive the arhat stage. This devil, the self-cherishing thought, also did not let me to receive the higher beings' path. Also, the self-cherishing thought did not let me to receive at least the fundamental realizations, the fully renounced mind of samsara, the bodhicitta and the wisdom realizing shunyata. So far it has not let me receive any of these realizations. Instead, besides not letting me to receive these realizations, the self-cherishing thought has been obliging me to suffer in the narak sufferings numberless times. Then same thing in the preta realms, it has been obliging me to suffer in the preta realm numberless times. Also in animal realm numberless times. Even the Buddha's omniscient mind cannot count how much the self-cherishing thought has been obliging me to suffer in these realms. Then like this, the self-cherishing thought has been obliging me to suffer numberless times in the sura realm asura realm, then also the human realm.

So I'm not going to describe the sufferings of each realm, because again it takes much time. It is explained in the Meditation Course book about the sufferings of the suras, asuras, then the human sufferings, the eight sufferings, also those three sufferings, they are like this, roughly, if you want to think of. Then if there's no outline for the sufferings, if there's not some kind of outline then it's difficult to think. If you want to meditate, then it's difficult to see clearly those sufferings in a short time.

When you are making the checking meditation on the shortcomings of the self-cherishing thought, then that time, you go precisely with each. You try to remember, like the eight hot sufferings, eight cold sufferings, the other four different types of hot sufferings, then preta, different sufferings, animals, different sufferings; suras, asuras they have different sufferings, all as it is described in the teachings. Like this, when you make checking meditation, you remember all the specific things. Like this, very effective, very, very effective for the mind. Like this it is necessary to check up. Otherwise, the self-cherishing thought is, like this, if you don't deeply check up the details, if you don't check up, then you cannot see that it is the real devil, or it is the real enemy. You can't see, you can't feel it, even though you may say it, even though you say the words, you may not feel, your heart doesn't feel it. Your heart is taking care of the self-cherishing thought but it happens like this.

Then, this is only talking about thinking of the past, how the self-cherishing thought has been causing me, disturbing me, obliging me to experience samsaric suffering. Just like this, also use in the present time, the self-cherishing thought at this moment is not allowing me to receive enlightenment, arhat stage, higher paths, even the fundamental realizations.

Besides the self-cherishing thought disturbing me from receiving the realizations, it disturbs, it has been disturbing me from even receiving the samsaric pleasure, from receiving the samsaric perfections and pleasures. How to check this, then, that is like this. Logically if you want to check up, if you want to feel it, then like this checking is very good. For instance, I'm not going to describe the result of the ten immoralities, the result of each karma, however, generally like this, each negative karma has four results, all this result is not pleasure, it is suffering, as explained before when you made meditation before on the karma. I'm just saying this is very important, this part is extremely important.

There's no answer in the West if you ask this question, about this the experience. General people who don't know karma, who don't know lam-rim teachings, who don't know karma, they don't have the answer. A person who's experiencing the sinful result, not observing their mind, so the second result, third result, experiencing result according to similar cause and creating result again similar to the cause, those two and the possessed cause, those three which are experienced in the human realm, which are experienced also human realm, asura, sura realm—that person, if he is questioned about this suffering, about that suffering which human, upper beings experience, if he is questioned, who doesn't know karma, then no matter how much he has learned science and this and that, if questioned, there is no logical answer. This is important, very, very important. If you have understanding of this, every time if you are feeling like this, it has four result. Each time the negative karma is created, then your mind also needs to feel, "Negative karma, oh I am creating negative karma." It doesn't become just words. Besides words, there is a feeling in the heart. Heart is kind of, you feel heavy, kind of heavy, like pot having water inside. Otherwise, if you don't know these things, karma and these things, then like pot which doesn't have water inside, nothing inside, very light, like that, it just becomes words. However, then like this, when you make checking meditation remember, when you make checking meditation on the shortcomings of the self-cherishing thought in the present time, how it disturbs even from receiving the samsaric perfections, samsaric pleasures. The clear way, most logical way how to see clearly, that is remember the four results of each of the ten immoralities. Then think, like this, also each negative karma has result like this, which has to be experienced in the human realm, in the upper realm.

For instance, just example, to have just clear idea, just for killing, just one example how to check up, how the present problem, one result is such as being in such a place where there's full of life danger, always there's life danger, where there's much life danger, being in such a place, always have to worry for the life, always have to worry, "Oh, he may kill me," like in a certain place where there's much fighting, many violent things happening, danger to the life. The present problems, like this, from previous karma from killing. Also, my, without control, harming other beings, uncontrollable killing of other beings, things like this. From that there's also, in this life, having shortage of life, having danger that someone will kill. These are the fault of the self-cherishing thought. How is it fault of the self-cherishing thought? In the previous lifetime, with the self-cherishing thought, such as the wrong conception fully holding the I, the self-cherishing thought obliges me to create karma, to create the negative karma killing others. So because of that, I experience this result. Even I am born without experiencing the sinful result of having to be experienced in the lower realms, besides

that, because of that karma, I have to experience the suffering of the possessed cause, similar to the cause in experience. The suffering result, possessed cause, creating the result similar to the cause and experiencing the result similar to the cause, that is the danger to be killed by other person and, also, danger of killing, creating similar karma again, killing others, which is creating karma, again, creating result similar to the cause in behavior. You killed other beings before, and because of that karma, habitual karma, again in this life, even you are born as human again you create again, you kill other beings, continue like this.

So this is just to give you idea how to check logically about the suffering of the present life, how it is a fault of the self-cherishing thought. You see, these results we don't want. These three results that we experience in the human realm we don't want. We want the opposite, to not be killed. We want the opposite, to not be in such violent place. We want the opposite, but no choice, have to be there. So that is how the samsaric pleasures, samsaric perfections, that's how the self-cherishing thought disturbs from receiving the samsaric perfections, samsaric pleasures.

Like this, you think similarly, I am talking about, this is just example of killing, the karma, like this you check similarly with each of the other, the rest of the nine immoral actions. Also, if you understand, as it is in the book, if you keep in the mind, whenever the problem comes in the life, whatever problem you experience, all of a sudden you know, "Oh, that is because in previous lifetime I created this karma, and that is why I'm experiencing this result, the experiencing result similar to the cause." Like this you can recognize, automatically, without choice, if you're going to do something, you are harming to some other being or you are telling lie, or you are doing something, then all of a sudden you can realize, "Oh, this is result, creating result similar to the cause, the previous karma." Like this, you can recognize how it is caused by self cherishing thought, can easily figure it out like this. So like this you check similarly.

I think I will stop here, because Lama, he said to do one hour, don't torture oneself. Anyway, I would like to finish the subject somehow at this time, but I don't think even if I spend three hours I can finish! So anyway, Lama, he said to continue tomorrow after one o'clock, so as he gives chance, I will continue. Also this, through this prayer, this prayer that you have said, again that takes time, so it's impossible. Unless you are going to sleep for a long time and have a long dream.

Then, if there's people leaving tomorrow before that, if you have received this paper, this translation, the meditation, even though you didn't receive the commentary—is there people leaving tomorrow or not?

I could have done very short, it can be done, no problem to be short, no problem, just only outline, if I mention just the outline it can include everything, it can finish within five minutes, but that is difficult to meditate on. If you, while in some other place, there are many other teachers if you want to receive the teaching on this, explanation on this, then if you try, someone who is capable, who understands thought-training, who has understanding of thought-training teaching, then if you ask to give explanation, it's very good. If you have the wish.

Then, in the Mahayana meditation, the process of meditation which leads to bodhicitta if you want to practice this, between those meditations, good thing is, whether you are practicing the seven Mahayana techniques or not, if you're practicing the seven Mahayana techniques, this special technique which leads bodhicitta, this together, as I explained, first of all, all beings are mother sentient being, then second kindness, remembering kindness, third time repaying kindness, then

after that equalizing one and other, then shortcomings of the self-cherishing thought and benefits of cherishing others. Those benefits are as I already repeated many times during the ordination time, in the morning, the motivation, besides the infinite knowledge, the enlightenment, all the realizations of the path, besides that, all the samsaric perfections, happiness, everything comes from this, from bodhicitta, cherishing others more than oneself, from this. There's no one single happiness that we experience that has not come from that, nothing. Then, because of this, because cherishing others has only benefit and taking care of oneself is only cause of suffering, so therefore we change, therefore we cast off, we get rid of the self-cherishing thought. Instead of that, we replace with the mind cherishing others, like this.

Then also, usually, another way of talking like this, usually, from beginningless previous lifetimes until now we have been taking ourselves in most care, renouncing others. Other beings, thinking "others" then renouncing, like this. That doesn't have one single benefit, only suffering, only bringing suffering, only causing harm, so therefore, then, instead of doing like this, now we change. Now, this is our old personality from beginningless lifetimes until now, old personality. Now we change this. The thought training, the essence of bodhicitta, is this, the essence of thought-training. Now change, completely change. Think that the others' possessions, body, then others' suffering, others' happiness, as one's own. Then take others in most care and renounce oneself, renouncing oneself as we previously renounced others, take others in most care as we previously took for oneself. That practice has to come through understanding, and that understanding, your will to do like this, to practice, will to practice like this, capability of practicing this has to come through the understanding of the benefits of cherishing others and the shortcomings of the self-cherishing thought. Then this is exchanging oneself for others.

However, the whole personality exchanging, like this, completely opposite. As now we take ourselves in most care, like this, instead of taking others in most care, and renouncing oneself instead of renouncing others, like this, completely exchanging, this is clear, we are exchanging. But not thinking, "She is me," like many young people talk, "Everything is oneness." Many young people talk like this, many young people know this from the Hindu books, all kinds of books. "Everything is oneness, you are me, I am you," like this, everything making kind of, making soup, not in that way. "Your possession is mine, then there's nothing to steal, because everything is me then there's no stealing, no action of karma, then everything what belongs to them is mine," and you can have everything. Not like that, that is little bit far out. Not like this. Anyway, you see, exchanging oneself for others like this. Then after that, then you can do this meditation. If you want to practice meditation, relating with this process of meditation which leads to bodhicitta, then you can practice this after that, exchanging oneself for others.

The visualization is Avalokiteshvara. I just repeat, make the visualization, Avalokiteshvara, the practice is loving compassion, the bodhicitta, the thought, so it is related to purification with this. The purpose of visualizing this, making visualization of Avalokiteshvara, that is, Avalokiteshvara himself is the Compassionate Buddha, the purpose is it's very quick to receive the realization of bodhicitta, to develop compassion and love. So, therefore, by visualizing this, and if you pray, if you make purification like this, then in that way, it is due to Avalokiteshvara's unbearable compassion of the suffering, your samsaric suffering, and then your wish to practice to receive bodhicitta and to become Avalokiteshvara for the benefit of sentient beings, by becoming Avalokiteshvara. However, there are these two things, from your side having like this, and from Avalokiteshvara having unbearable compassion your samsaric suffering. Then you repeat and make purification, you repeat each verse and purify, purification is explained here, what to think.

Then after, there is one thing not cleared up, that is, after Avalokiteshvara comes down at your heart, lotus and everything, Guru Avalokiteshvara at the heart, at the heart Guru Avalokiteshvara is there, radiating, then, that burns, again that is destroying all the obscurations, your whole body become light, like formation of light, then absorb into Avalokiteshvara, absorb Avalokiteshvara into your center until you become oneness with Avalokiteshvara. Already, when the Avalokiteshvara comes down, sitting at the heart, at that time, actually what you're supposed to think is oneness with your mind. Then, melt in light, your body becomes light, by rays coming from Avalokiteshvara, purifying all the obscurations, then becoming light, then the light absorbs to Avalokiteshvara, whole your body absorbs to Avalokiteshvara, then become completely oneness, complete manifestation of Avalokiteshvara. Like this, then you purify sentient beings by sending light rays, then after this you make dedication. Dedication is also explained here.

Just for people who are leaving, like this, and especially if you want to practice, it's very good to learn by heart all these verses. It's very good, the most important time to use this practice, to meditate, most important time to meditate, to practice, to use, that is—you can visualize, even though you become Avalokiteshvara, again you can visualize Avalokiteshvara always seated on your head, all the time, even you are typing, even you're in the toilet, wherever you are. Then, mind being conscious of this and whenever there's a problem with people coming, problem coming, then remember this teaching and think, "Avalokiteshvara is here," checking, he is watching you, then remember this teaching, and make purification, and at the same time, whatever anger or any problem comes, not necessary to put your hand like this, mouth like this, not necessary, you just, whether you are standing or whatever you are doing, then you just, in the mind think, remember this teaching. Whatever problem arises, relating to whatever problem, then make purification according to this, whatever you can understand, relating to whatever problem. Then, you make purification, then again Avalokiteshvara comes down, seated at the heart. I'm sure the anger somehow has to be less, somehow, it must shake somehow the delusion.

Generally, that is how to do if you want to practice, I'm just giving suggestions. My main wish, by printing this, by putting the visualization, of course this is my most interesting practice, but what the main wish is that if you practice, my main wish is, like this in the daily life, to use it right away [*snaps fingers*]. Like the medicine if you get fever, like the tourist, like the mountaineer people, they always take medicine with them, whenever they get fever, headache, with breath problem, they take medicine. Like this, my main wish is that to use it right away, whenever the mind-problem comes. That is the main thing. Whether, if you do every morning or something, whenever the session, you make meditation on bodhicitta like this, remember the mother's kindness, all this, do this meditation, and then you do this, make purification, if you do that, it is very good, it's helpful the rest of the day, it's very good to train the mind in the bodhicitta. But, even if you don't have time like this, during the day, daytime, all the time, have the mind kind of conscious in this thought, in this practice, that is the main thing. That way, it helps to stop karma, to observe karma, each time you train your mind in the bodhicitta.

Then, continuously pray to actualize, to be able to actualize *at least* bodhicitta in this lifetime. Mind being hungry for bodhicitta, that doesn't matter. How much you are hungry, it's very good, it's worthwhile. You should make your mind more hungry for bodhicitta. And pray like this to Guru Avalokiteshvara, if you pray like this, if you have wish, if you pray like this, continuously, *definitely*, even you don't have time now to receive teaching like this, then definitely there will be time, you will find the time, things will happen, by the grace of Triple Gem or Buddha. Also due to the pure mind,

due to the power of your pure mind, wanting to benefit for other sentient beings like this, things can happen. That's all.

[Ge wa di... Dedication Prayers]

Again you have to make another mandala offering, another prayer. Anyway, like this, for instance today, just today, just even today, just in Nepal, just in this area, just even today, so many people dead. In this morning, in this afternoon, then even nighttime, there are so many people—also in India, also in the West, besides in the East. Today, on this earth, so many people, this morning dead, so many people this morning dead, while you were taking the ordination, while you were taking the refuge, morning time. Then, in afternoon time, while you were making puja, then lunch time, then in the afternoon. Then night time, how many people, there were many people dying. Today, the night time, many people dying, like this, they are dying, by all kinds of different conditions, not same conditions, by all kinds of different conditions. It is incredible, each person has different story. Even in the West. For instance, in newspaper, in New York how many people in a week, even you can see in newspaper. Then so many are not in newspaper. Today, just today like this, like this happened. Then tomorrow also like this, who are ready to die, but they don't know, people themselves don't know, no idea they are going to die tomorrow. They think they're going to live a long time, they're going to do this, do that, "I'm going to do this, this, then build this and this," so many projects, in the life, for the family, like this. But actually, tomorrow morning some time, then finished. Then all of a sudden big shock. Then so much people crying, all of a sudden. Even though he was laughing before, talking, smiling, at the table. Then after a few minutes, everything changed completely, completely changed.

So therefore, like this, this is what's happening now. Today, it's not happened to us, today it's not our turn. Today is not our turn, somehow, by lucky, by opportunity, due to previous good karma, not happened today. Today not happened, until this hour, until this hour. Like this is happening to the people, happening like this today, like this, one day, very soon, one day, unexpectedly, without any idea, then *[snaps fingers]*, like this coming, our turn. In one certain place, maybe outside or maybe at home, certain place, unexpectedly *[snaps]* like this comes. Or maybe, all of a sudden, even though you are so well now, you have big project, you are so well, all of a sudden *[snaps]* disease comes, like this. Then all of a sudden you shake—you are well, then all of a sudden, that disease comes. All of a sudden disease comes, cannot speak, can't do anything, mind can't act, body can't act, speech cannot act, nothing. Body shaking, then can't speak, people can't speak, he can't communicate, he can't communicate what to do with the possessions, everything is there around, house, everything, people around there—can't do anything. Then one hour, something, then even the breathing stops. Not sure, not sure, can happen like this. So, that's why I emphasize bodhicitta. So therefore, we have to concentrate, we have to be careful in observing karma as much as possible. Observing karma as much as possible. That is for people who are not leaving and who are leaving, both.

Then that's all. Thank you.

Lecture 35: 1975 December 07 (evening)

The Shortcomings of the Self-Cherishing Thought (Continued)

Shantideva said in the teaching, “If one doesn’t exchange oneself for others, the enlightenment cannot be received. Even in the samsara there’s no pleasure, never mind in the future lives; leave the life which is beyond the present life. The servant is not working, the leader is not giving the expenses for working, the wages.”

The meaning, the work of this life, even the work of this life cannot be obtained. This is very useful to remember and to use when one makes checking meditation on the shortcomings of the self-cherishing thought. This is very powerful, it is very effective to the mind, because it is very clear what Shantideva said in the teaching, it’s very clear, it’s exact according to the worldly situation, how things are happening. It’s exact, it’s like taking picture, very exact. Nothing is, kind of, not true from the worldly life situation. That teaching is explaining, if one does not exchange, oneself and others not exchanged, if one does not exchange for other, then the ultimate work, receiving enlightenment, cannot be done, cannot be obtained. Even ultimate work, enlightenment cannot be obtained, it’s impossible. Because the bodhicitta, exchanging oneself for others, that is the principal cause of enlightenment, so without that it is impossible.

Then Shantideva is saying, even in the samsara, without talking about ultimate work, receiving enlightenment, even in the samsara, there’s no pleasure. He means that, while living in samsara, the self-cherishing thought disturbs even receiving the samsaric pleasure. For instance, how? Then he gives example. For instance, the servant not working for the master, for the leader, that is a problem to the master, or the leader. Servant not working for him, the leader, it disturbs his pleasure. In that way, if the servant doesn’t work then the master doesn’t get the pleasure. If he has a business, without servant he can’t make money, he can’t make profit, he can’t have that samsaric pleasure. So in that way he suffers.

So, example in the present world, example like this, such as servant not working, servant cheating, stealing the master, the owner’s things, all the time stealing, causing much trouble to the leader, to the owner. There are many things like this, people who have factories and who have many people working under, and all the time there is problem having strike, the lower people, workers, they make strike instead of working, and the top people, the capitalists or whatever you call, the top people who receive the profit, they suffer, they don’t get samsaric pleasure. In that way they suffer. Like this everywhere, pilots, in trains, people who drive trains and cars, many, many things.

This suffering, that is the problem of the leaders, the owners, by the servant not working, they are not receiving the samsaric pleasure. What Shantideva is saying is, their life problem is not really caused by the servant who makes strike and who doesn’t work. It’s not really caused by them. Their suffering, their not receiving samsaric pleasure, is caused by the devil, the self-cherishing thought that which is within their mind. That self-cherishing thought disturbs the owner, the leader, to receive his desire in samsaric pleasure.

Also, same way, the servants, the workers, also by the owners, the leaders not giving wages, that is problem of the workers, the servants. In that way the servants, the workers, they suffer, but for them the main cause of suffering, that is not the employers, the owners. What caused them suffering

like this, their not receiving samsaric pleasure, that is by the devil, the self-cherishing thought, that which has been dwelling, living, in the minds of the workers, the servants.

Like this, so Shantideva is saying, even the work of this temporal life cannot be obtained. By what, what made one unable to obtain, accomplish, even the work of this temporal life? That is by the self-cherishing thought. This is very clear, just this quotation if you understand, very clear. Just one example, you can think similarly with every other problem in the world. It's very good, just within this quotation it explains how it is great distraction to the ultimate work, to attain the ultimate work, or even to attain the temporal work, like this, it contains everything. Little bit, giving some example.

Then yesterday we were talking about the present problems. The self-cherishing thought, besides disturbing the receiving of realizations, not letting us to receive realizations not only in the lifetime, even in the present time it disturbs our receiving of samsaric pleasures, and it obliges us to suffer even in the present time.

As Shantideva explained, two tiny creatures fighting each other, that is also caused by self-cherishing thought. Then, group of animals fighting each other, that is also caused by self-cherishing thought. All the problems, any other problem, caused by self-cherishing thought. Same thing, two couples fighting, or just one person, by living alone, he has the suffering, the problems, physical and mental problems, also caused by self-cherishing thought. Meeting, experiencing all the undesirable sufferings—for instance, by meeting the undesirable object, enemies, things like this, undesirable object such as cold weather, feeling cold, and hot, much heat, again suffering, talking about just experiences of one person, even the possessions not lasting. First of all, difficult to get desirable possessions, objects, difficult. That is also caused by self-cherishing thought. Even the person has found, example, place, possessions, things like this, but then even the place, not having the chance to enjoy there a long time, not having chance. Also such as the possessions, even though the person got the desirable possessions it is not lasting long in the hand, it quickly gets broken, even the small things like this, small problems like this, easily get broken or get stolen. Many things happening. Then, government, the police confiscating, taking away, there are many problems. Like people, somebody in the West, who have the jewels, things like this, people come, police or other people, government, they come and confiscate, take away. However, all these small problems, even these are caused by self-cherishing thought.

Also, even the clothes. One has desirable clothes that one wants to buy, and one has suffering to not find, unable to buy. Such as this, small problems like this. Even the food, even one has certain specific desire to have certain food, but however the person has to eat that, he has to drink that, he has to live on that, even though he doesn't like it, in regards to enjoyments like this. That is also, even the small problems, samsaric sufferings, caused by self-cherishing thought. Or other people are complaining about you, and even to hear the bad words, things like this, so painful to the heart, like a needle going in the heart, that is also caused by the self-cherishing thought. Even the little bugs biting, while you are sleeping comfortably, warm, sleeping comfortably in the sleeping bag, then again there's bugs coming, biting, distracting to the sleep, your comfortable sleep. Even you are having comfortable, such happy dream, then distracting, these bugs distract, disturbing the dreams. Even a small thing like this, the undesirable suffering, even the small thing like this, all these are caused by self-cherishing thought.

Also, even in the dreams, there are many undesirable things, like in the dreams other people killing you, falling down from mountains, or from house, or from trees, like that, feeling very scared, even

the heart is beating, even you wake up, heart is beating, things like this. Many things happening, even in the dream, undesirable things. Even the dream sufferings are also the result of previous karma created with the self-cherishing thought. That time all these are result of, all these are shortcomings of the self-cherishing thought.

Problems between two people, three people, problems always happening in the family, such as the two people, couple, problems all the time, disharmony, then the family, among the family, among the society, among the countries, all these are caused by the self-cherishing thought. Again, just I am talking about the past and present. With self-cherishing thought, in previous lifetimes, from beginningless previous lifetimes, we have created so much negative karma which has not been experienced yet, the suffering result which has not been experienced yet. And also continuously, even present time, with self-cherishing thought, we are creating negative karmas continuously. So there are many negative karmas, there are many suffering results of these karmas, of those present karmas, which have not been experienced yet by us. There are so many negative karmas, like weapons used to destroy an enemy, an incredible arrangement of weapons, such an incredible arrangement has been made by the self-cherishing thought. The self-cherishing thought has already created karma and has arranged so many weapons there to result in suffering, to give suffering to us.

As we have followed the self-cherishing thought, as we still continue following the self-cherishing thought, creating negative karma—this self-cherishing thought, even in the future, besides distracting, besides not letting us to receive enlightenment, all the realizations, then, even continuously in the future the self-cherishing thought, as it continues in the future, will disturb our opportunity to have even samsaric pleasures. Instead of experiencing the samsaric pleasure in the future, we will have to experience samsaric suffering, without choice. We are born in the narak realm, preta realm, animal realm, human realm, sura realm, asura realm, any of these samsaric realms, and continuously we will have to suffer, again meeting similar problems which we have experienced before. If you know how to make checking meditation, on the past and present, then very easily we can easily figure it out about the future problems, which we will have to experience again.

Then as Shantideva said in the teachings, “In the samsara, whatever harmfulness is there, whatever fears and sufferings are there, all these rise from the thought clinging to the I.” For instance, if someone gives a kind of useless thing, very harmful, useless thing, then you think, “What should I do with this? No benefits at all, just only is the cause of harm” For instance, the way of seeing, the way of feeling is, like if someone is giving you poison, very harmful poison which could give you a wound simply by touching it, or give harm even by smelling, this very harmful poison someone is giving you, then, what we say is, “What will it do for me? It has no use.” This is the feeling, the reaction, feeling. Like this, “The great devil, what it would do to me?” After this quotation, “The great devil, what it would do for me?” we can add, “It’s no use, it doesn’t have any benefits, only just harming, no benefits at all. What should I do with it? It is of no use. It has been harming in the past, it is harming in the present time, it will continuously harm in the future,” like this.

So therefore, after checking this, we should feel like this, like a fire has gone in the heart, like a fire, like a hot red burning iron has gone in the heart. Like that, incredible feeling, such incredible feeling. The person can’t stand with it, even just to be with it, having it in the heart, living with the great devil, the self-cherishing thought, in the heart, even a minute, an hour, can’t stand with it without completely destroying it, can’t stand. Actually, the unbearable feeling, when one has the great devil self-cherishing thought living in the heart, actually the feeling wanting to get rid of it, wanting to destroy it, actually, this should be stronger than the burning fire, piece of iron, the very red iron that

has become oneness with the fire. A feeling like that has gone in the heart. The unbearable feeling of wanting to destroy the self-cherishing thought should be stronger, much stronger than this, and wanting him to not exist should be much more stronger, billion, billions of times stronger than having hot red burning iron in the heart. Because why? The reason is the iron which is hot red, burning, the iron which is oneness with the fire, that is just, even if it is gone in the heart, it may just stop this life, it may burn the body, it may only stop this life. But that piece of iron, burning hot iron, has not been causing suffering from beginningless samsaric lifetime, and it doesn't continuously oblige us to suffer in the present, and that wouldn't cause us to continuously suffer in the future. That doesn't do these things. So therefore I am saying, therefore, the feeling of it being unbearable, wanting to destroy the self-cherishing thought, and wanting to uproot the self-cherishing thought from the depth of the heart, like it is very harmful poisonous plant growing outside—a plant so poisonous that even the smell of the air going through the poisonous plant causes harm to other beings, and even by touching it you get a wound, like this. You want to destroy even the root. You want to take the root, because even the root of that plant you don't want to exist in the ground. You want to take it off, completely make pure. Like that, strong, much stronger feeling than this, this example, this is necessary. Oh, then that has to come through meditation, checking meditation. According to what Shantideva explained, there are so many things, so many reasons, so many ways to make checking meditation on the shortcomings of the self-cherishing thought.

So after making checking meditation, after making this checking, after finishing, after you have made the checking meditation on self-cherishing thought, then make strong decision, very strong decision. Then, at least trying to feel, trying to see like this, like the poison or like the hot iron, that piece of iron that which is oneness with the fire, feeling as if it is in the body, in the heart. At least kind of that much strong feeling. Even the person who has that much strong feeling, unbearable feeling toward having the self-cherishing thought in the heart, even the person has that much feeling, that person can, when they have that much feeling, then that much he can easily control the negative mind. That much he has power to control the self-cherishing thought. That much he has the power for his actions to become similar to the bodhisattva's actions, actions not being possessed by self-cherishing thought.

Also, if you want to know more about it, in regards to checking meditation on the self-cherishing thought, then also there's Atisha's guru's teaching, written by Lama Dharmarakshita, *The Wheel of Sharp Weapons*. That one is very good. That one is fantastic. It has many details and it's very, very good to, very good to face, to make elaborate. Sometimes if you want to make more, if you want to make more checking meditation on the shortcomings of self-cherishing thought, then you can also face the self-cherishing thought as an enemy, and you are fighting to the self-cherishing thought like you are in the war, like you are in the battle, in the war. Actually, meditation is to, meditation has to be war, war to the delusions. Actually meditation, when the person makes meditation, it should be making war to the delusions. Otherwise, person's meditation doesn't become remedy to the delusion.

The Benefits of Cherishing Others

Then, just briefly talking the benefits of the cherishing others more than oneself. What it means, making clear is instead of cherishing oneself, cherishing others. Cherishing others more than oneself, the benefits of cherishing others more than oneself. The benefits of this, just briefly talking. In

regards to the benefits of the bodhicitta, cherishing others more than oneself, that part you can think, you can remember the ten benefits of the bodhicitta that I explained before. You can remember those. Remembering those, again bringing those to your mind.

Actually, the benefits of the bodhicitta are explained at a point in the teaching before introducing the process of meditation which leads to bodhicitta, the Mahayana meditation technique. This was of presenting is because if the benefits are not explained before the Mahayana technique, before the meditation on all mother sentient beings and exchanging oneself for others, if the benefits are not explained before those things, then, since the teaching is very profound, if the followers who listen to the teachings have a small heart they get frightened of the teaching and they can't handle it. They cannot become the receptacle of the teaching. So therefore, in order to destroy this distraction, to have bigger heart, to strengthen the mind in order to practice this meditation, to strengthen mind, benefits taught first. Like the person who has small mind and firstly he thinks, "I can't do it. I can't do this or do that." Like the person who is going to university and he has to learn many, many subjects and many, many things that he has to know, and then maybe he thinks, "I can't do this. I'm very limited in knowledge in these things. I can't do that. I can't study." He has a very small mind. Then the father, father or some other wise person, instructs him in the benefits of that. Firstly, father explains, "If you go to university, if you do this then you can get degree, then if you get degree then what you can do is you can make lots and lots of money." Then if it's a mother, then, "You can have lots of children, you can have lots of possessions. You can stay at the place wherever you like." The father explains about the many benefits, and then the child, the son's small heart, then it gets bigger and bigger and bigger, bigger. Then afterwards he can't stand staying in the house, he wants to go, wants to go to university right away, as soon as possible to get the degree.

The purpose, I think, this is my own idea, the purpose is so it can be possible to do this meditation cherishing others more than oneself. In the teachings it is explained, the benefits of bodhicitta are explained before the actual technique, the process of meditation which leads to bodhicitta... Actually, the process of meditation which leads to bodhicitta is starting from mind beginningless, especially in our courses, generally from the either guru yoga, the guru meditation or the perfect human rebirth, all these are the process of meditation which leads to bodhicitta, but but more kind of direct, or more specific is starting from equilibrium in the Mahayana, the equalizing one and other and the knowing that all sentient beings have been mother. The meditations start from there. So what I'm saying is, those benefits, that is, the point where to use the understanding of those benefits, if you want to use, that's very good to use when you meditate on, when you make checking meditation on the benefits of cherishing others more than oneself.

What I did not explain before, there are some parts, some important points which I did not explain in that time before. Then the last benefit of the bodhicitta is all the happiness, all the perfections, the bodhisattva becoming the holy object, the holy field, from where all the sentient beings' happiness, all the sentient beings' perfections, arise. This happiness includes ultimate happiness and temporal happiness. The way to think is like this.

Oh, little bit making clear how they make such benefit, for instance, how to amplify. Before just briefly explained just little bit. First of all like this, it's good checking meditation. Generally, how the happiness came from sentient beings, that can be little bit easier, but first of all, from the bodhicitta, how the happiness, all the happiness come from bodhicitta, this is little bit, kind of block in the mind. Briefly talking like this. All the happiness, all one's own happiness, first of all, all the past, all the past samsaric happiness, perfection, all my past happiness, perfections, everything, every single

past samsaric happiness, every perfection, every single present, samsaric perfection and happiness. Everything, even small thing, like a piece of candy, when your throat gets feeling dried. Even, besides other pleasures, when we feel a little hot, even little bit small air passing through and feeling cool, even just small things like these. Even our mind feeling happiness even in a dream. Besides other bigger happiness, perfections, even such small samsaric pleasures, all these, are only the happiness of Dharma, coming through the meditation practice, through understanding Dharma. Through this the mind is feeling release, mind feeling, by recognizing the solution, by knowing the method, by knowing the techniques, the meditation techniques, how to solve the life problems, by recognizing the problem of the mind, feeling release, feeling peace. Even starting from the Dharma, which means, Dharma happiness, the happiness is that received through meditation. By solving problems through the meditation, all these pleasures, big and even small, they arise.

Also, all the future, as long as we're in samsara, no matter how many eons, even an incredible number of eons, no matter how long we're in samsara, all, each single samsaric perfection and happiness, also. First of all, all these are received from where? From where? From Dharma, from Dharma. How is that? By creating good karma, all this happiness came from where? The past, present and future happiness, perfections, samsaric perfection all this came from where? Came from Dharma. What is that? That is from creating good karma. In essence, "observing karma" and "Dharma" are the same thing.

Then, think, starting from the fully renounced mind, think this way, starting from the realization of the first meditation, perfect human rebirth, or the meditation on the guru practice, starting from realization, beginning realization, then fully renounced mind of samsara, bodhicitta, wisdom realizing shunyata, all the path, all the rest of the path up to enlightenment, including the final realization of enlightenment, all this path, all these realizations, then also the happiness, the peace, the happiness as you follow the path gradually, all this increases. All this happiness of the path, all the mental quiescence, the peace, all the knowledge, the knowledge of all this path, the most sublime happiness, the highest happiness of enlightenment, the infinite knowledge of enlightenment, all this, it is impossible to receive all these realizations, all this peace, all the most sublime happiness, infinite knowledge of enlightenment, impossible to receive without observing karma, without mind observing karma. Impossible. It's all based on moral conduct, discipline, which means, another title, another name given, is observing karma. Moral conduct means observing karma, or practicing Dharma, all the same. So all these realizations and happiness are received from the Dharma. That is, from observing karma, or observing moral conduct, from Dharma. Without this fundamental Dharma, all these things are impossible, all this happiness, realizations, enlightenment, everything, is impossible.

So now where did this Dharma come from? Dharma is virtue. Dharma, what we practice, is virtuous action. Our virtuous actions are buddhas' actions, so they have to come from buddha, it has to come from the power of the Buddha. One way to explain is like this. This Dharma, this fundamental Dharma how we received this, it is not something we did only by ourselves. This Dharma we received from the Buddha. Buddha, this Buddha, where did Buddha come from? Then as I explained before, Buddha came from bodhisattva. Where did the bodhisattva come from? Bodhisattvas come from, for instance... anyway, I already explained before, so no need to repeat, but Buddha came from bodhisattva, bodhisattvas came from where? Came from bodhicitta, bodhisattvas came from bodhicitta. Bodhicitta, cherishing others more than oneself, this is bodhicitta.

Now you can clearly see, can figure out. The whole, the very root, like the trees, from the top where there's flowers, beautiful fruit and flowers, from there moving down, we check, "Where did this come from? Where did this come from? Where this come from? Where did the branches, then from branches the main tree, then from main tree that which goes down in earth, under the earth, then the root. Where did all of these come from?" So we going, we came to the point, the root, the very last thing, the root. That is the bodhicitta, cherishing others more than oneself, that is like this root, the root of the tree.

So you see now, now you can have some real idea, that the whole samsaric pleasure, even the happiness of the buddhas, arhats, every happiness, everything dependent on bodhicitta, cherishing others more than oneself, bodhicitta. This bodhicitta, again, bodhicitta is not received like this accidentally, without depending on the sentient beings, accidentally it is not received, without depending on the sentient beings. This bodhicitta, receiving bodhicitta, depends on receiving great compassion. Bodhicitta is received from the fundamental thing, the great love and great compassion. This great compassion is not compassion which is for only human beings or for only certain number of, half of the sentient beings. Not like this, this compassion is not like this. This great compassion, great love, what you call great compassion, is compassion which covers each single sentient being, covers each of the sentient beings. There's not one sentient being that is excluded, left out, excluded, not an object of compassion, not one single sentient being like that.

This compassion, great compassion, why it's called "great," that is...actually, I think I explained before why it's great, no need to repeat. However, the object of this compassion is any being who has not received enlightenment, so not one sentient being is excluded, left out of being object of compassion. If one sentient being is left out, no way to receive Mahayana compassion, it is impossible, no way. From among infinite sentient beings, if one sentient being is excluded, if you don't have compassion for that, if one sentient being you have renounced, you have compassion for all sentient beings but one sentient being one little bug who bites here, if you renounce it, if it is not in the object, if you renounce object of compassion, even though you have compassion for all other sentient beings, then your compassion is not Mahayana, you have given up Mahayana compassion. Your Mahayana compassion has collapsed.

That's why in tantra, also bodhisattva vows, there's a point saying, also in tantra there's a saying that if you wish one sentient being, like a dog, or another that it is very easy to renounce, just maybe one fly who gets in food, delicious tea, fly gets in and makes dirty, then, gradually, because attachment to food, tea, then if you wish the fly, kind of get angry and wish for him to suffer, not wishing for him to have peace, happiness, then right that minute you have renounced your love, your tantra precept is broken, bodhisattva vow is broken. It's very easy, if you don't check up details with feelings, it's very easy to happen like this. It doesn't need so many sentient beings, just one, to break precept, break vow, lose Mahayana compassion.

Like this, even though your friend—it doesn't matter who, any person—rejects the Buddhadharma, who complains so much, who rejects the Buddhadharma, who kind of complains, kind of saying it is the devil, how terrible it is, and from the devil and following devil path, all kind of terrible thing, worst possible thing that he can say, that he can remember, if he says this and your mind can't bear it, can't stand it, your body's shaking and you can't stand—anyway, I'm joking, but even if it is like this, especially if you've taken a vow, you have to be careful, you have to watch. Otherwise, very easy to renounce the bodhisattva vows, or especially the tantra vows. Tantra vow is much more dangerous than bodhisattva vow.

So now you understand compassion, great compassion. So the fundamental thing is that great compassion is received by depending on each of the sentient beings. Otherwise, if there isn't this compassion, it is impossible for bodhicitta, impossible to receive all the rest of the Mahayana path.

Generating Compassion Towards the Enemy

That's easy, now. Then, the person—let's put this example. There's a person who always beats me, breaks my hands, legs, always cause me much life danger, always, even besides the violent action of body, also the violent action of speech, always scolding, all kinds of incredible bad things as much possible as he can say, as much as is existing in the world, he says. Also with his mind, always having very harmful mind, always not having compassion with me, always very harmful, always wanting to give harm to me, always thinking bad things for me. This person, just keep this person in front, who always does like this, who does like this for years, years, years, years, in your life, that kind of unbelievable person. Usually in the world like this, person who does like this with action of body, speech, mind, all three violent like this, think, visualize that person, the most worst person that you can think of, the worst enemy that you can think of, visualize there, visualize in front. We can visualize now, we can think in front.

Think, now, think first, first visualize that person, that person who acts like this in all my lifetimes is there sitting. Now think, "By excluding this sentient being," now concentrate, "By excluding this sentient being, this enemy among the sentient beings, excluding this one, leaving out this one, renouncing this one, without depending on this, it's impossible to receive the great compassion." First of all, think like this.

Great compassion, great love, is impossible without depending on this. It is impossible to receive bodhicitta. Concentrate, "It is impossible, without bodhicitta, it is impossible to receive all the Mahayana path. It is impossible to receive enlightenment. Without enlightenment, there also cannot be the arhats' nirvana state. There wouldn't even be those path which leads to nirvana. In that way, like in that way, no Buddha, no Sangha. If there's no Buddha, there's also no Dharma. If there's no Dharma, no way to create virtuous actions, no way for me to create good karma." When it comes to point of karma, that time you think that, in that way it is impossible to have even the chance to create good karma without Dharma, impossible. So, "Without good karma, Dharma, it is impossible to have received all my past perfections, happiness, samsaric perfections, happiness, every single thing, even the Dharma happiness, future samsaric perfections, happiness, all the realizations of the graduated path, even enlightenment, all my most sublime happiness, enlightenment, everything. There's no way to receive, impossible to happen."

So, now you can see, impossible to happen, you see now, the whole, in the mind you think, "All my past, present and future, all samsaric perfections, happiness, my receiving realizations, enlightenment, everything, is rooted in, depends on, this field, the enemy. Depends on him, everything depends on him, even though he's only one sentient being it all depends on him, everything. This is very important. Everything depends on him."

The way of explaining this is not straight, like this, in the teachings, as far as I saw, not straight like this. It is contained in the teachings, this way to describe, way to think like this going back, how it depends on everything, all one's happiness, perfections, everything depends on one sentient being,

but not straight, exactly like this, but it does contain, just in the outline of the benefits, it does contain it.

This is very true, also it is logical. It is not something that I am making up, like making up in the West. Not like this, making up without reason or knowledge, not like this. There's reason. Now, how you feel? Now how you feel when you think that everything depends on, everything comes from him, your enemy? Without depending on his kindness impossible to receive even a cup of tea, a drink of water, a few drops of water, impossible even to have this pleasure, impossible without depending on the enemy, kindness of this enemy.

So when you think like this, no longer negative mind, anger, jealousy, those things, no longer exist. The mind is so relaxed, peaceful, also feeling repentance, feeling upset that you have been angry with the person before, you have been negative, you were reacting to the person. You feel upset feel upset, feel sorry. Also at the same time your view, how you see the person, changes over time. You see him in beauty, peaceful, in beauty, more dear, you get a feeling of him being dear. You will see him more precious than a universe full of jewels, even compared to that many jewels you will feel this person more precious, and, like this, so strongly you will feel this person is precious that you want to take care, you want to take care with body, with speech, with mind. You want to take care. It automatically comes, those other things, wanting to take care with body, with speech, with mind, it automatically comes like the mother's action to the children.

So when we think like this, it is really unbelievable thing. What we have been doing, how we have been acting with people, with the living beings, the sentient beings, how we have been acting with body, speech and mind toward them before now, from since we were born until now, from previous lifetimes until now, when we realize this, how we have been acting, how we have been doing all the opposite, negative things, we feel sorry. "From where did I receive all my happiness, perfections, all my pleasure, all my good things, from where did I receive? From that one who I have been destroying, who I have been harming. How can be possible that I do this, how can I dare to do this?!" These things come, these thoughts come, as you feel strongly the preciousness.

It's good to visualize, whenever you do checking meditation, good to visualize the sentient beings, the worst enemy, the worst enemy you can think of it. That's my own example, my own idea. The one who, with body, speech and mind, body always beating, breaking you up, leg, hands, always causing life danger, with speech always scolding, with mind always harming, always thinking harm, always very spiteful, like this very, as worst as you can think, you visualize there. Then, you use this and you think, you make checking meditation. In this way, if you think of the worst person, if you can deal with the worst person, if you can have resolve in your mind with the worst person, then others are very easy. Others, who give you a spank, who say a few terrible words, just a few terrible words, others who look at you with strange eyes or with strange mouth—in the West, always people say that I don't smile, always I'm showing anger, a person looking with angry face, not smiling!—then any other little problems that you feel that other people give to you, anything, those small things, just one or two times, small thing, easily, maybe you don't even have to think of the meditation, maybe you don't even have to think of the technique, the checking meditation, in order to resolve this. Even though the person is harming, maybe it is not harming to you, in your view maybe it is not harming, it is benefiting, he is benefiting, but not harming. From his side he thinks he is harming, but from your side he is not harming, he is benefiting. Like this, for small problems can become possible that you don't need even to use the checking meditation. So to deal with, to try to solve the mind problem, to make preparation, train the mind like this, trying to solve the mind

problem with the worst person, the enemy, like this. This just my own idea or technique, how it can be useful.

Even if you know, even if you check, even if you have clear idea of this second meditation but your mind is not that much trained, when some other people react to you, when some other people cause you trouble, spank you, then at the same time, from deep in heart, some kind of very heavy thing, kind of like black fog, arises. Like if you are on the mountain, away from the valley, and from way down, from there black fog is coming. From the depth of heart, the black fog, the anger or the delusion starts to rise and feels uncomfortable, but at the same time, if you can think of this, if you can remember this second meditation, the benefits of this, how one sentient being is the source of, the field of all my perfections and happiness, everything, enlightenment, everything, all my good things, if you can think of this, no longer can you react, no longer can you say even one word back. You can't react to even one angry word or kind of jealous word or angry word. Even one word you can't say, you dare not say. The Dharma wisdom knowing that he or she's the source of all my future happiness, he's the field from where all my happiness arises, because of this Dharma wisdom, the reacting stops, you dare not react. Besides hitting with fingers or giving a spank, even just with words, even angry words you can't, you dare not say.

Last year, one or two years ago, one time, I, normally I don't work, myself, with the children to take examinations. Before, at the beginning I did a little bit, but after the monks came from India, the disciples, then I didn't work so much. But one more time when they left for Bodhgaya, during that time, I took care of the examination. Everyday the children repeat the prayers that they have to learn, the philosophical teachings, the texts that they have to learn, and so they have to take an exam, have to check. You have to have an examination of what they can say, whether they have learned by heart or not, whether they've been playing. So each time they have to learn a certain number of words, depending on their improvement.

So, one boy couldn't repeat, he couldn't say. I think he was playing during the time of the reading, learning the prayer, so he couldn't say. One boy, one of the young boys couldn't say. I mentioned what part to recite, he goes on, then he stops there, can't say, can't remember, then I continue, like this. Then, afterwards, the idea is that if they are not beaten, then that don't learn. If they're not scolded, or they're not beaten, then they don't learn, they don't try. They don't have fear, then because they don't have fear, they don't put effort in their studies. In their studies they don't put effort, and all the time their mind is out. All the time out of the Dharma study, out of learning. So in that way they waste much time. So the beating, that's the only way most of the students, especially who are very naughty ones, so actually I try to give him little bit spank on the back, but I couldn't. I don't have, I have not even the smell of bodhicitta, nothing; I have no compassion, nothing, nothing. Nothing, no smell, really. Only thinking of myself, not having compassion at all. Even those beings who follow Lesser Vehicle path, like that, even compassion don't have. So I want to give a little spank, in order to put, in order for him to direct his mind in the study, but it was not possible. I dare not to give a spank, feeling kind of itching, or kind of strange, kind of funny thing, like some kind of fragile thing, something you like very, very much, so it's strange thing, special thing, you don't want to destroy it, you don't want to break even pieces out of that. Kind of that feeling. So, somehow in that moment, something happened, and I dared not to hit him, just in that moment. But then I gave the spank, but that is not with anger mind, you know. I have anger, much anger, much, much anger, my mind is very, the most cruel mind, but that time, that moment, I didn't have anger but I gave a few spanks. He cried a little bit, but he was again, afterwards, after getting criticism again he started to talk.

[Blessing of tea]

The way we need to care for the field from where we receive all our enjoyments, the crops which we live on, this is like the people in world, the country people, the way how much they take care of their land. They think the land is so important, even the countries think this and they try to get more and more land, if they don't have their own land or want the land beside the land they have, they try to get the land that belongs to other countries, they try to get it in many ways, by making many plans, by giving many gifts, many money, financial help or either in a political way, such cunning way, or sometimes by force they try to get land, that the land which belongs to other countries, that's possessed by other countries. Like this, on land you can make field, you can build so many things, you can expand, cities, you can do many things, you can build so many things on the field, or you can plant food. So land is so useful for enjoyments, for the life to exist, so helping, so precious. Therefore usually people in the world they take care, by understanding the benefits, by understanding their life depends on that, understanding the preciousness of that then they take care of the land.

In order to take care of the land, they fight, they do many things. And then even the farmers, they always take care of their field, where there are crops planted, they always come to look at what's wrong, everything is okay, whether there's many insects, whether there's water, much water, or things, what happened and like this, especially when there's certain dangers, much rain or certain dangers happen, all these people, all the farmers they come around on the field which they feel most precious, which makes, which supports their life, from where they receive their enjoyments.

So, they take care of the land like their heart. Like this, the sentient beings, we should take care of the sentient beings. Like the farmers, the ordinary people, take care of the land, take care of the possessions, like that, in that same way. At least take care like they take care of their possessions or fields. Like this, protect away from dangers. We take care of sentient beings, keep away from the harmful actions, from suffering, we protect like this. Actually we should take care of the sentient beings much more, a billion times much more the sentient beings than the ordinary people, the farmers, take care of their land, than they take care of fields. They do so many thing, putting much fence around so the animals do not go inside and so many things, take care so much, even at night time they watch, like this, much more, billion times more than this we should take care of other sentient beings.

Because, actually, why? Also enjoyment received form the field, from the crops growing in the field, without depending on the kindness of other sentient beings, there is no way a person can have the land, there's no way the person can buy the land without depending on the kindness of the sentient beings. Without depending sentient beings there's no way person receive land, where he can make fields. Without depending on sentient beings there's no way to receive his enjoyments by growing the crops in the field. No way. So therefore, actually, logically checking, actually renouncing, like ordinary people, renouncing the sentient beings, harming the sentient beings, not taking care of other beings but taking care of one's own property, things like this, possessions, places, like this, that is wrong, taking care like this, and in order to take care of this giving harm to other sentient beings, that is wrong way, that is wrong.

However, logically checking, as all these enjoyments and pleasure are received from sentient beings, even the land and everything, therefore, the sentient beings are much more worthwhile and

beneficial to take care of. To take care of the sentient beings is much more worthwhile, much more reasonable than taking care of property or possessions and giving harm to others, renouncing other sentient beings like this.

Then another way of checking, secondly, how to check. The first way, other way, is by thinking of benefits of bodhicitta, but now directly, kind of more straight talking, without talking about through bodhicitta, receiving happiness through bodhicitta, without talking like this, just talking straight. In the teaching it says, “The sentient beings are like jewels, like the wish-fulfilling jewels. Sentient beings are precious like the wish-fulfilling jewel.” If I explain, the wish-fulfilling jewel, after taking out of ocean, there is dirt, then you clean the jewel then you put it on the top of the banner, you clean it then you put it on the top of the house, then you pray, then you make prayer to receive the temporal needs, such as the enjoyments, reputation, anything. By praying like this with the wish-fulfilling jewel then you get, you just easily gain, easily receive without much effort all the temporal enjoyments. So like this, as you can receive all the temporal enjoyments from the wish-fulfilling jewels, like this the sentient beings, the mother sentient beings, also the temporal enjoyments we can receive from mother sentient beings. Just like we receive from the wish-fulfilling jewel, we can receive temporal enjoyments also from mother sentient beings. Therefore, it is like the precious wish-fulfilling jewel.

Oh then, talking, giving little bit example. After the checking meditation on the benefits of cherishing others than oneself, after finishing checking meditation, then one should remember, should emphasize like this, “All the happiness, the perfections, is received from the bodhicitta, cherishing others more than oneself. This bodhicitta is received from all, from each of the sentient beings.” As I gave example in this checking meditation, same as I explained before, the bodhicitta received from, by depending on each of the sentient beings. Oh, then, in the mind, like you made checking meditation on enemy, like this, same thing on each of the sentient beings you think like this, that feeling what you generate after the checking meditation on enemy, like this.

Because of this reason, it is written, it is necessary, all the happiness is coming from bodhicitta, and bodhicitta is received by depending on each of the sentient beings. Because of this, it is reasonable, it is worthwhile, instead of taking care of oneself, to take care of other sentient beings, take care of the mother sentient beings. You point out, kind of conclusion, after checking then the conclusion is like this. This is main thing, the reason why we are checking, trying to understand, to help, to strengthen our heart, to strengthen our mind to take, instead of taking care of oneself, to take care of other sentient beings. Take other sentient beings with the most care, like this. Like this, then the second thing. Like the wish-fulfilling jewel, all the temporal perfections and happiness can be received also from the sentient beings.

You can, also you can remember like this, you can remember, “Without depending on the sentient being, mother, I wouldn’t have this body. I wouldn’t have any pleasures, I wouldn’t get any chance to receive pleasure, to enjoy the pleasures with my senses, which is also due to the kindness of the sentient being.” Regarding the object, the enjoyment of the senses, for instance, just to give example, then like a house. Without depending on, that is, when a house is built many creatures are killed, in the foundations of that so many insects are killed, they’re dead, they get killed when it’s built up. Without their suffering, then there is no way to enjoy the house. All the people work very hard building the house up, making it, so also it’s depending on the people’s hardship, building it, many things.

Also, like this, also the possessions, cars and televisions, all the furniture, all the possessions, those are also made in the different factories. Many people work for those factories, and they use, they put forward their mind energy and their physical energy, they go through much hardship. So without, usually we think like this, the people, usually what we think is, "It is only what I did, having beautiful property and garden like this, beautiful house, having all these possessions, I did it, because I am educated, or I worked. I can make that much money, I can get that much money, so without money how can it be possible that this is built? I did it." Only thinking, "I did it," in the depths of heart, completely forgetting those other people who worked, those other sentient beings who suffered for that, those things completely forgetting, but always thinking, "I did it," only thinking of oneself, "Because I make a lot of money and I have a lot of money, so that's why it happened."

However like this, even if this thought comes in the mind, even this such a thought comes in mind, as I explained before, already in other times, money is also, money is not something that you make only by yourself, money is not something without depending on kindness of other sentient beings, without depending on other people. The person, for instance, is thinking "I worked, I made a lot of money, I can earn, I am educated," however, if there's no other sentient being, how can you work? There's no employer. There's no person who gives you a job, so how can you make money? It's impossible to make money. If you are alone, no other sentient being, how can you make money? It's impossible. Impossible, there's no way to receive money, no way to work, no matter how much you're educated. However, it is received by the kindness of other sentient beings, even finding a job is by the kindness of sentient beings.

So like this, including money that one has to pay, for the workers, to buy possessions, these things, possessions itself, those other furnishings, all the cars and the vehicles, all these things, house, everything, all those possessions, all this received, all these enjoyments, all this is received by the kindness of the sentient beings, many different sentient beings. Not only human beings, also many other creatures, many other non-human beings, they died for that, or they suffered so much. For instance, also, food. Second thing we're talking about is the object of sensory enjoyment, the food, all the food, such as the rice, the corn, vegetables, meat, for instance, how much in the field they have to put this chemical thing to kill all the insects on the vegetables and then on the crops, putting chemical things which kills them. So you see, without killing them, it's impossible. Not one time, two times, many times they put in this chemical thing, spraying round. Without that, impossible to get food. Without depending on the kindness of them, without the sentient beings suffering, those creatures, also when these vegetables and food, potatoes and those things, when it's planted, before planting the field has to be fertilized, when it's fertilized many sentient beings get killed, they die when it's fertilized by the machines, by animals. Also at the same time other animals, in the different countries they use different animals, such as here in Nepal they use buffalo to fertilize, in the West they have machines, and other countries also they use animals. However, just only to grow the food one time, first time fertilizing, then second time plowing, plowing time many animals dying, afterwards again after planting again there is a need to clean, take out all the garbage which grows there, which disturbs them, there's many different works, like there's a kind of a graduated path of farming.

I have only idea about potatoes, and not so much idea about corn and those other things. Potatoes I have some idea because I kind of saw almost the whole trip, whole process. Until we get the potato in our hand at home, out from the field until that time it's in the hand, there's so much, in different times, each time there's much work to be done on the field with potatoes, cleaning them, afterwards

the farmer cleans the potatoes, people kind of have to work in different times, so like this, just giving idea so you can think similarly with other food.

So then, each of these times, so many insects they kill with the tools and by working, stepping, and many things. Without those sentient beings suffering in order for us to receive the pleasure, the food, the impossible. And also, not only that, then people, the farmers, for instance, the farmers work and the big animals they work, farmers work very hard, putting water in the soil and so on, so many things, there's so much, spend so much energy, incredible life they put there, energy like this. Thinking of all this, just even the food, try to remember the whole thing like this, try to see clearly the whole thing, it's very, very good for the mind, how the sentient beings suffered, very goof to receive awareness of this. Afterwards, again after some, you get very easily by going shop, already in the tin, already fixed in there, you just bring it in the kitchen and then you make it warm, so easy and then you just eat it, very easy. Just like this food is kind of intuitively born, self-existent. However, then after that, some other people buy, then they clean, they cut in pieces, then put in tin, they make cans, then put it in cans, many people in the factories and then they bought. Someone else buy, then finally we get in our hand, finally after working that much number of people and animal worked, finally we get in our hand. Then who eats the food? One person. Who enjoys the food? That number, incredible, unbelievable number of sentient beings suffered for how many who eat? One person. Then he makes kaka. That's the whole thing, the whole trip.

Anyway so that's why, just even thinking about one corn, one rice, just for this rice, just that many, that many number of people worked, suffered, but check again, check the continuity of that rice, what about that? Continuity of just one rice, this came from another seed, this came from another plant. And for that plant how much sentient beings suffered? Dead? For each previous continuity, how much sentient beings suffered? Think like this. When we think like this, it's unbelievable, even just when you visualize, try to visualize going back like this, continuity of just one rice, how many sentient beings suffered, even just like this, even just one rice, or even one small spoon of rice. To eat it, to put in mouth in one person's, one's own mouth, it's kind of almost unbearable thing to eat by oneself, it's unbearable thing just to be eating, just to enjoy by oneself, kind of unbearable thing when you think, when you visualize the whole trip. Like this, this is how it actually is, like this is how the actual thing is, actually how it's happened, like this. The kindness of the sentient beings is like this.

That's the reason why, in food offering, why it's said first check before making food offering, before we check attachment, whether there's attachment. Then if there's attachment, then think, "This will make me be born in the lower realms, then preta." Then self-cherishing thought. "I can't eat, how can I eat with self-cherishing thought?" Then remembering kindness of sentient beings, second time whether there's self-cherishing thought or not; if there's self-cherishing thought remember the kindness of sentient beings, how the pleasure of food, how this is received by depending on the kindness of sentient beings. When you think of this, this food, this mouthful, one small cup or bowl, when we think, when you visualize the whole thing, even it's small, small food, just small this much in a plate, then you dare not, when you think, when you see this, how much they suffered you dare not eat just very easily, impossible to eat unconsciously like this, only for your own sake. It's an impossible thing, it's something like what you are is like stone or like wood, not having feeling or anything, not having mind, but once you see the whole thing, it's impossible thing. This feeling comes, what I am saying, when you check like this, this feeling comes, you dare not eat with self-cherishing thought

Forget about eating with attachment, when you think about how much sentient beings suffered, attachment also doesn't arise, you don't get interested in it, it goes away. And also self-cherishing thought, eating only for oneself alone, also that self-cherishing thought goes away. No more, kind of, fear, to eat that. So, as there is fear, unable to eat, just unconscious, just for yourself, for one person. Me eating, enjoying this, is just one person. So then automatically the bodhicitta thought purely arises, strong, the thought of bodhicitta as the motivation becomes stronger, more pure and stronger. Eating the food for the benefit of, not only for my benefit; but only to receive enlightenment for the benefit of other sentient beings. Then like the visualization explains, like this you eat, first checking attachment, second the self-cherishing thought and remembering the kindness. That makes action really pure, that makes the action, the eating action, really pure. So, same thing with any kind of object, object of senses, enjoyment, food and drink, things like this, even water. Without depending on sentient beings, there's no way to receive the pleasure of water; without sentient beings dying, suffering, there's no way to get even a cup of tea. Even one cup of hot water there's no way. Because there's so many creatures, so many things.

Clothing, same thing, clothing the same. Clothing is made of wool and animal skins, those things. It is made by forcing animals, people forcing animals, animals experiencing suffering from the people, wjp are working, creating negative karma. It is received like this. Some people spend much time, much energy to make to work with machines in the factory to create the clothing, they spend much time. Also animals work, they work like this. By many sentient beings suffering, working, also make fixing, sewing finally you got like this. So also it depends on many other beings, without depending on the kindness of the sentient beings, no way to keep ourselves warm from the cold, no way, impossible. This pleasure is received also by the kindness of the sentient beings. Then just briefly like this.

Also like this, it is impossible to create good karma. For instance, observing karma, our having chance to observe karma that is also kindness, our having chance to create cause of happiness, that is also by the kindness of the sentient beings. For instance, happiness arises from, for example, from keeping five precepts, by observing the ten moralities, keeping the ten moralities. An example for creating good karma, just one example, observing the morality about killing. Without sentient beings how can we create good karma, how can we keep the precept of not killing? If there are no sentient beings, there's no way to observe the karma, no way to keep the precepts, it is impossible without depending on the sentient beings. So, each good karma has four results. Always a happy result, good result. So all this good result, having a chance to create this good karma, keeping precepts, all this is received by the kindness of the sentient beings.

Then also, how many number of precepts you are keeping, such as 253, eight or however, like the bodhisattva vows, the tantra vows, that we keep, so many of these precepts, so many things, depend on other sentient beings, relate to other sentient beings, to the existence of other sentient beings. So these precepts make us to receive enlightenment quickly, and in order to observe these precepts, many of these precepts, is by depending on sentient beings. So the fundamental, the foundation, of the enlightenment is impossible to develop without depending on the kindness of sentient beings, as it is impossible also to keep these precepts. Such as the Mahayana path, the bodhisattvas' path, the six paramitas, impossible without sentient beings to make charity, to keep morality, to make patience, to keep patience, it's impossible. Without an object, sentient beings, how can we learn patience? How can we perfect patience? Impossible. Also, similar to the rest of the practice of the path. Impossible without depending on the kindness of sentient beings to receive any of the paths, the Mahayana path, Paramitayana path, all the paths, also receiving enlightenment, without

depending on the kindness of sentient beings, it's impossible. This is another way, this is more or less talking directly, without talking through bodhicitta. This way, if the mind can think of both ways, both things are extremely good, like this.

Now the final thing, sentient beings are much more precious than jewels. Before, sentient beings are like jewels, because all temporal perfections and happiness can be received from them. Now, sentient beings are much more precious than jewels. Why? From the jewels you can't receive enlightenment; you can't stop suffering rebirth; you cannot be reborn in upper realm, you cannot receive path, you cannot receive bodhicitta, you cannot receive enlightenment. But from the sentient beings you can receive all these. So sentient beings are much more precious than the jewels. The jewel is nowhere, when we think of the preciousness of sentient beings the jewel is nowhere, the value of the jewel, no comparison. So therefore, for this reason, you must, because of this reason, and knowing that the self-cherishing thought is only cause of suffering, renounce this. Cherishing oneself is the cause of suffering, so instead of cherishing oneself, cherish others. Renounce the self-cherishing thought and cherish others instead of that. Like this, then exchanging oneself for others. By understanding the shortcomings and benefits then exchanging oneself for others completely, like this. Then as I said yesterday, thinking of other sentient beings as oneself, then take care. How to take care? Taking the most care. How take care? Like oneself. Like I have been taking care of myself before, my body, my possessions, surroundings, happiness, trying to keep away from suffering, like this take care others, think of other sentient beings as me, then take care other sentient beings, their possessions, their body, try to benefit as much as possible, try to help as much as possible, try to help as much as possible for their happiness and keep them away from suffering.

We also change the mind that is not caring for others. Renouncing oneself, not caring for oneself, this is a complete change, changing oneself and other. But we are not thinking that, "His ears are my ear, his nose is my nose, that his beautiful car is mine, his television is mine, his parents are mine, all his things are mine," not like this, as I said yesterday, not like this. "In this case then there's no need to fight each other; if everyone is oneness, no need to fight each other. If everything's oneness no need to fight each other, no need to feel jealous. Since you, and the other person are oneself, how can you feel jealous towards yourself, if it's oneness?" It's not like this. Thinking of others means take care as if oneself, take most care as one does for oneself. Renouncing oneself as one usually renounces others. Think of oneself as others, renounce. This thought can definitely be trained. Definitely can be trained. "That's impossible," maybe think. Why? "Because body is different, we have different body; his body isn't linked to me, my body isn't linked to his, separate body." Thinking, "We have separate body, why should I be concerned with his suffering? Why should I take care of him as me? Thinking as me and take care of him, why?" If this wrong conception rises, then how to think, hoe to remedy this, is also believing, recognizing our clinging to this body. "I, my," like this, clinging to this body. There's no such thing, there's no such absolute thing, "I" and "my," no such absolute thing, there's no such thing. Recognizing this helps to fix that wrong conception.

Also, this body originally parents' bodies, the combination egg, parent's blood, nothing to do with us before. In the parent's womb, it's parents' body, parent's blood, egg, then our consciousness took place here, and then clinging, we just cling to the body. As our consciousness took place, then we just cling to the body, thinking "I, my." Absolutely believing, absolutely "I" and "my," kind of really think, believe, caught up in label like this, and completely clinging with attachment like this. Like this, it's just a label "I" and "my" on the parents' egg, as the consciousness took place. "I" and "my" are just clinging. Then, perceiving and appearing, and believing, afterwards, after label, that the "I,

my” are a kind of oneness, oneness with body. So like this, as this body is just label, “I” and my” actually it is really just like label, like this, same thing. Same feeling we get with this body by clinging, by labeling, just like this the mind can be trained. It’s just a matter of training the mind. The mind can be trained in the same way as the other body, other people’s bodies. Similar way, same thing can happen, clinging to other’s body like one does one’s own body, clinging to other’s happiness like one’s own happiness, as oneself, as one’s body, as one’s happiness. This same feeling can be for taking care of others .

This such feeling, such mind, can definitely arise, such thought can definitely arise, can be trained. Just thinking, “There’s no such absolute thing, because it’s just another label. From his side he call me ‘others,’ but from my side I call him ‘other.’ There’s no such absolute thing; it’s my conception. It’s just dependent. Depending on him I’m other, depending on me he’s other. Just a matter of my conception, just labeling. But there’s no such absolute thing, without my mind creating, such kind of ‘other’ from their side, there’s no such thing.”

Also, think again and again, if there is the conception, “His suffering is, why should I help him stop his suffering? Why? Because it is nothing that is part of my, it is not my suffering,” then also if this wrong conception arises, “It is not my suffering, why should I?” then the logical thing is, when we have headache we go to the doctor by using the whole body, legs and hands, everything. Then we take medicine by hand. Why is it? Why the legs and hands should work to cure the suffering of the head? Why? Because the head suffering is not suffering of hands, suffering legs, not any part of the body suffering. Why? Why the rest of the body should work to stop the suffering? This also, it’s not their suffering. So same thing, like this. “This suffering isn’t mine,” you can think like this. This is just the logic to destroy the wrong conceptions, to help to change the mind, to help in order to change oneself into others.

Then I read this meditation. After this, try to amplify a bit, try to make clear according to my understanding, with the limited knowledge, after this. I think, I’m sure I did not finish translating, the commentary of this meditation, then if you want copies of the commentary of this teaching, then I will, I’m not sure but I’m planning, my hope is that maybe in a future time, also other teachings, kind of book is not finished, read a few lines of that and also the commentary on this, then I go slowly on this commentary, as I know, then if you want copies of this, then maybe you can order or you can ask. Now I just go through this. Actually this part of meditation, it really describes, even if you spend morning and evening it would take three or four days, even you spend the whole time, morning and evening, it carries on, it would take several days according to what is written in the teaching, but this here I just explain the essence, the most important part. I mean, it includes many quotations, many, many things, many other things also involved, many other stories, many other stories, meaning the experiences of the meditators through the bodhicitta practice, especially tong-len practice, this taking other sentient beings’ sufferings, tong-len’s a special practice to generate bodhicitta, to generate compassion, love, to increase compassion and love, a special practice, tong-len, taking other beings’ sufferings and dedicating one’s own body, possessions and merit to others, like we have been doing during this meditation course.

The reason why I suggested this, I thought—normally we don’t do this in the other meditation courses—but even we are doing the perfect human rebirth, the first meditation, even if there is not so much the idea of bodhicitta, if we do this tong-len practice, combine even that first meditation with this tong-len practice, this is kind of mind training and a little bit mind training in bodhicitta, and it is mostly to do with compassion and love, so somehow, just by doing that, combining that,

also you create much merit at the same time, even though you have no idea of other special meditation. Even doing the first meditation, so somehow one makes much profit, creating merits, by doing that, this practice relating to the breathing meditation.

Before, purifying oneself, before, breathing meditation like this, with breathing purifying oneself. But second time, purifying others. The third practice is incredible, it's a bodhisattva's practice, actually this is bodhisattva's practice. This kind of, with action of breathing, just this small movement of physical action breathing in and out, with this mind training in bodhicitta relating with this physical action breathing in and out, working for other sentient beings, using the breathing in and out, using this small action that you don't put much effort, even this the natural, usual thing, you don't extra effort, dedicating, this making benefit for each of the sentient beings. Each of the sentient beings, even this breathing in and out.

Then this is so powerful if we understand, even Guru Tsongkhapa's knowledge, the disciple, Guru Tsongkhapa's disciple Khedrub Je, the most expert and learned of the disciples, who has complete understanding of Guru Tsongkhapa's teachings, in one teaching he admired Guru Tsongkhapa, saying "You, such a Lord, use even small physical action, breathing in and out, to make benefit for all the sentient beings. Your work of even breathing in and out covers all sentient beings." Like this he admired the knowledge of Guru Tsongkhapa.

So like this, if you practice the meditation it also becomes same as the bodhisattvas' action. Bodhisattva, each single movement of their body, everything, is dedicated for sentient beings. Everything, there's no one single movement, action, that is not done, that doesn't help all sentient beings. So this third one is very incredibly powerful, and is in such a short time you can gain incredible merits, infinite merits, as I explained before. By dedicating, incredible merits. By taking suffering, incredible merits. In tong-len practice there is so much you can gain, so many benefits to talk about. Many times many meditators have experienced, their sickness get cured by this, by this breathing meditation, many of their problems get cured and life problems, especially disease, epidemic disease, many things can happen by practicing meditation, sincerely practicing this meditation taking other sentient beings' suffering, dedicating also one's body, possessions, sincerely doing this, there are many stories have happened, cured epidemic disease, which is difficult to be cured by medicine.

The Eight Verses of Mind Training

"How to Practice the Thought Training Teaching," use the paper. "How to Practice the Thought Training Teaching Entitled *The Ever-Flowing Water of the Bodhicitta*" It doesn't matter if I read the wrong way since you have the paper, "*The Ever-Flowing Water of Bodhicitta Annihilating...*" "annihilating" means slaying or destroying, "...*the Devil of the Self-Cherishing Mind.*"

"Here is shown a teaching in eight verses that includes the whole technique of training the thought in the relative and absolute bodhicitta.

It has been composed by Langri Tangpa Dorje Sengye, a disciple of the virtuous friend perfect in all knowledge, Kadampa Potowa Rinchen Sal, who was disciple of the Holy Lamp of the Teachings, Guru Atisha." Sorry, I jumped the next line, "Langri Tangpa Dorje Sengye was the only one of his

guru's eight heart-sons to receive the special instructions of the teaching on changing oneself into others.

“The practice of these teachings has three divisions: the preparation, the actual practice and the completion.

“The Preparation. Seated comfortably...” then, maybe bed, seat which is warm and soft, as your seat is bumpy—I'm joking! “...seated comfortably...” Having heaters under the bed... “...seated comfortably, generate a particularly virtuous motivation.

“Then, either make a glance meditation on the lam-rim teachings, from the beginning, from ‘Devotion to the guru’ to the end, or with strong feeling, think as follows...” Then this means, if you have time to make all sorts of meditations from beginning until end, maybe from guru yoga or some other prayers or even from yourself, from your own mind by going through outlines or however you are doing. If you are doing like this, first you can do that, then after that you can practice this. Also you can do like as I did, after exchanging oneself for others, after this outline, then you can practice this. Before the will, great, before the tong-len, tong-len is included in this practice. Tong-len is here. So after the tong-len, what's left is the great will and bodhicitta, those two things. Tong-len is here, included in this. Great will, bodhicitta—only those two things left.

You can do like this. Either you go down to the bodhicitta, then you say this prayer, you can do like this. If not, if you don't have the time to do like this, then you just follow the short motivation here, the strong, short motivation which is here, you just think this, then you practice this meditation, like this you can do, depending on how you want.

“It is inadequate merely to ensure that I shall not be reborn in the suffering lower realms. I must release myself from the whole of the samsara. Yet neither is this enough. All sentient beings have been my mother; there is not a single one who has not. Each has been my mother times without number, and each time has been as kind as my present mother.

“At this very moment, not only are these kind mother sentient beings in great and real suffering, but they are also running constantly to create the cause for more. There is not a minute nor even a second...” “Cause for more” means, besides that they are suffering now, which is the result of the previous karma, while they're suffering, they're creating the cause, indirectly also they are suffering. How? They are creating cause. While they are suffering, they're creating again cause of suffering which means they will continuously suffer in the future.

“There's not a minute nor even a second in which they can experience an instant's happiness. If a mother's suffering is not alleviated by her own son, then who else,” by her own son, me, putting it like this, “by her own son, me, who else will do it?”

“Even though it is up to me,” if you feel uncomfortable to call yourself “son,” then you can call “daughter,” doesn't matter, name doesn't matter. “Even though it is up to me alone to bear the burden of eradicating the suffering of all mother sentient beings, at the moment I am incapable of relieving the sufferings of even one sentient being. But if I were to receive the Enlightened Holy Body, just one ray of its light could ripen the minds of countless sentient beings, leading them into a state of great peace.

“Therefore, to release all mother sentient beings from suffering and lead them into the most sublime happiness of Enlightenment, I must attain the stage of Buddhahood.

“The attainment of Buddhahood is not without cause or conditions. The principal cause is the two bodhicittas. Therefore, I am going to practice the profound oral teaching on training the mind in bodhicitta.

“Visualize at the level of your forehead, at a distance of a body’s length, your root guru in the manifestation of and inseparable from the Thousand-arm Avalokiteshvara, standing on a moon disc which rests upon a lotus.

“Root guru,” however, this may be a little confused. If you have many gurus who, actually, whenever you visualize Avalokiteshvara, you visualize and the essence you have to think, whole guru, all gurus. Even though it is said “root guru,” but you have to think the essence is the whole guru. Even it is the root guru, there’s no such thing, root guru separate from other gurus. There’s no such root guru. Also, gurus are also oneness. Generally it is like this. Therefore, however, that is what you should think. Among the gurus, whoever is more beneficial to your mind, whoever has been more effective to your mind, to change your mind, that one think as root guru. Like for Atisha it was Lama Serlingpa. Even though he has 157 gurus, Lama Serlingpa from whom he received bodhicitta, who has been so effective, whose teachings have been so effective for his mind, that can be root guru. But it is not, kind of, separate. That doesn’t mean you’re not visualizing other gurus. But also, you have to think of the others also in the same manifestation of Avalokiteshvara.

Then, “Now perform the seven-limb practice:

*La-ma chan-ra-zig zig-la ch’ag-tsal-lo
Ngo-sham yi-trul cho-trin ma-lu-bul
T’o-me na-sag dig-tung t’am-cha-shag
Kye-p’ag ge-wa nam-la je-yi rang
Kor-wa ma -dong b’ar-d’u leg-shug-na
Dro-la cho-gyi kor-lo kor-wa-dang
Dag-shan ge-nam j’ang-ch’ub ch’en-por-ngo”*

This is seven-limb practice. Whether you say in Tibetan or not, the English meaning’s important.

“I prostrate to guru Avalokiteshvara,” that is the prostration.

“Each and every offering, including those really performed and those mentally transformed.” That means I prostrate to Guru Avalokiteshvara and make offering, making of the offerings that which is mentally transformed and actually formed. That is the offering.

“Every sin collected from the beginninglessness of samsaric life is confessed.” That is the confession.

“I rejoice at the ordinary beings’ and noble beings’ actions.” These actions should be, here just action, it should be virtuous action, because action where we should feel rejoicefulness is the virtuous action, not the negative action. “I rejoice at all ordinary beings’ and noble beings’ virtuous actions.” “Noble being” means person who has received the path and beings who have received

enlightenment. “Ordinary beings” are those who have not received the path, any ordinary sentient being who has created merit. Also, “ordinary beings” also includes yourself, not only other sentient beings. Also you can, you are also object of rejoicefulness, your virtuous actions done in past, present, future, also you can feel rejoicefulness. So you are also included in this.

“Please, Buddha, by living as our guide until samsara ends, reveal the teachings to sentient beings.” That includes two things, asking, requesting, the Buddhas to live long and beseeching to turn the Dharma wheel.

“Because of the merits created by myself and others, may the two bodhicittas ripen and Buddhahood be received, for the sake of all sentient beings.” That is dedicating merit.

“Now make the following heartfelt request: ‘Precious guru, please bestow upon me your blessings. Help stop any wrong conceptions from ever entering my mind, make my mind one with the Dharma, bring me correct realizations of the whole path, from guru devotion to the completion of training, the undefiled Vajra state, the undefiled, unified Vajra state’”

The request is okay. However, the request is also, in the requesting is to receive the blessing from the guru devotion up to enlightenment, then to not have any distractions to receive, not any distractions for the mind to become oneness with Dharma. The Dharma to go on the path and to not have any distractions from the path, to actualize the path. There are also prayers like this which comes from the, usually the lam-rim, after the mandala offering, from the *Jorcho* text also, like this it comes. And you can also put a prayer like this here, if you know. But this request, as it is, this is also okay, this is not wrong. It’s okay.

“And please bestow upon me special blessings, so that I shall receive immediately the loving, compassionate bodhicitta.

“Guru Avalokiteshvara is extremely pleased by your request.” Think, “By my request, Guru Avalokiteshvara is extremely pleased.”

“Together with the lotus and moon descends to the crown of your head.”

First you visualize it here, then second time you bring it down, after the request, then seated on the, on your head, like this, on the lotus and moon disc.

“The Actual Practice:

“Determined to obtain the greatest possible benefit from all the sentient beings who excel even the wish-fulfilling jewel, may I hold them most dear at all times.”

When you say this, you concentrate in the meaning and say it slowly, don’t rush. Put your concentration there and say it slowly. “To obtain the greatest possible benefit all sentient beings who excel...” “The greatest possible benefit from all sentient beings,” that includes the temporal perfections, happiness, samsaric perfection, happiness, everything, received from sentient beings. Also ultimate happiness, perfection, received from sentient beings. “Greatest possible” means, besides temporal, the samsaric perfection, happiness, besides this also ultimate happiness, perfection, enlightenment. The enlightenment is also received *from* the sentient beings. So, “who

excel even the wish-fulfilling jewel” means, like this, as I explained before. Most of this is easy to understand because I have already explained the shortcomings and benefits of these two different thoughts, so it’s easy to understand. “May I hold them most dear at all times.” Like this.

“Visualization:” Oh, this is purification, how to make purification. “From the seed syllable letter *HRIH*...” *HRIH* is at Avalokiteshvara’s heart. *HRIH* is seed-syllable. Guru Avalokiteshvara’s omniscient mind is manifested in this letter *HRIH*, like this.

“On the lotus and the moon at the heart of Avalokiteshvara, much blissful white nectar streams down the center of your head, filling your whole body, purifying all obscurations, especially those that prevent you from holding others most dear, and bringing all realizations, especially those of holding others most dear.” This is how to think during the visualization time. After you say this prayer, this teaching, then you make purification thinking this.

Now second verse. “When in the company of others, may I always consider myself the lowest of all and from the depth of my heart hold them dear and supreme.”

After that again make purification. Repeat the visualization, the nectar purifying, especially purifying the obscurations that prevent you from holding others dear and supreme and again bringing the realizations of how to do this. Bringing the realizations in the mind, the power, the realization, especially to do this, to keep always others high. Besides other realizations. Or you can, or also, if it’s little bit complicated, then you can do like the first visualization, you can do similarly. Also you can, like this also you can do, if the second one is complicated.

Third one. “Vigilant, the moment a delusion appears endangering myself and others, may I confront and avert it without delay.”

As one of my gurus, from whom I received this teaching, he told me this means that, like thief, enemy coming from outside the door, coming and just the time as you know he’s coming nearby the door, then you just avert it, you just smash it, destroy it. Just as soon as you recognize him coming inside your house, just you know, destroy it, not let him come in your house. Just like this, with delusion in your mind, not letting to the mind generate the delusion. Like this, averting the delusion. Like the thief, someone coming, like you are holding a big hammer, very, very heavy, big hammer, like this. Waiting, as soon as thief comes, then, completely smashing his head, breaking his brains into hundred of pieces by hitting once. If you are enough powerful, if your meditation is powerful, if your technique is powerful, can be done like this, destroying the delusion.

Fourth one. “Whenever I see beings of wicked nature who are overwhelmed by violent, negative actions and sufferings, may I hold such rare ones dear, as if I had found a precious treasure.”

That, this is little bit difficult to understand. Other verses may be easy. This perhaps you might find a little bit difficult to understand. “Negative, the wicked nature in the mind” doesn’t mean physical things. “Wicked nature in the mind” means very, very cruel, incredible cruel, very negative action. This negative action is the worst karma. The five actions, killing an arhat, killing a holy being, killing parents, the worst negative karma that is created. If you want to know what it means. Then suffering, this suffering, besides that mind is so negative, incredible cruel like this, incredible cruelty, there is great suffering. Then, so negative, selfish, everything. Besides negative karma created, worst negative karma, then, also, physically also sick, whole body full of epidemic disease, the wounds

which spreads round... Like leprosy, like worst thing, like leprosy, such very dangerous disease, person suffering. Besides, those two things. It means like that kind of person. "May I hold such rare ones dear as if I had found a precious treasure."

Then anyway, I will talk a little bit on this, then. You may think, you may have the question, "All the sentient beings are precious, why is this specific person precious? Why one should think, why I should think precious, specifically?" That is like this. This is very good, if I talk a little bit on just this point, and others not explaining.

By seeing this, such a person like this, all three things like this, wicked nature, all the actions like this created, suffering like this, incredible, unbearable, he becomes object of my compassion. Compassion easily rises. Then from this, bodhicitta arises, I receive bodhicitta. Then from this I receive enlightenment. So like the other explanation that I already did. But if you're not introduced, you cannot understand the meaning of this. So therefore, "My receiving enlightenment, all these realizations, that comes from him." For instance, bodhisattvas, arhats, those high bodhisattvas, those who have not received enlightenment, they are sentient beings, but I don't feel compassion for them. I don't feel compassion for them. Person who, holy being, but not received enlightenment, arhat who is out of samsara, even though still sentient being, we don't feel compassion. We find it easy to feel compassion for suffering, like the wounded dogs. Even the wounded dogs, even the terrible wounded dog that is almost dying, can't move his body, broken legs, toward this it is easy to generate compassion, more so than toward that other person who has all the possessions, who has everything all right. Toward them is difficult, but easy to generate compassion, easy to generate bodhicitta on the basis of this very suffering, sentient being.

So therefore, in that way talking, why it's mentioning "precious," that, this person is "precious like jewel." Should think, "precious like jewel." As it's explained in the teaching, the jewel itself, first we take from the ocean, itself has got dirt. But jewel itself cannot help itself to get out of the dirt, but after you cleaned and you pray, you receive all the temporal perfections, happiness from that. So like this, sentient being himself cannot help himself to get out of the suffering, but it becomes basis from where I receive all my, enlightenment, all the realizations, all the happiness, everything from him. By him being the basis of my compassion and my bodhicitta. Like this, with jewel, when we find jewel, because of the preciousness, the benefits of the wish-fulfilling jewel, when we find, we don't throw it out. We take care, as best as possible, because of the benefits. Just like this, when we see this person like this, when we see such this sentient being suffering like this, we should not run away. Should not consider him as enemy, should not run away. "Oh, I will get his disease, oh, he is terrible. Don't look at him. Don't help him. Oh, don't go nearby," Don't feel as enemy. Don't run away. Don't feel as enemy. Take care. Hold him most dear. Oh, when this is found, when such a thing found, do like this, holding most dear, like difficult-to-find jewel.

For normal person, receiving all the temporal pleasure and perfections, receiving temporal perfections, happiness, whatever he wants easily receiving, that is very difficult. That's why the jewel is precious, finding jewel is so precious. It's very difficult to find and precious. So like this, receiving all the enlightenment, all these things, bodhicitta, all these are very rare, very difficult. So the best person from whom we receive compassion, bodhicitta, he, this person on whom we can easily generate, receive these realizations, this person is also very precious. So we should hold as the most dear.

The way of helping that one is, first, if you can help through words, through communication. And if there's no way to help through communication, if there's a way to help with materials, food or other things, if there's other way to help. Even that is impossible, then you make tong-len practice. You take his suffering. You make tong-len practice, the mental practice, dedicating your happiness and merits, everything, for him, for his happiness, for his receiving enlightenment, for his release from samsara, and take all his suffering, his present suffering, all the negative karma, all the future suffering, everything. Like this you try to help him in that way, mentally, try to benefit him with your pure thought of bodhicitta.

Fifth one. "When out of envy, others mistreat me with abuse, insult or dislike, may I accept..." This includes many other things besides abusing, insulting, "May I accept the defeat and offer the victory to others."

Sixth one. "When someone I have benefited and in whom I have great hopes gives me terrible harm, may I regard him as my holy guru."

These words are very powerful words, this last one, also much to talk about. By depending on guru, we receive teachings, we receive realizations, and we receive enlightenment. Like this, this sentient being, we can look at in similar way as guru, because by depending on this sentient being, by mind training like this, on the basis of those sentient beings, we can learn patience. We can learn six paramitas from them. On the basis of them we can learn six paramitas, we can develop our practice, we can receive bodhicitta, we can receive the whole path and receive enlightenment. So they are also, in another way, like guru. So how to look at as guru is like this, just, whatever it is said here, directly explaining like this.

Seventh one. "In short, both directly and indirectly do I offer every benefit and happiness to all my mothers. May I secretly take upon myself all their harmful actions and sufferings."

"Secretly" there can be "indirectly" there are different meanings explained in the teachings.

"Directly" means present happiness, all the present perfections, happiness, dedicating for.

"Indirectly" means even though you have created karma now, but result of perfection, happiness not received yet, but also even the future ones that are received, dedicating for them, indirectly.

"Indirectly" also means, it can be understood also in that way. Then "secretly" means tong-len practice done by mind. Also, we help physically as best one can, we help others, to release others' suffering. But secretly, also mentally, this tong-len practice doing, taking other sentient beings' suffering mentally. If physically it can't be done, then secretly like this. If you can, really, with the physical actions, if you can really stop other beings' sufferings, then do that. Then if not, then secretly, mentally, taking it, making tong-len practice, taking other sentient beings' suffering. Also this means all the secretly practicing, tong-len practice is very secret practice, only mind action, does not depend on body. Your body can be doing anything, not looking like it is practicing Dharma, but mind is living in Dharma practice. Tong-len, other people can't see it, can't see "That other person is practicing Dharma." Other people cannot see. Making prostrations, mandala offerings, it is different from those things. Tong-len is very good. Tong-len is very good practice because it's very difficult to get involved with self-cherishing thought, the evil thought of worldly dharma, because other people can

not see your mind action.

Eighth one. “Undefined by the stains of the superstitions of the eight worldly dharmas, by perceiving all dharmas as illusory, may I be released from the bondage of attachment.”

All these practices, praying to not be involved, to not be possessed by the eight worldly dharmas. *De dag kün kyang chbō gyä kyī / Tog päi dri mä ma pag shing / Chbō kün gyu mar she päi lö / Zhen me chhing wa lä dröl shog.* “By not seeing the existence as illusory,” then, perceiving this as truly existent, as absolutely existent, this makes one to cling, generate attachment and clinging, toward oneself and possessions and others. So, in that way, that is the bondage of attachment. That way, one is bound, this attachment, this wrong conception, binds oneself in the samsara. So, then praying, “By perceiving all dharmas as illusory, may I be released from the bondage of attachment.”

Next, “The Completion.

“Then request: ‘Precious gurus, please bless me and all mother sentient beings to attain the precious guru’s enlightenment stage.’

“Extremely pleased by this request, your guru descends through the crown of your head to your heart. Much blissful white light emanates from the seed syllable HRIH at the heart of the guru Avalokiteshvara, passing through infinite space in all directions, purifying all sentient beings. Then visualize all these beings as...”

One thing to clarify is, one thing to understand is, as I explained yesterday, I think this way is more comfortable, Guru Avalokiteshvara being down at the heart. And then send much radiant light, blissful light, kind of like sun rays. Burned, like all the obscurations, everything, all the impurities of body and mind, everything is completely burned, completely disappear, not existing, and the whole body becomes light, burned, become very blissful, formation, just formation of light, like the rainbow.

Then what happens is, as I explained, to absorb here, but I think this way is more comfortable, I think, by checking. Then think, “My speech, body become oneness with Guru Avalokiteshvara’s holy speech, body, mind.” Then Guru Avalokiteshvara is at the heart but he kind of become oneness with you, instead of absorbing to you, which is maybe not so comfortable, so think, “My body, speech and mind become oneness with Avalokiteshvara.” At the same time, Avalokiteshvara at the heart, kind of no separation. Before there was separation. Now no separation, completely oneness, your whole your body is completely in the pure manifestation of Avalokiteshvara, the Thousand-arm Avalokiteshvara. Then from there, again there’s six realms’ sentient beings around, then you purify the other sentient beings, and they, too, become Avalokiteshvara.

“Finally make this dedication prayer: “May the suffering and the causes of suffering of all sentient beings ripen on me now, and may all sentient beings receive the results of my virtuous actions and bodhicitta.”

This dedication is very, very, very good. It’s very, very good. It’s very strong. It’s very good.

“It’s essential to wish and pray like this....” and, so the final thing is just I’m talking extra things. That you can just leave out, I am just reading the part of the instructions. “It is essential to wish and pray like this always, to create such merit constantly, and to find such virtuous gurus, and meet such virtuous friends in all future lives.”

This is just talking about how to think. One usually should desire, should have, to be able to continuously generate bodhicitta or to receive bodhicitta. Conditions for receiving bodhicitta.

“This teaching was dictated by Thubten Zopa, who is possessed by the devil of the self-cherishing mind and the pride of being a Mahayanist...” which is completely true. Not one single mistake. “Possessed” means self-cherishing thought mind is living inside. ... while coming on the direct flight from Rome to Delhi in October, 1975, and completed at the residence of Mrs Danielle Rouch in New Delhi, India, soon after.

“It has been done not only...” This translation started from the Rome, actually in the morning time. “It has been done not only from my own...” We had planned to translate before, long time, but we didn’t have, somehow been very lazy, so all of a sudden started from there.

“It has been done not only for my own benefit, but with the thought that it may help those intelligent, young Westerners of today, who have found that their lives are full of problems for which they can find no solution. These seekers are greatly fortunate, merely being able to see a teaching such as this, the bodhicitta thought-training, that contains the method of transforming any of the present day’s sufferings into happiness, while leading the practitioners to the ultimate happiness of enlightenment.”

This, what it means is, besides, by practicing this, not only creating cause to achieve enlightenment, not only creating cause to achieve ultimate happiness. But, even the present, even now in this life, whatever suffering, whatever temporal, samsaric suffering, problem is there, everything you can make, everything you can turn, transform, by your mind. Not by your physical body, but your mind. Just only by your mind. All these problems that you experience in the West or in the East, whatever, wherever, alone or with people. All this you can make into medicine, it can become path to enlightenment. All this suffering, any problem that you experience can become path to enlightenment. By the mind, it can change, the mind can make it path to enlightenment. So as you make it in the path to enlightenment, the suffering that you have, as you’re using it, as you’re making it path to enlightenment, at the same time it becomes, instead of becoming suffering, it becomes pleasure. What you’re suffering now, all your problems, life problems that usually people experience, instead of becoming problem, for you it is pleasure. Maybe for other people, other people may see you’re suffering, but for your mind it is pleasure. But if it is not practiced, by just keeping this paper, doesn’t help. Just like having house full of books, prescriptions of medicine, how to take medicine, piles of books in library, but person, if he doesn’t take medicine, following that prescription, then his delusions cannot be cured. Same thing. Has to come through this practice.

“This precious bodhicitta teaching is priceless. The benefits it brings could never be bought by even countless galaxies full of wish-fulfilling jewels.” Actually, because of the benefits of the teaching, we usually say, if you want to sell even the teaching itself, even the explanation, that teaching which is in the form which you can see, because the benefits of this teaching, understanding in this text is priceless, the benefit is incredible, there is not enough time to count benefits. So just like this, also teaching itself, usually materials we value in regards to how useful they are, like diamonds, jewels, according to how useful they are we make price. Like this, same thing with the teaching, in regards the benefits of this, it’s incredible, unbelievable. All the happiness, ultimate, temporal, everything, comes from this. So unbelievable. So therefore, even if you pay, even you give to buy this teaching,

even you pay even this book, you pay a world or universe full of jewels, even you pay that much, still you cannot buy. What it means is you cannot buy because of benefits of the teaching.

Generally also we have saying like this in Tibet. Even one small text, which has a few lines of teaching, actually you can't make cost, there's no way to make cost. It's costless, costless? [*Student: Priceless*] Priceless. And if you practice, if you really learn by heart and practice, then it is really worthwhile that I translated and also explained briefly just tonight like this. Oh, mainly it is for your purpose. There are many other thought trainings, but this is the essence. This is the body of the thought training, the main essence of thought training, the main thing. Even though there are other thought trainings, this is the main thing. If you understand this, if you are doing this, then also you are doing, practicing other thought training practices.

There is other teaching, yet, which is not finished. I think that at retreat time, if I'm not lazy, then I am thinking to continue, slowly. If you want, if you think it's useful, then perhaps maybe you can ask to send copies of the translation and the commentary. Anyway, the difficult parts, which you may find difficult, I tried to explain a little bit. Only maybe shunyata part, there's two bodhicittas, shunyata, the absolute and relative bodhicitta. Two, both are contained here. It's very wide, not simple subject, it's a very wide subject. It can go very, it can be so many expanded. Anyway, what I've said, whole instruction, is to constantly pray to be able to receive bodhicitta soon. If you wish and if you pray to receive bodhicitta, if you train your mind in bodhicitta, just by that, automatically you become beneficial for all the sentient beings, just by training the mind. Your mind training in bodhicitta, automatically you become beneficial for other sentient beings all the time, besides yourself.

By the way, your helping others, benefiting others, is benefiting yourself. Helping others, benefiting others is at the same time helping oneself, benefiting oneself. Even though you don't work to relieve your suffering, you're working for other sentient beings to relieve their suffering, you're caring more for others, you renounce yourself, you take care of others, at the same time, psychologically, how it works, how it benefits you, actually, your taking care others is also taking care of yourself, by the way. The best way of taking care of yourself. Your motive is not trying to cure your own suffering, it is trying to cure other sentient beings' sufferings. That is best way of stopping your suffering. Quicker, more powerful. Like this, anyway, I explained before the benefits of bodhicitta, during those times. That's the most important thing in the life.

Then, continuously to have, whatever you're working, continuously to have wish to practice Dharma. Continuously to have wish to mind training in bodhicitta. Continuously even to have wish is so lucky, so lucky, even you have no time to meditate, just even to have strong wish always, "Oh, how wonderful if I can receive bodhicitta. Oh, how good it is, how it can be beneficial." Just even that is incredible, very lucky. Then if you pray like this, definitely can, definitely or quickly can receive bodhicitta.

I think that's all. Dharma practice, bodhicitta, thought training or the Dharma practice, is the only thing that which we can carry with us to the future life. Even when we die we can carry to our future life, which can benefit our future life. That which we can carry with us to the future life and which can benefit is only this, only Dharma. Worldly activity, body, possessions not any of these. Even an atom we can't carry to the future life with us. When we die we can't carry even one single atom from this body, no choice. Mind has to go, like hair pulling from the butter, mind alone has to leave.

This is my final talk, who are leaving, who are not leaving.

[Ge wa di... Dedication Prayers]

[End of Eighth Kopan Course]