

*Advice by
Lama Zopa Rinpoche*

Introduction to Lojong and Tonglen

Kopan Monastery, Kathmandu, Nepal

30 March 2020

Transcribed from the video recording by Ven. Joan Nicell,
Kopan Monastery, 30 March 2020.

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Introduction to Lojong and Tonglen by Lama Zopa Rinpoche

Hello, my most dear, most kind, most precious, wish-granting jewels, all the students, all the friends, all the fathers and mothers, all my fathers and mothers, all my families.

In Delhi, there are many people who normally have a job in the restaurants, in the hotels, they are paid, but then suddenly they have no money, no job, no food. There are so many people like that. So one person, one Indian person, maybe a Sikh, I'm not sure, is giving them food. Because it is rare, so then they have to wait eight hours to get food. Things like that are rare. They are experiencing difficulties. They go back to their homes, I don't know how many days, carrying their father or mother in a cloth around. Two men carry the father or mother between them, tied on the wood, and then two persons carry them, one first, one later, one second. They have to carry them for how many days it takes. One person from Delhi had to go for a few days to his home, then no money, no food. He is not sure whether he will die on the way to his home. It is like that. But I hope the top people, wealthy people, the government, think of those poor people. I mean there are so many common people who have unbelievable suffering of starvation, so much starvation. Even if there is the disease, yes, the virus is happening, but then so many people are in danger of dying of starvation, if you don't think of that part.

Of course, what you can do is, of course, as we are practitioners of Mahayana Buddhism, you can do *tonglen*, those who know how to do *tonglen*. Then, you can do prayers. Maybe you can do one prayer like that: "Due to all my past, present, and future merits"—this is not only talking about this life, no, it means from beginningless rebirths the past, present, and future merits—"and all the past, present, and future merits collected by sentient beings, the numberless sentient beings"—not just sentient beings, the numberless sentient beings in each realm—then, "the numberless buddhas," "the three-time merits collected by numberless buddhas, may all these sentient beings..."

You can, of course, you can, as His Holiness said, do Tara or Chenrezig or any deity, Medicine Buddha, Shakyamuni Buddha, whatever, the one whom you always pray to, you can visualize that as real, living. Don't think of it is a statue or painting, no, real, living. And not small, like a snow mountain, huge, large, and then real, living. They send beams to you and send beams to all the people who got sicknesses, the virus, all those, all the sentient beings, the six-realm sentient beings, and those, in particular, who got the virus, then they are totally purified. So you recite the mantra of that deity. You request them to immediately be healed of those sicknesses, all the sicknesses and spirit harm, the condition, spirit harm. And then the cause, the negative karma and defilements collected from beginningless rebirths, are totally [purified]. So many people who are suffering, so much starvation on top of that. Like in a dark room you switch on a light, like that, totally, the darkness that was there is totally illuminated. Like that, you can think totally illuminated all the six-realm sentient beings; their negative karma and obscurations... (*Rinpoche snaps his fingers*) Then, if you received the initiation of

the deity, like Chenrezig, you can become Chenrezig. Then think all the sentient beings become Chenrezig. While they are being purified, you recite the mantra. Everyone becomes Chenrezig, like that, those sick people, in particular those with the virus, and then all the people with so much suffering of starvation. Then they all received a long life. Nectar, long-life nectar, is emitted and enters into them, so [they receive] a long life. You can think like that. Then, they become very healthy and have]a meaningful life. They receive a perfect human body, generate great compassion to all the sentient beings, and bodhichitta, instead of giving harm to the sentient beings, giving harm to oneself and giving harm to other sentient beings. You can think they generate renunciation, bodhichitta, right view, and the two stages of tantra. Think that. Think that the beings become enlightened. They become the deity.

But you can visualize yourself as Guru Shakyamuni Buddha even if you haven't received an initiation of any other deity, a great initiation of any other deity. Guru Shakyamuni Buddha, you can visualize [yourself as]. Kyabje Denma Locho Rinpoche said Guru Shakyamuni Buddha is the founder of the present Buddhadharma so because of that he can be special; it can be okay to visualize yourself as him, Rinpoche said. But for others you need the initiation oneself to generate as that.

Then, others received all the qualities; you can think that. You can think White Tara for long life, generate that. You can do that.

The buddhas' holy mind, dharmakaya, as mentioned in the enlightened Phabongkha Dechen Nyingpo's *Calling the Guru from Afar*:

SANG GYÄ KÜN GYI YE SHE DE CHHEN CHHÖ KUR RO CHIG

The transcendental wisdom of all buddhas, one taste in the great bliss dharmakaya,

DE NYI DRIN CHÄN LA MA KÜN GYI RANG ZHIN THAR THUG

Is itself the ultimate nature of all kind gurus.

LA MA CHHÖ KYI KU LA NYING NÄ SÖL WA DEB SO

I beseech you, Guru, dharmakaya,

DI CHHI BAR DO KÜN TU DRÄL ME JE SU ZUNG SHIG

Please guide me always without separation, in this life, future lives, and the bardo.

“The transcendental wisdom of all the buddhas is the dharmakaya great bliss, in that nature, it is one taste in that nature, one taste, that is the guru.” *De nyi drin chän la ma*, “that is the kind guru.” *De nyi, de nyi* means *only that* is the kind guru. *De nyi drin chän la ma kün gyi rang zhin thar thug*, “that is the essence of all the buddhas' nature.” *La ma chhö kyi ku la*, “To the guru, the dharmakaya, from the heart, I make the request.” *Di chhi bar do kün tu dräl me je su zung shig*, “In all the lives, this life, next lives, in the intermediate state, please bless me without separation.” This is the same as the prayer in the *Lama Chopa* (LC53):

[KHYÖ NI LA MA KHYÖ NI YI DAM

You are the guru, you are the mind-sealed deity,

KHYÖ NI KHA DRO CHHÖ KYONG TE

You are the dakini and Dharma protector.

DENG NÄ ZUNG TE JANG CHHUB BAR DU

From now until I achieve enlightenment,

KHYÖ MIN KYAB ZHÄN MI TSHÖL WÄ

I will not look for another refuge other than you.

DI DANG BAR DO CHHI MÄI THAR YANG

In this life, the intermediate state, and all future lives,

THUG JEI CHAG KYÜ ZUNG DZÖ LA

Hold me with your hook of compassion,

SI ZHII JIG DRÖL NGÖ DRUB KÜN TSÖL

Liberate me from the dangers of samsara and nirvana, grant all realizations,

TÄN GYI DROG DZÖ BAR CHÖ SUNG

Be my guide forever, and protect me from obstacles.]

“You are the guru, you are the mind-sealed deity, you are the dakini and Dharma protector,” the requesting prayer. Then, at the end, you kind of, “From now on until enlightenment is achieved, I don't look for another object of refuge other than you.” “Please hook,” “Please hold me with your hook, in this life, the intermediate state, all the future lives,” it means up to enlightenment. It means that. So that means every day; not just that, every hour; not just that, every minute; not just that, every second. You have to understand it this way. Then, *Si zhii jig dröl*, “Liberate me from samsara,” “The danger of samsara and nirvana.” By being bound in the lower nirvana for eons, eons, eons, you are unable to benefit sentient beings, to free them from the oceans of samsaric sufferings and bring them to enlightenment. You are unable to do that for eons, eons, eons. Then, even concerning yourself, [you can't] enter in the Mahayana path. Then the next one, “Grant all the realizations.” Then, “Be my guide forever. Protect me from all the obstacles.” That is contained here in *Calling the Guru*, the last verses. You have to understand that. This is, yes, this is what you request before you, when you die. This is what you request the guru. That is the essential prayer, if you want to know.

So there it says, what I was saying before. This guru is bound with infinite compassion to every sentient being, even the tiniest insect in the ocean that you don't see with the eyes but only with a machine, only through a machine, every single one. And from beginningless samsaric rebirths, [the guru has been] doing work for them, for every sentient being. Just like ourselves, for example, we went to the lower realms and now we became a human being, we received a perfect human body, met Dharma, a virtuous friend, His Holiness the Dalai Lama—incredible, *bah, bah, bah*—who gradually brings us to buddhahood, the total cessation of mistakes of mind, obscurations, and the completion of realizations. Amazing. So like that, [the guru] manifests in different deities, manifests in different deities to do different functions; White Tara to grant long life; Chenrezig, by reciting OM MANI

PADME HUM, to generate great compassion to the sentient beings; then Manjushri, [the guru] manifests in that [form] to develop wisdom—amazing, amazing—and so forth like that. It is amazing.

You can do like that, do the meditation for the sick people, in particular, for those with the virus, recite OM MANI PADME HUM. Or you can recite OM TARE TUTTARE TURE SVAHA, as His Holiness advised.

I gave one meditation to one student, a nun, because we were talking about how so many people have really so much suffering of starvation and all that.

[Due to all three-time merits collected by me, all the three-time merits collected by the numberless sentient beings, and the three-time merits collected by numberless buddhas, may all the people, in particular those having difficulties, such as starvation and illness, receive all their needs, like the sky. May they achieve enlightenment as quickly as possible.]

“Due to all the three-time merits collected by yourself, the three-time merits collected by numberless sentient beings, and the three-time merits collected by numberless buddhas, may all these people, in particular those having so much difficulties, starvation, the spreading of illness to other sentient beings, [may] they receive all their needs, like the sky.” Numberless dollars, like the sky, all their needs, what they need, everything filling the whole sky, they received. They received perfect peace and happiness. But they use these without attachment to pleasure or the material needs, seeing samsara in the nature of suffering, renunciation, so nothing becomes a cause of samsara in that way. Then, they enjoy them with the compassion embracing every sentient being, great compassion. They want to help, to cause the sentient beings to be free from the oceans of samsaric sufferings. That is great compassion, then bodhichitta. Everything they enjoy, everything becomes a cause of enlightenment, to achieve enlightenment for sentient beings. You can pray: “May they achieve enlightenment as quickly as possible.” Like that, okay. You can do like that. Or you do *tonglen*; it is the same in giving [what they need].

Before, I explain *tonglen*, many people, many students, I’m sure they know, some maybe better, some maybe good, some maybe not so much. However, this I should explain anyway in case other people don’t know exactly.

As I mentioned before, I mention it here again, of course, people are very scared of the virus, so many people. But, of course, even us, like me, who are Buddhists, who are supposed to be Buddhists having faith in Buddha, Dharma, and Sangha, the lamrim teachings especially, whenever the lama gives teachings, your guru gives a teaching on impermanence-death, not only you will die but death can happen any time, even tomorrow... As *Bodhicharyavatara* says, by the great bodhisattva Shantideva:

སང་དང་འཇིག་རྟེན་གྱི་མ་གཞིས།

མྱོན་དུ་གང་འོང་གཏོལ་མེད་པས །།

སང་གི་ཚེས་ལ་མི་འབད་བར།།

ཕྱི་མའི་དོན་ལ་འབད་བར་རིགས།།

SANG DANG JIG TEN CHHI MA NYI

Tomorrow or the next life,

NGÖN DU GANG ONG TÖL ME PÄ

Which will come first is not sure.

SANG GI TSHI LA MI BÄ PAR

Therefore, it is better to make attempts for the next life,

CHHI MÄI DÖN LA BÄ PAR RIG

Rather than just for tomorrow.¹

Tomorrow or the next life, which comes first, *Ngön du gang ong töl me pä*, “You don’t know,” *töl me pä*. “Therefore,” *Sang gi tshi la mi bä par*, *Chhi mäi dön la bä par rig*, “Therefore, it is better to attempt for the next life than just tomorrow.” You see? You put the whole, you waste your whole time, your precious human rebirth, perfect human rebirth, which has received the eight freedoms and ten riches, you spend the whole of your time just for tomorrow, tomorrow’s happiness, [rather] than creating, preparing, the happiness of the next life. “Next life” means not one, one life, you have to understand it is not one life. That means happiness in all the future lives. How long, how many eons, how long you are in samsara to have happiness all the time. Then, after that, of course, liberation from samsara, ultimate happiness, liberation from samsara, then peerless happiness, full enlightenment, the total cessation of suffering and the completion of realizations. Not just one life. In case you are thinking one life, it is not like that. So how that is so silly, you spend the whole of your time just for tomorrow’s happiness. Death is definite and the actual time of death is indefinite; it can happen even tomorrow. This body, which is so much cherished [more than] the buddhas, the numberless buddhas and bodhisattvas, more than the non-bodhisattvas, the numberless sentient beings, the non-bodhisattvas, the six-realm non-bodhisattvas, the numberless six-realm sentient beings, the non-bodhisattvas. From their body, you cherish most this body. You cherish it the most, *wow, wow, wow*, like a jewel. You don’t care about all the rest, their bodies. I mean their suffering and happiness, you don’t care, only the happiness of this body. By this time tomorrow... (*Rinpoche snaps his fingers*) Tonight you go to bed alive but tomorrow morning you could not wake up. Many people in the world died like that. Tomorrow morning they were dead. So like that, it could happen like that, you die during the sleep. You never know. By this time tomorrow your body is on the wood, on the firewood, burning, by this time tomorrow. You never know. You never know. On the firewood, some already burned and some pieces you see hanging. You never know.

¹ This verse is cited in Pabongkha’s Vajrayogini commentary and *Liberation in the Palm of Your Hand* as being from *Dhammapada*. A text by Jamyang Shepa attributes it to sutra.

Then, not only that, not only that, even today...

ང་ཉིད་དེ་རིང་མི་འཆི་ཞེས།།

བདེ་བར་འདུག་པ་རིགས་མ་ཡིན།།

NGA NYI DE RING MI CHHI ZHE

Thinking, “I won’t die today,”

DE WAR DUG PA RIG MA YIN

You can’t just be comfortable.

The great bodhisattva Shantideva said, *Nga nyi de ring mi chhi zhe*, in the *Bodhicharyavatara* (v. 2.58ab), “I won’t die today,” *De war dug pa rig ma yin*, “You can’t just be comfortable, relaxed, comfortable,” in other words, lazy. If I put it in other words, “lazy,” *De war dug pa rig ma yin*. So not practicing Dharma. Of course, you can be happy by practicing Dharma. Of course, that is the best way to be happy. Yes, by practicing Dharma, by practicing renunciation, bodhichitta, especially bodhichitta, emptiness, just these, without talking tantra, *bah, bah, bah, lama khyen*, that brings happiness. *Nga nyi de ring mi chhi zhe, De war dug pa rig ma yin*. There was one word after that. What it means is practice Dharma. What it means is that; practice Dharma and especially bodhichitta. You understand? Most, most important is Dharma practice. It is most beneficial not only for you, for every sentient being, for every insect, the tiny flies around you. It is for everyone, every six-realm sentient being. Like that. You see?

So much, so much, all the time but you never, but you never, *ha-ha*, it is so strange, but you never took it, I don’t know how to say, you never took it so serious like the virus, like the virus. Strange. All the times besides that, what the Buddha said, what the guru-buddha said; it is very strange. So this, it is sort of, almost like you are not taking it seriously. *Bah, bah, bah*. This is very true, a hundred percent true.

And Lama Tsongkhapa, I think I also mentioned last time, Lama Tsongkhapa mentioned, “If you think well, if you actualize the perfect human body, its usefulness, difficult to find again, impermanence-death, karma, then all the realizations,” after that basis, then, “All the realizations will come,” “Without much difficulties all the realizations will come.” That is what he is saying. So far, because we didn’t take it seriously or we really didn’t put much effort to have these realizations, then stable realizations, all the following realizations of the graduated path of the lower capable being in general, the graduated path of a middle capable being in general, and the graduated path of a higher capable being, bodhichitta and emptiness, all that, the basis of tantric realizations, so that is why nothing is happening—because we didn’t do the beginning part. Laying the foundations, we didn’t really do well. Maybe we did some meditation, but not enough, just a month or something, then you forget. Then you don’t think at all for a few months; like that not enough. Our mind has been accustomed, habituated, so much from beginningless rebirths with the delusions, with the ignorance holding the I,

holding this real I, truly existent I, then, cherishing that I, the self-cherishing thought, *wow, wow, wow*, all the other delusions, so it is not easy.

Okay. Then, only when the doctor tells you that you have cancer or that you are going to die, then you take that one very seriously. Then, oh, all of a sudden, [there is] *huuuuuge* fear in the life. All of a sudden you don't know what to do in the life. Even if you heard so many, even if you studied so much Dharma, but then suddenly when the doctor tells you that you are going to die or you have cancer or something, you don't know what to do. Mountains of fear. It looks like you are the only one. It looks you are the only one suffering in the world. It is like that. Like the virus, the present situation of the virus.

Before I talk just a little bit on the lojong. So Khadro-la checked... Khadro-la was advised by, I think, Chenrezig, a white man, he changes into Thousand-Arm Chenrezig and the different deities each time. He advised, one morning he told her. It seems he emphasized OM MANI PADME HUM, to recite Chenrezig on the basis of His Holiness the Dalai Lama's *Ihamai neljor*, guru yoga. That is translated into English so many years ago. That is, I think, available to the centers. Chenrezig, to recite much OM MANI PADME HUM, it seems very, very important to stop the virus in the world. But also the Sur with Chenrezig Khasarpani. One hand of Chenrezig, one hand, the left hand, is backside like this; this one is holding a mala—Khasarpani called. I remember I did the jenang in Swiss, in Switzerland, at Gendun Drubpa Center. With that, do Sur. Doing Sur is very, it is very, very important, beneficial, she says. Then the other one is the torma. You make pills with the twenty-five substances and then do the Sur torma offering. Of course, you are offering it to Buddha, Dharma, and Sangha, all the merit field, the six-realm sentient beings, the nagas, the pretas and nagas, of course. That also is very, very important to stop the virus in the world. That is what Khadro-la advised. If there is the sadhana of Khasarpani, then that can be done, and then, after that, Sur can be done. If not, then can be done at least to visualize that deity and make Sur, do the Sur practice. She emphasized this very much.

We were going to do... She advised, from the Gelugpa, from Kopan, just me, and, then, there is, I think, Mingyur Rinpoche and Tsognyi Rinpoche, and the abbot from Tsechen Monastery, the abbot from Mindroling, some lamas to do the *Ten Tru Yul Tru*,² *Purifying the World, Purifying the World*, purifying Nepal and like that, to do that, *Ten Tru Yul Tru*, with the deity Dorje Namjom. And then do Padmasambhava incense. She does every day Padmasambhava incense. She requested His Holiness to do Padmasambhava incense every day on the roof of His Holiness' house. To do the incense, she requested, to stop the virus. Then there was... Then there was... We were going to do, we were going to do, but then the Nepalese government, what do you call it?

Ven. Roger: Lockdown.

Rinpoche: Blockdown.

² Tib. *rten khrus yul khrus*.

Ven. Roger: Lock, lockdown.

Rinpoche: Lockdown. Yeah, a lockdown, so we could not meet together to do the puja. Swayambunath, first to do, to meet together and do the puja together at Swayambunath. And then Boudha, then Namu Buddha, where the Buddha made his holy body charity to the tiger. Then, Langri Lungten, where the Buddha came in Nepal and predicted, he made a prediction there. *Langri Lungten Prediction*, I have translated it many, so many years ago—how Nepal is so precious. Even though it is looking dirty and all that, but how, for thousands of years, it was so precious, you realize from that, by reading Langri Lungten predicted by the Buddha. Together to do pujas, do some pujas there, but due to the lockdown by the government, then we made it individually by ourselves. I did it on the Kopan hill with some monks. They did like that. Khadro-la said doing six hundred thousand OM MANI PADME HUMs on the basis of the guru yoga, His Holiness the Dalai Lama's Guru Yoga. Then also doing other things to stop the virus.

The eleven years old Indian boy is expert in astrology. That is what it says but, you know, there can be manifestations of buddhas and bodhisattvas in Christian priests, in the form of Muslim priests, in the form of Hindu siddhus, in any form, even in animal form, even in the form of Mara, any of the six realms. They manifest in the six-realm sentient beings' form because—that is very important—with that aspect to benefit many sentient beings, all kinds, all kinds. Like Asanga, he did retreat for twelve years and he never saw Maitreya Buddha. But then, on the way, he saw a dog, totally wounded, the lower part filled with maggots. *Bah, bah, bah*. Then he got unbelievable compassion. Then he sacrificed himself, as you and many people know. The lower part of his body, the flesh, he cut to give to the worms, the maggots, to eat. He went to collect them with the tip of his tongue, because with the fingers he is not sure, he might kill them. Then he could not touch anything and then he opened his eyes and saw Maitreya Buddha. So before his obscurations were purified, he [the dog] was Maitreya Buddha, but he [Asanga] could not see Maitreya Buddha, but [he saw] a wounded dog, terrible, terrible. I saw, especially at Buxa, quite, I think maybe not, one or two times, but I saw the neck opened. *Bah, bah, bah*. Of course, I don't have merit to generate, like Asanga, unbelievable compassion and all that, so nothing happened. So generally it happens for us from time to time, for people and animals, all kinds, incredible poor suffering manner. *Bah, bah, bah*. Then after he generated unbelievable compassion, he saw Maitreya Buddha. *Woowooow*. Then Maitreya Buddha asked him what he wanted. He grabbed Maitreya Buddha and then Maitreya Buddha asked, "What do you want?" He said, "I want teachings." Maitreya Buddha... Then he [Asanga] said, "I have been meditating on you for a long time. Why didn't I see anything?" Then, Maitreya Buddha said, "Yes, I was there all the time." Then Maitreya Buddha showed him where he spitted. He spit in the cave, so Maitreya Buddha was there, so to prove he was there, he showed him all the spit on his holy body, on his dress. Then he showed that to Asanga to prove. Oh, like that. Then Maitreya Buddha gave him the Five Divisions, Five Sets of—Jangchub De Nga—Maitreya Buddha's Teachings, the Five Sets of Maitreya's Dharma, Teachings. One morning of Tushita, Yiga Chodzin Pure Land... There are two or three. There is ordinary Tushita, ordinary Tushita, Dechen Phodrang, up, not that one. Then, like a

monastery away from a city, like that, in an isolated place for the monks to be able to keep their vows and practice when there are obstacles, like that is Ganden Yiga Chodzin. There Maitreya Buddha, in the morning... Fifty years is one morning. It is one morning but fifty years for human beings. Then he came down. He brought down the *Sa De Nga, Sa De Nga*, Five Sets of the Grounds, these teachings. He gave a commentary. From that, so many sentient beings listened, practiced, meditated, listened, reflected, did meditation practice, then they actualized the path. So many sentient beings became enlightened [from that] up to now. So that's incredible. It came from the great compassion of Asanga. *Bah, bah, bah*. Oh, like that.

So we normally see, normally in the form of a very suffering, very suffering man or animal, something very poor, *bah, bah, bah*, we see something that gave an opportunity, like Asanga, to generate great compassion, but we don't have, like me, myself, I don't have much merit, so it doesn't happen. So much suffering, "Oh, he is suffering," "This animal, *waaaw*, it is suffering so much," *oooooooh*, but we don't look. *Ha-ha*. Maybe we run away!

Therefore, you can't say what [he is]. I don't know his [the young astrologer's] mind. He said that he knew much before that the virus would happen. He predicted it. And he said that, including today, these four days would be the worst time for the virus, the worst. Then it goes down. Then in May, I think, I don't remember the dates, May 12th or somewhere, it stops, the virus.

Okay. So, that is just the beginning, some news. My, my... If you have karma, wherever you are if you have the karma to get the virus NOW, then you will get the virus! Wherever you are in the world, you will get it, if you have the karma. It means NOW! That is the ultimate answer. If you don't have the karma, even if you are near a person, if you don't they have karma, you will never get sick! From France...

Therefore, a very important thing is people who don't know Dharma, who haven't met Dharma, then, in the world, people, they just, probably they met Christianity or other different [religions], maybe they pray to God, those who believe in God. Then some others don't have that, just afraid, so afraid, so much afraid. And then probably that fear, what... One time His Holiness said, in England there was a big gathering and there he mentioned anger, when anger arises, that eats up the immune system, the immune system, then you have no protection from the disease from the immune system. So, therefore, the mind needs to be kept in the positive, pure, healthy. "Healthy" means like compassion, patience, the positive mind that doesn't harm, that brings happiness to you and brings happiness to the world, to others. I'm talking about a healthy mind, like that. Keeping the mind in satisfaction, a healthy mind, satisfaction. Dissatisfaction makes the mind unhappy, kind of. So a satisfied mind is happy, peace, things like that.

What I'm saying is the answer is that you see the mistakes of being in samsara. To get this virus, whatever it is, cancer or anything in the world, to get this this is the mistakes of being in samsara. From beginningless rebirths up to now we didn't try anything to get liberated from that. So that is the

mistakes of being in samsara. Then, practice Dharma. The answer is—practice Dharma. In that way you keep the mind in a state of happiness, ?compassion for living beings, as well as satisfaction. You know? Those things like that. That keeps the mind in a state of happiness. Then, you put your effort, with your body, speech, and mind, every day, as much as possible, in purification, in collecting merit and purification. The cause of happiness is to collect merits, the merits of wisdom and merits of virtue. Then purify the defilements, the cause of sicknesses, the suffering of samsara. Not just when there is a problem, when there is a problem, “Oh, I have cancer,” “The doctor said this, the virus,” [otherwise] you just don't do anything, you just become kind of, you don't do anything. You don't help anything for you. At least, AT LEAST! You don't help anything. You are just so worried, you don't do anything. To practice Dharma or practice to purify the cause of the virus, the suffering, and collect merits for happiness, positive actions, what you call “Dharma,” positive actions of body, speech, and mind, *bah, bah, bah*, to help you. What brings happiness to you, brings happiness to the world, to the sentient beings, *bah, bah, bah*, you don't do anything. It shouldn't be like that. That doesn't help. It is like, if you are going on a dangerous road, a road where there is danger, you are very careful. You pay much attention. You pay much attention. You be very careful. Oh, it is exactly like that. You just go like, “*Oh-oh-oh.*” There is danger, so you pay much attention. Like that, similarly here, at such a dangerous time, so much problems in the world, the place and sentient beings, so many problems, then you have to be very careful. Do much practice of Dharma or whatever you call it—beneficial, healthy, positive actions of body, speech, and mind. However, Dharma practice, purification and collecting merits. My teacher Gen Jampa Wangdu, who in the common view had great success in attaining lamrim and the tantric path, he was an ascetic monk, I asked which one, collecting merits or purification, which one is more important. I asked him. He said, from his experience, it is purification. Purification. So it is very important to make your practice stronger. So the condition, the virus or whatever it is, is helping you to practice more Dharma. To practice more Dharma. To practice more Dharma—to purify more all the sufferings, all the obstacles, and then to develop the mind in the path to enlightenment.

So today I stop here. Okay, thank you very much.