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Teachings by Kyabje Zopa Rinpoche

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The Essence of the Kopan Course is Good Heart

[29 November 2014, 2.00 p.m.]

KOPAN 20141129 S1 14:00 Lama Zopa Rinpoche – The Essence of the Kopan Course is Good Heart

Thanks for coming to Kopan

I don't know what to say. Anyway, from the bottom of my heart I want to express really a billion, zillion thanks of appreciation to all of you, my brothers and sisters. Not just in one lifetime, I'm not talking about for just one life being brothers and sisters, I'm talking about being brothers and sisters from beginningless rebirths. We are an old family. An old family. This is not just a Himalayan mountain experience, a journey, it is not just that. It is not just like trekking in the Himalayan mountains, a Himalayan mountain experience, a journey.

So many problems in the world – war, disease…

In the world you can see how many countries have war, are attacking each other. Even within countries there is civil war, so many [wars] between sects. They war with each other for years and years, for a long time killing each other. [First] they develop the country by people getting an education in university, college, and schools. (I don't mean they go backward! I mean school, college, university. Yes, we do go back: after we die and reincarnate again we go to school, college, and university. We go back but I don't think in the same life we go back.) With all this education for years and years, they develop the country, their families, spending billions, zillions, trillions of dollars to build on and on, then [the buildings are] bombed and gone, destroyed. You see? For so many years they got an education and developed things with billions, zillions, trillions on and on of money, but it is all destroyed in one day, gone, by a bomb, by different weapons. Besides war, there are many diseases. So many people are dying by cancer, even whole families gradually die by cancer. You always hear of it, it is increasing more and more.

When I was in Buxa, in India, West Bengal, ?Chatagori, the end of Assam, in Buxa… When India was under the British, at that time it was the place where Mahatma Gandhi was imprisoned. It became a nunnery. When monks escaped from Tibet, Lhasa and other parts of Tibet, I escaped from Tibet through Bhutan to India, when Tibet was taken by mainland China. Mahatma Gandhi-ji, his house was where there was barbed wire. It had two storeys, around it was barbed wire. That old house was where Mahatma Gandhi was imprisoned. The nuns lived there; it became a nunnery. Then later the representative of His Holiness stayed there, looking after the monks. Where Prime Minister Nehru had been imprisoned that became the colleges of Sera Je and Sera Me, where the monks, not all the monks, sixty or something monks, stayed inside it. The beds were all like this (Rinpoche shows with his hands how they were arranged side by side). All like that, the beds. Then also outside there were beds like this, very small beds. They were all the way up to the door, even outside. There was barbed wire and a ditch, where the monks lived and also where we used to do pujas or meditation, prayers, as a group. That was the place where Prime Minister Nehru was imprisoned. That place was where so many people were killed and

imprisoned. On the mountains there were huge windows. It was a castle, with huge windows of iron built on the hills during that time. I forgot what I was saying. It is suddenly gone.

Rinpoche gets TB in Buxa

At that time there was a very famous sickness that we had at that time, not TV but TB. So many monks got sick [with TB] due to the conditions. They came from Tibet, a cold place, to India, which was very hot, [because of] the conditions and the food [they got sick]. In Tibet you didn't hear of TB at that time. Cancer you never heard of at that time. I also had small TB but I recovered. I stayed in a hospital in Delhi for some years. I was benefacted by an old lady who was a member of the Buddhist association in London, Mrs. Bedi, who started a school for young lamas of the four sects, Nyingma, Kagyu, Sakya, and Gelug. I was there when I found out I had TB. First I had smallpox with Lama [Chogyam] Trungpa's relative. He is called Lama Yeshe. In Scotland he has a big [piece of] land there. I had smallpox, then I went back to school and got TB. He also got TB, then we went back to hospital. Mrs. Bedi was the second English nun, the first one was ordained by Domo Geshe Rinpoche. She was probably the only one he ordained in his life. She was the first among the Westerners. The second was Mrs. Bedi, Freda Bedi, from London, England. She was a Christian, then she lived in Sikkim and became a Buddhist. Her daughter and son went to university with Prime Minister Nehru's son and daughter. They became friends so she was close to Jawaharlal Nehru. Of the Tibetan people who escaped from Tibet (those who were able to escape and come [to India], many did not come but of those who escaped), Nehru asked her to look after the monks who came from Tibet. It was so extremely hot. Those who wanted to continue to study philosophy, Buddhist philosophy, those who wanted to study could come to Buxa. There were 1500 monks. The rest went to other places to work on the roads. At that time India was making a lot of roads in the mountains for the army. So she [Freda Bedi] was the second [Western nun]. Later she became a Tibetan Buddhist nun ordained by His Holiness the Karmapa, the head of the Karma Kagyu, the head of this Kagyu sect.

The world situation is like this, with so many diseases. Now the new one is ebola in Africa, as you know. [People are] dying very soon. Every day so many people are dying. In Africa thousands and thousands are already dead. New diseases come at different times. The times are degenerating, going down, with more problems, various problems, [such as] earthquakes. So many things are happening, more and more disasters, many, many.

Rinpoche's advice for stopping the spread of ebola in Africa

Two students from Africa, two who are very, very dedicated, two ladies from Africa… I think they are from where the more rich people are living, that place. I know there are many people dying, I heard the news, so I suggested to them to build one buddha statue, not of Shakyamuni Buddha, not this aspect, but the aspect of the Naga King. The name of the buddha is Naga King, with a white face, the rest of body is blue. [I advised them] to build that, then a school, a monastery, a nunnery, so that people don't get leprosy disease or cancer, so that skin cancer and skin infections, which are caused by nagas, decrease, stop. I saw that in a Dharma text. I suggested to [one of the ladies to] build that statue in the country where the disease [ebola] is happening. She was going to do that but it took quite a bit of time because it is very difficult to communicate.

Somebody has to give the land and all that, so it didn't happen. Not [that a Naga King statue needed to be built] in every place, but in the place called Guinea. The place called Guinea came out [in my observations]. Unless she herself goes there it is difficult. She wanted to dedicate herself [to this cause] even if she gets the disease and dies, but it looks like it can't be built. Then [I suggested that people there] wear the mantra Liberating the Body, Speech, and Mind from the Bondage of Spirit Possession. It came out best for her to recite this mantra but for other people with ebola to wear the mantra, so I told her to do this rather than build the statue, so she rang the president's house. I don't know who the president is, [but the idea was] for him to wear it and ask the people to wear it. She asked for fifty people to wear this mantra first. He said that from fifty people if twenty people recover, he will announce it to the whole country. [That this happen] I asked here in the [Kopan] nunnery and monastery that they do the Medicine Buddha puja composed by the 5th Dalai Lama, the incarnation that is the 5th Dalai Lama.

The 1st Dalai Lama, Gyelwa Gendun Drub, founded Tashi Lhunpo Monastery, the Panchen Lama's monastery in Tibet, in upper Tibet. The 5th Dalai Lama at that time… The Potala in Lhasa, the big palace, the Potala, was built in the time of the 5th Dalai Lama. He was asked by the whole of Tibet to guide them, to lead them in Dharma, to be the head or leader of Dharma. You can say politics but in Tibetan it is not black politics, it is white politics. It is a method to bring people in happiness, to guide the people of Tibet in Dharma and bring people's life in happiness, so it is positive. That is healthy politics, positive politics, virtuous politics, we can put it this way. Then from the time of the 5th Dalai Lama, [the incarnations of the Dalai Lama] were requested to be the king of Tibet, not [the other Dalai Lamas] before him. Now the 14th Dalai Lama is like that.

This extensive Medicine Buddha practice for success was composed by the 5th Dalai Lama. It has a great, great blessing for success. Then [I asked the monks and nuns to] read the Buddha's teachings on emptiness, the Buddha's teachings on the ultimate wisdom realizing emptiness, shunyata, the ultimate nature, the ultimate nature of I, the ultimate nature of aggregates, the ultimate nature of phenomena. Anything that exists is because of emptiness. Emptiness in Tibetan is *tongpa-nyi*, emptiness only. In English it is not completely translated. In Tibetan it has *nyi* [which Rinpoche translates as only]. I'm not sure if it [the equivalent of *nyi*] is in Sanskrit, so it is emptiness *only*, which stops [it from meaning] ordinary emptiness, like the emptiness of [a stomach of] no food. The food went out so [the stomach] is empty, or the purse being empty of money, things like that. It has great meaning, *tongpa nyi*. The great holy beings, the great translator holy beings, who were extremely learned, translated it like this, so it is only a particular emptiness, not ordinary emptiness. *Tongpa-nyi*. In English the Tibetan word didn't get translated completely but now it has been used for so many years from [the time of] the first translations so people know what it means. They relate it to the subject, so people who have heard Buddhism know what it means. [I asked the Kopan monks and nuns] to read three times the texts of the Buddha's teachings, the twelve volumes, the three volumes, and the one volume in *Eight Thousand Stanzas*, the one volume. [I asked them] to read them three times. One [reading] I sponsored and two [readings] I requested the monastery itself to dedicate for them [the people with ebola], to help them, to stop the disease and bring peace there. So that was done.

When I was leaving from Australia, Bendigo, where there is the big stupa being built… The Gyangtse stupa in Tibet is the example, so we are building that now. Quite a lot has been done already. It might be finished in three years, but it might take some more time to also do the inside. [In Bendigo] there is also a monastery built by Gyatso called Shedrup Ling, which means a monastery in which to study the extensive Buddha's teachings and also practice their meaning, actualize that in the mind, in the heart. Shedrup Ling, that is the monastery, then there is a lay center, Atisha Center. Atisha was a great lama who came from India to Tibet to make Buddhism pure in Tibet [after] it had degenerated. Then so many people through study, reflection, and meditation became holy beings, bodhisattvas, and so many became buddhas. So many practitioners became buddhas; that happened in Tibet.

When I was leaving there [Bendigo], I got an email [saying] that the government [of Guinea] had accepted that people wear this mantra. That was very kind, kind and smart, kind and smart, I mean wise. I said [to the lady] don't talk about religion, this religion or that religion, but take [the mantra] as medicine. Any medicine that is useful in the world, take it. Not as a religion, [if it is taken as medicine] then there is no problem. If you build so much concepts then that is why there are so many wars, always so many people getting killed almost every day. Can you imagine it? So we are trying to help as much as possible. I hope even if not everybody [recovers] – of course that depends on their karma – but even if not all recover but half or something it would be good.

There are so much global problems in the countries, so much, so much.

You have come to Kopan to open your heart

Therefore, now, here, you came all the way from your homes. Even crossing over, with much money, expense, crossing even the Pacific Ocean you came to Nepal, to Kopan, to Kopan monastery. You are not yet on Mount Everest, not yet on Mount Everest, you are in Nepal, Kopan, to open your heart. You came here to open your heart, not to close it, to open your heart to the Buddha's path, to what the Buddha himself experienced, studied, reflected, and meditated on and actualized the path. He himself was liberated not only from the lower realms, but from the whole entire samsara, and he was liberated even from the lower nirvana, the blissful state of peace, everlasting happiness, the lower everlasting happiness. He freed himself even from that and then achieved great nirvana, great liberation, buddhahood, the complete elimination of obscurations, not only the gross but even the subtle ones, the complete elimination of those, and he completed the realizations. That is what is called enlightenment. If you understand the meaning of *sang-gye* in the Tibetan language, *sang* is the elimination of all the obscurations, *gye* is to fully develop the realizations. So if you hear that, in Sanskrit it is *buddhahood*, in Tibetan *sang-gye*, if you know the meaning, no problem. [Buddhahood] is a question of the development of the mind, the total elimination of all obscurations.

You came here [to Kopan] to open your heart, not to close it, to open your heart to the Buddha's path, to what the Buddha himself experienced, studied, reflected, and meditated on and actualized the path.

Examples of ignorance

Do you agree there is ignorance? There is ignorance. When you are sick you go to the hospital to check it with machines and things and by doctors. Because you don't know [what sickness you have] you go to the hospital to check your brain with machines. Not only the doctors check you, also machines check you. Extra checking is done with the machines. As people don't have enough knowledge, there are machines to do extra checking. You see some but not all [of what is] inside the body, but you don't see the back of your head. You don't see the color there. By touching [the nape of your neck] you can feel the hair, but you don't see the color, right now. You see your back in a picture but generally speaking, right now, how it looks there you don't see. You don't see your back, you see the front, the outside, but you don't see the back. Is it clear what I'm saying? Then inside the body, inside here all the details, inside the body all the details, so relating that to us, that is just one example [of something of which we are ignorant].

A fruit you can see the outside but sometimes there are animals… In the West you put them in the refrigerator, except the supermarket fruit, but sometimes inside the fruit there are worms. I didn't see this in the West but I saw it in the East: in an orange, you don't see it from the outside, but in the orange, when you open it like this, not all the time, I've seen [worms] maybe three or two times. You can tell them from the head being black, that helps. You can see it is moving so you see that there is a worm there. It is so tiny but the head is black. If the head weren't black it would be difficult to see them. I saw them two or three times. That orange outside is a little bit watery, sticky, a little bit watery. [They are] not in the ones that are dry. After you peel off the skin you see them in the ones that are not dry, that are sticky. That is just a side talk.

Ignorance is the root of all suffering

I can't read his mind (Rinpoche indicates one of the course participants), what he is thinking. Maybe he can read my mind, I can't say. Like that is ignorance. It is just an unknowing mind. It is a very thick, very heavy ignorance. There are many different types of ignorance. There are many different types of ignorance, an unknowing mind. It is the very root of global problems, country problems, society problems, individual being's problems. All of them came from ignorance, an unknowing mind – the ignorance not knowing what the I is, not knowing what the I is, not knowing that, what is the I, the ultimate nature of the I, not knowing that. That is the root of everything, all the suffering, all the suffering: the suffering of rebirth, why we have to be born, and the suffering of old age, the suffering of sickness, the suffering of death. [The suffering of change is] all the samsaric pleasures, all the samsaric pleasures which cannot continue. Dharma happiness can continue but samsaric happiness cannot continue. Dharma happiness can be increased, it can be developed and completed, not only by achieving nirvana, the blissful state of peace for oneself, not only that ultimate happiness, the total liberation from the oceans of samsaric sufferings, not only that, but the great nirvana, great liberation, the total cessation or elimination of obscurations, even the subtle obscurations, and the completion of all the realizations, all that… (Suddenly I forgot what I was saying.) Dharma happiness can increase and it can be completed. It can be completed. When you achieve buddhahood, the total cessation

All [problems] came from ignorance, an unknowing mind – the ignorance not knowing what the I is.

of obscurations and the completion of all the realizations, at that time you have completed ultimate happiness. It is not [like that for] samsaric pleasures. Why they can't continue is because their nature is suffering. We label them pleasure but what they are is suffering. They have a suffering nature so they can't continue. At some time, when it stops, it becomes the suffering of pain, it cannot increase. The root of that is ignorance, the unknowing mind, not knowing the ultimate nature of the I and the aggregates.

Then the third suffering, since I mentioned two, they arise from the third, pervasive compounding suffering, *kyabpa duche kyi dugngel*, which is that our body and mind are under the control of delusion and karma. Karma is action (*karma* is Sanskrit, it is *le* in Tibetan). [The body and mind are] under the control of karma and delusions. They are under the control of a wrong concept, a delusion – ignorance, anger, attachment – and action, which is karma. That is why they are pervaded by suffering. That is why they are the nature of suffering. When you eat food if it is not good or when you are not skillful, you die. It gets caught here [in the throat] and so forth. When you walk, if it is not skillfully done, you fall down, and you dislocate [a joint]. When you don't sleep, when you are not careful, the body gets tired. The body gets pain. Even the pain… When you press here (Rinpoche presses his arm) there is pain, not bliss. When you press you should experience bliss but no, we experience pain. For meditators whose minds are developed in tantra (there is Hinayana, Mahayana sutra, and Mahayana tantra), for those who have developed their mind in tantra, clear light and illusory body, the tantra path of clear light and illusory body, for those who have a highly developed mind, when they fall down they experience bliss. That is different from us; we experience pain but they experience bliss. That is a production of the mind. Our mind produces suffering. This deluded mind produces suffering. But those who have high realizations when they fall down they experience bliss.

Our mind produces suffering. This deluded mind produces suffering.

These aggregates are the contaminated seed of delusion, so they are also pervaded by suffering. For that reason they are pervaded by suffering. Also they compound this life's suffering and the future life's suffering. The consciousness, today's consciousness, is a continuation of yesterday's [consciousness]. Today's consciousness is a continuation of the past year's [consciousness]. Today's consciousness is a continuation of the childhood consciousness. Today's consciousness is a continuation of the consciousness in the mother's womb. [The consciousness] when you were conceived, it is a continuation of that. When conception took place in the mother's womb, before that you were in the intermediate state. Before that took place, there was the consciousness in the intermediate state. Then before that you were a human being, or a narak, a hungry ghost, an animal, a sura or an asura being, those worldly beings. This consciousness is a continuation from beginningless rebirths. It is a continuation from beginningless rebirths. It carries… Like a wire, for example, that is connected from here to wherever, Tibet, America, a wire that goes to the different countries, the electricity in the wire carries the message to other places by telephone and so forth, it carries messages, like that the consciousness carries the imprints of good actions and negative actions done in the past from beginningless rebirths. Those [imprints] that were not experienced, those whose experience is not finished, the consciousness carries them and then

they are experienced in this life. So they [the aggregates] compound this life's suffering and then compound the future life's suffering.

With ignorance you see a desirable object… If the mind doesn't have a realization of renunciation, bodhichitta, emptiness, if even the sutra realizations you don't have, even those basic realizations, the mind is not protected. You don't protect your mind so when the mind is left unprotected, let do whatever it does, then if it is unprotected, unguided, not protected, then due to ignorance… Because the mind has been habituated with ignorance from beginningless rebirths (it has been habituated to ignorance, anger, attachment, all the delusions, to the five delusions, to so many, to the six root delusions and twenty secondary delusions, by elaborating them there are eighty-four thousand delusions, by elaborating them into so many details from ignorance, anger, attachment), so due to ignorance when you meet a desirable object attachment arises, [when you meet] an undesirable object then anger arises, [when you meet] an indifferent object then ignorance arises. Then they [attachment, anger, ignorance] motivate actions. They [the actions] leave imprints on the mind. They leave imprints on the mind. There is an imprint left on the mere I but however… It is left on the I. Sorry. [An action] left an imprint on the consciousness. That produces the future life suffering, the future life rebirth, so it compounds the future life. These aggregates compound all the future life sufferings. The root of this suffering, the third suffering, pervasive compounding suffering, from where the other two sufferings arise, is ignorance – the ignorance not knowing the ultimate nature of the I, ultimate nature of I not knowing that, not knowing what the I is. What was I saying?

These aggregates compound all the future life sufferings.

You are so fortunate to learn about emptiness and bodhichitta

This month your coming here to listen the teachings of the Buddha, reflect and meditate… They [the teachings of the Buddha] contain the subject of emptiness. The three principal aspects of the path to enlightenment are renunciation, bodhichitta, emptiness; so the subject of emptiness is contained in them. You will hear this, you will meditate on this, this is soooooooooooo important. It is so, so, so, so important. I make it short (by saying *so, so, so, so* instead of *soooooooooooo*). Really, that [emptiness] is the foundation for tantra, Mahayana tantra. It is the most, the most, the most important education, the important education, the important awakening, the important experience, the ultimate experience or discovery in this life. So you are incredibly, most unbelievably fortunate, I want to say that.

The other one is ultimate good heart, bodhichitta. That is THE most… In Mahayana Buddhism it is THE most important thing. In Mahayana Buddhism it is the most important practice, realization. That's what, if you practice this and generate this, then you are able to achieve full enlightenment, buddhahood, the elimination of obscurations and the completion of all the realizations, not for yourself, but for sentient beings – for numberless hell beings, for numberless hungry ghosts, for numberless animals, for numberless human beings (this universe is one, but there are numberless universes scientifically mentioned and also said by the Buddha), for numberless sura and asura beings, for numberless intermediate state beings. For

In Mahayana Buddhism ultimate good heart – bodhichitta – is THE most important thing.

every single one of them you achieve the fully enlightened mind, as I explained before. Then you are able to free by yourself the numberless human beings, numberless sura beings, numberless asura beings, numberless hell beings, hungry ghosts, and animals from the oceans of numberless human beings' suffering, from the oceans of numberless sura beings' suffering, from the oceans of numberless asura beings' suffering, from the oceans of human beings' suffering, from the oceans of animals' suffering, from the oceans of hungry ghosts' suffering, from the oceans of hell beings' suffering, and bring them to peerless happiness, the state of omniscience. You are able to bring everyone to that peerless happiness.

So learning this, even just to learn this, even just being able to learn about this, to hear about bodhichitta, the very heart of Mahayana Buddhism, the very heart of your life practice, that makes your life most beneficial, not only for you, but most beneficial for every living being, not leaving out even one insect, not leaving out one no matter if they are bigger than mountains like the whales in the oceans or insects [that are so tiny] that you can't see them with the eyes but only with machines. Nobody is left out. Your life becomes most beneficial for everyone, causing them happiness up to enlightenment – causing them temporary happiness, liberation from samsara, and enlightenment, great liberation. Wow, wow, wow. Amazing, amazing, amazing –bodhichitta.

Now you have started the basis [for realizing bodhichitta]. The basis you have already started since you came here. Since the meditation course started, the basis started. Now you are studying it. On the basis of renunciation (which is a very important basis – renunciation, renunciation of samsara), then you can generate compassion. By knowing others' suffering you can generate compassion. The meditation on samsara is mainly for yourself. It is mainly on your suffering experienced in the six realms. Now you think of others' suffering. By knowing the different sufferings of others, that makes compassion arise for them, for every sentient being. Then from that comes bodhichitta, taking responsibility on yourself, even though there are numberless buddhas and bodhisattvas. From sentient beings comes your past happiness from beginningless rebirths up to now, and in the future life your happiness [comes from them]. Your three time happiness comes from, is received by, the kindness of numberless sentient beings. Also they have been your kind mother from beginningless rebirths, not only one time, but from beginningless rebirths. Even though there are numberless buddhas and bodhisattvas you take responsibility completely to free others from the oceans of samsaric sufferings and bring them to enlightenment, full enlightenment. You take this full responsibility. Then you have this special thought, [bodhichitta]. You have to generate it, then after that you have this special consciousness which is similar in five ways to the intention. There are two intentions. Wishing to do the work for sentient beings, to free them from the oceans of samsaric sufferings and bring them to enlightenment, that is one thing. Then for this reason [wishing] oneself to achieve enlightenment. Bodhichitta is combined with those wishes. That is the root of the path. If you generate this you have the possibility to achieve enlightenment. Without this there is no enlightenment. You can't do extensive benefit for sentient beings without that, without achieving enlightenment. It is so important.

By knowing others' suffering you can generate compassion.

I will stop here for tea. *(tea offering prayer)*

The essence of the Kopan course

The very essence of this course is not only emptiness, not [just] renunciation. Renunciation is the basis of bodhichitta. Renunciation is to realize one's own suffering of samsara due to taking birth in the six realms, but it is not only that. That becomes the basis to be able to realize others' different sufferings, other sentient beings' [sufferings]. The sentient beings of the desire realm, form realm, and formless realm, they have different sufferings. By seeing their sufferings you can generate compassion for all of them, so [wish to] free them from the oceans of samsaric sufferings and bring them to peerless happiness, full enlightenment, the state of omniscience. The conclusion is that this course is about good heart, the practice of bodhichitta, the ultimate good heart, in life to be a good person by generating good heart, to not harm and only benefit the numberless sentient beings. The numberless sentient beings, not only your family, not only your society, not only your country or this world, but in the numberless universes the numberless beings to cause them only happiness.

The conclusion is that this course is about good heart, the practice of bodhichitta, the ultimate good heart, in life to be a good person by generating good heart, to not harm and only benefit the numberless sentient beings.

[This course] is for that. That is the most, most, most important thing – to generate good heart, ultimate good heart, bodhichitta. That is the best way to bring happiness to you and to others, to bring happiness, not only temporary but ultimate happiness to you, not only yourself but to your family, to the society, to the country, to the world, to the six realm sentient beings, to everyone to bring them happiness, temporary and ultimate, especially enlightenment. So the subject [of this course] is mental development. Bodhichitta is really amazing, amazing, amazing, amazing, amazing, amazing! It is really amazing. It is really incredible to rejoice in the opportunity to learn, to meditate, to actualize the stages of the path.

With emptiness also there is no reason to be depressed. In the West so many people are depressed. That is what I hear. You see that a lot. Just even if you learn emptiness, depression goes away. "An apple a day, the doctor goes away."

Student: "An apple a day keeps the doctor away."

"An apple a day keeps the doctor away." Oh, that, just even emptiness, keeps depression far away. Really, it is amazing, amazing, amazing, amazing, amazing, amazing. Then bodhichitta, wow, wow, wow. That is the total opposite to depression. Depression comes from ignorance, from the hallucinated mind, the wrong concept. The ignorance that produces hallucination, ignorance that creates hallucination, that projects hallucination makes a hallucinated life and all the suffering that is there in the hallucinated life. So emptiness is the antidote to that. That root brings ultimate happiness, not just temporary happiness but ultimate happiness.

Now one important thing I want to say. What [would you say] is the essence of the Kopan course if somebody were to ask you that? The essence of the Kopan course is to practice good heart. To not harm numberless other living beings and to benefit them, to bring them happiness, temporary and ultimate happiness, to bring happiness to others, that is the essence of the course. You want

happiness and don't want suffering; it is exactly the same for other sentient beings, mosquitoes, ants, insects, rats, spiders, snakes, chickens, fish, all of them want happiness and don't want suffering. Whenever you touch them they get so scared. Even worms and insects when you touch them they get scared, they move so much, they try to, I don't know, to not receive harm. There is one stanza in the *Guru Puja* (Tibetan):

LC 90 DUG NGÄL THRA MO TSAM YANG MI DÖ CHING
There is no difference between myself and others:
DE LA NAM YANG CHHOG SHE ME PAR NI
None of us wishes for even the slightest of sufferings
DAG DANG ZHÄN LA KHYÄ PAR YÖ MIN ZHE
Or is ever content with the happiness we have.
ZHÄN DE GA WA KYE PAR JIN GYI LOB
Realizing this, I seek your blessings that I may generate joy
for the happiness of others.

The *Guru Puja* is the tantric practice that makes to achieve enlightenment in one brief lifetime of degenerate times. It was composed by Panchen Losang Chokyi Gyeltsen, the fourth Panchen Lama, the third or fourth Panchen Lama. Panchen Losang Chokyi Gyeltsen was a great, great lama, like when the one sun in the world shines people can enjoy it and plants grow, he did great, great benefit. He said, "You do not desire even a small suffering and are not satisfied with the happiness you have, not at all. As there is no difference between yourself and others, please bless me to feel happiness, to feel joy, for others' experience of happiness." "You feel joy when others experience happiness, please bless me to feel that." Oh, that, we are exactly the same in not desiring suffering and not having satisfaction, yourself and other sentient beings, therefore you should feel happiness or joy for others feeling happiness.

An example of totally wrong view

Just one example. We have one Nepalese man who lives outside, not right outside the gate but in the next house, his name is Ram. He told us many years ago, he told Lama Yeshe and myself, that when they sacrifice goats they sprinkle water on the goat, and the goat shakes its body. Of course [it does that], but that means that the goat accepts to be killed. That the goat shakes itself means that it accepts to be killed! Can you imagine what a wrong concept? Mountains of wrong concepts, so gross, mountains of wrong concepts. Not subtle, so heavy wrong concepts, so gross, can you imagine? If someone sprinkles water on your body you would do like that. This is just one example. I'm using this as an example but there are many things in the world that are tooooooooootally wrong view. So the pitiful goat, can you see for those people here it is a completely wrong view, mountains of wrong views, and then the goat has to suffer? What to do? Really, what to do? Karma is just so heavy that it takes time to waken up, to awaken from ignorance. It is unbelievable. This is an example

You are really, really, really, so, so, so, so fortunate to be here at the Kopan course, to start to awaken your mind, to free your mind, to free yourself from suffering, to start that.

but there are many other [examples] of wrong view. So you are so fortunate to be here. Therefore, you are *soooooooooooooooooooooooooo* fortunate. (The way I say such a long *so* might seem to be kind of, it might look, like a joke but I'm not joking. It might appear to be a joke but I'm really serious, really serious.) You are really, really, really, so, so, so, so fortunate to be here at the Kopan course, to start to awaken your mind, to free your mind, to free yourself from suffering, to start that. This is a start for enlightenment, a start for omniscient mind. Therefore you are working for the good heart, benefiting others, freeing them from sufferings, difficulties, problems, and causing happiness to others, temporary happiness but the main goal is ultimate happiness.

Even if for one insect or even one person you are working for their happiness, working for the happiness of others, that one goal, one action, completes two purposes. By the way it accomplishes your happiness, without worry and without effort. Without worry and effort your happiness is completed by the way and you complete the happiness of others. So working for somebody, even one person or one insect, for their happiness, it fulfills two purposes – your happiness and their happiness. The action you do is good karma, making others have happiness, causing them happiness, so that fulfills two purposes, two goals: your happiness and that insect's, that human being's, happiness. Working for yourself, working only for yourself, your happiness, that is difficult, that becomes a problem. Working for self-cherishing thought, that itself becomes a problem. That itself becomes a problem. That itself becomes an obstacle to achieving happiness for yourself. Following self-cherishing thought, working for self-cherishing thought, itself becomes a problem to achieving happiness for yourself. That itself is a problem. It makes you not free.

Following self-cherishing thought, working for self-cherishing thought, itself becomes a problem to achieving happiness for yourself.

It was mentioned by the great bodhisattva Shantideva in his teachings, *Guide to a Bodhisattva's Life*, (Tibetan):

> **If you don't exchange yourself for others, then the total elimination of all obscurations and**
> **the completion of all realizations, buddhahood, cannot be achieved.**

Now we cherish the I and renounce others for our happiness. We totally change that and cherish others who are numberless, or even one. We cherish others and let go of I, let go of I, let go of self-cherishing thought. Let that go away, the self-cherishing thought. There is no logic in self-cherishing. It is illogical. It is a dictatorship. It is like [a dictator who wages] a war in which many people get killed. Under a dictator, people fight [because] they don't want a dictatorship. Other countries don't want him and the people don't want him because he took power and doesn't think of the populations' happiness. The self-cherishing thought is a dictatorship, it has no logic. [It thinks,] "I want…," "I want happiness. I don't want suffering." You don't care about

The dictatorship of self-cherishing thought makes you suffer and makes numberless sentient beings suffer.

others, "I want…," "I want to be happy, to be alive, to kill others," that is a dictatorship. That is the real dictatorship. You have to recognize that dictatorship, it gives you aaaaaaaaaaall the suffering from beginningless rebirths up to the future. The dictatorship of self-cherishing thought makes you suffer and makes numberless sentient beings suffer. Cherishing others is the opposite; it brings happiness to you and to aaaaaaaaaaall sentient beings, to the six realm sentient beings. To all sentient beings it brings temporary and ultimate happiness. I don't know what you call the opposite to dictatorship? [What is] the name of one whose main aim is to take care of the people, to give happiness to the people and not to themselves? Is there a particular name for that?

Student: Benevolence.

Thank you. I couldn't follow what you said but people [here] understood it. So really the thought of cherishing others, wow, wow, wow. It brings happiness to you and to everybody, not one ant is left out, not one human being, evil being, or ghost. No one is left out. It brings temporary and ultimate happiness, all the happiness, so it is very logical. It is very logical and has many reasons [to support it]. Cherishing the I has no logical reasons, only wrong reasons. It has no positive or logical reasons.

I didn't finish the quotation. "If you do not exchange the I, if one doesn't exchange oneself for others, then buddhahood, the total elimination of all obscurations and the completion of all the realizations, cannot be achieved. Even in samsara…" Before you achieve enlightenment you are in samsara. "Even in samsara…"

> **In this life and future lives, for however many eons you will be in samsara until you get free from it by actualizing the four noble truths, there won't be happiness.**

"Even while you are in samsara." In your life there won't be happiness, leave aside future lives. Even in this life there won't be happiness, that is why millionaires, billionaires, trillionaires (after trillionaires I didn't hear of), even if they have everything one can achieve in the world but mentally they have soooooooooooo much dissatisfaction. This is what you see if you talk to them, after ten minutes. If you talk to them longer this is what you hear: they have so much unhappiness, much greater than that of a beggar. A beggar if he gets food from day to day, he is okay. But millionaires, billionaires, they try to get everything one can see in the world but their happiness doesn't increase, their dissatisfaction increases. They are so unhappy in their mind, so much suffering. Then they don't know what to do and the dissatisfaction and suffering is so strong that they commit suicide. So many famous singers and actors commit suicide. You have to think why they commit suicide if they are so famous. You have to think about that. There is worry and fear, so much worry and fear. They have so much expectations, more than us, more than you, so much. As they are more famous then they have so much expectations and so much worry. So much expectations for happiness, and fear that they are going to lose their reputation and power, that somebody is going to become more famous than them. Then so much worry. I hear that. We

So many famous singers and actors commit suicide. You have to think about why.

don't have that, we are not that much wealthy or that much famous so we don't have so much expectations and worry. What was I saying?

You see, it is all made up by the mind – all the sufferings, all the unbelievable dissatisfaction. Leave aside future lives, even the works of this life won't succeed. People who have a strong selfish mind working for this life, that motivation itself creates so much problems for their own happiness. Therefore, in the life, in the life (so now I'm going to end), in the life, in the life, the way we live our lives… By coming to the Kopan course on meditation then we need to live our lives better – that is with a good heart benefiting others. When you live your life with good heart soooooooooooooooooooooooooo many (you laugh then I laugh) problems go away. Soooooooooooo many problems and expectations in life go away. You are free [from them] when you generate good heart to others, whether they are numberless or one person, one insect, one living being. So many problems and expectations, worldly fears, go away. You don't need to build debts seeing psychologists. You build double debts, you go to a mental hospital, to psychologists, so many doctors, this and that. You go to see them and each hour you have to pay so much money that you build debt over debt. Your life becomes so expensive, so you don't need that. Your life building debts over debts, you don't need that, so you practice good heart to many or to one. That brings you to enlightenment. If you develop good heart to others who are many or to one, that brings happiness in this life, all the future lives' happiness, billions. Like sun shining success, there is more and more development of the mind. There is so much success in future lives, then it leads to full enlightenment, wow, wow, wow. That is really, that is the benefit if you generate good heart. If you generate compassion to one or to many, good heart to one or to many, oh, the final result is enlightenment and by the way all the success in future lives, whatever you think it comes. All the happiness, comes like that (Rinpoche snaps his fingers), then you go to full enlightenment, the elimination of all obscurations and the completion of all the realizations, for numberless sentient beings. Then you bring numberless sentient beings to enlightenment. Your practice of compassion to one or to others, whether it is to one or to many if you practice compassion or practice good heart, the resulting happiness is infinite.

By coming to the Kopan course on meditation then we need to live our lives better – that is with a good heart benefiting others.

There is a quotation but I think it would take time, maybe I will stop here. Maybe I will do that much for today. Maybe that much for today. But this last one is very important, I'm talking about the essence of your life practice, how you should live your life. So much problems experienced in the world go away [when you practice good heart], then really you start to experience happiness in your mind, in your life, in your heart. Not excitement, hallucinated happiness, attachment or excitement, but here real inner happiness that goes to enlightenment, that increases. So today I will stop here. So far renunciation, the basis is good heart, bodhichitta. So you are so, so, so, so fortunate to be able to come here to do meditation on the lam-rim, the graduated path to enlightenment. You are so, so fortunate. Thank you, I rejoice that you are opening the door for enlightenment, for your enlightenment, opening

I rejoice that you are opening the door for enlightenment.

the door for your nirvana, liberation from the oceans of samsaric sufferings, opening the door for that, and opening the door for great nirvana, liberation from the obscurations.

Dedications

Due to all the three time merits collected by me, all the three time merits collected by numberless sentient beings and numberless buddhas, may the source of all happiness and success for yourself and other sentient beings, bodhichitta, be generated in the hearts of all the six realm sentient beings and especially in the hearts of everyone in this world, especially in those countries where there has been fighting for so much time, killing people for so much time, especially in those violent countries, especially in all of us, in our family members, in all our hearts. And in those who have generated bodhichitta, may bodhichitta develop.

JANG CHHUB SEM CHHOG RIN PO CHHE
May the supreme jewel bodhichitta
MA KYE PA NAM KYE GYUR CHIG
That has not arisen, arise and grow;
KYE PA NYAM PA ME PA YANG
And may that which has arisen not diminish
GONG NÄ GONG DU PHEL WAR SHOG
But increase more and more.

Sealing the dedications with meditation on emptiness

Due to all the past, present, and future merits collected by me, all the three time merits collected by numberless sentient beings and numberless buddhas, which exist in mere name, which are merely labeled by the mind but do not exist from their own side, which are totally empty, may the I, who exists in mere name, is merely labeled by the mind, which does not exist at all from its own side, which is totally empty, achieve the state of omniscience, full enlightenment, which exists in mere name but because of that does not exist from its own side, which is totally empty from that, and lead all sentient beings who exist in mere name, are merely labeled by the mind, but which do not exist from their own side, which are totally empty from their own side, to that state of omniscience, ultimate happiness, which exists in mere name but because of that does not exist from its own side, which is totally empty from its own side, by myself alone, who exists in mere name but does not exist from its own side, because of that doesn't exist from its own side, which is totally empty from its own side.

Thank you very much, good night.

Colophon: Lightly edited by Joan Nicell, FPMT Education Services, December 2014.

Protecting Yourself by Protecting Karma

[30 November 2014, 2:00 p.m.]

KOPAN 20141130 S1 14:00 Lama Zopa Rinpoche – Protecting Yourself by Protecting Karma

Working for others with a good heart

One action done with good heart accomplishes two purposes

Yesterday I mentioned that working for others with a good heart is one action but that it accomplishes two works – the works for self and the works for others. I also mentioned that working for self with the self-cherishing thought becomes an obstacle and doesn't allow you to benefit others and to have success. It blocks that, it hinders that. It hinders even your success while you are in samsara. It hinders the success of happiness while you are in samsara. I'm not talking only about this life, but life after life, also the next lives. But also it brings so many problems for the success of this life. It is very logical as it is usual that so many problems in the life come from your mind, from your attitude, from a wrong attitude. So whether it is government work, political work, or whether it is just working for yourself, whatever, it is like that: the self-cherishing thought creates all the problems.

Your good heart makes others happy

In essence when you work for others with a good heart, it pleases others. It makes others happy right now, whether they are animals, birds, or ants. The people who you are working for in order to bring them happiness, you make them happy right now. This is one thing, without talking about the future. People see that you love them, that you have compassion for them, that you have loving kindness for them. People feel that, they feel your good heart.

In essence when you work for others with a good heart it pleases them. It makes others happy right now.

When I meet people who care for me, people who are concerned about me, I see that. I see either their compassion or their loving kindness for me and, of course, I appreciate that. Of course, anybody who loves you, anybody who has compassion, is concerned for you. So if you sincerely help people, whatever you can do to rescue them from problems, whatever you can do to cause happiness to others, it immediately brings happiness in others, it has this effect. It makes you happy too, when other people are happy then you are happy. It makes you happy. So psychologically that is how to live a happy life. When you make others happy then you are happy. It is not attachment-excited happiness, hallucinated happiness, but when you see that others are happy, that they are happy with you, it makes you happy. It brings inner happiness, peaceful happiness, joy with everyone. Anybody you see, you feel joy. You experience joy, and they are happy.

With good heart you help everyone you meet

Of course a person who has a good heart in their daily life [helps] anybody they meet, animals, insects... My guru, my master, Kyabje Kirti Tsenshab Rinpoche, used to say that if you see flies sinking in water, try to save them. He used this as an example. Whatever is around that you can do every day, whatever you can do to help anybody, insects, people, an old person carrying a heavy load... Sometimes you see somebody in the road with a very heavy load, so difficult to carry, then you share it. If you share it, then there is less burden for the person, whether he is old or not, old or young. Less burden gives happiness to that person by you sharing it. So do things like that. It is also good to help in the car or in the bus. In a car sometimes there are people who give their seat to others, so you stand up and give your seat to others. Do small things like that in daily life.

Giving small pleasures to others is a very good practice and training.

Giving small pleasures to others is a very good practice and training, basically it means to do whatever you can to help them, big or small. At least pray for them if you can't do anything else by dedicating your merits, the past, present, and future merits collected by you from beginningless rebirths up to now, numberless sentient beings' merits and numberless buddhas' merits. Dedicate them for whatever problem there is to be healed, for them to be free from the problem as quickly as possible, and to have happiness and a meaningful life.

In the road, for example, in India and Nepal, [you don't see animals suffering so much] in the West except when you are in a place where animals are being killed, but in India and Nepal the animals have to carry very heavy loads, [like] a carriage with people and very heavy luggage. They have to pull it [as long as] they can stand up and move, and they are hit, beaten, if they don't walk, so it really is most difficult. However, if you see that or a person, someone, on the road with so many problems, so much sick or something, if you can't do something immediately to change that, at least what you can do is to do tong-len meditation.

Tong-len is the best meditation

Tong-len, maybe you haven't hear about it, is taking the suffering of others and giving your happiness and merits to others. You take their problem of delusion and karma, the cause of problems, which is not outside the person's mind, delusion, this problem, and their sufferings by generating compassion for the person or the animal. You take them in your heart. You take them in your heart and you eliminate your enemy, the self-cherishing thought.

[Self cherishing thought is] the one enemy, the one enemy which is not outside. The one enemy, the inner enemy, is self-cherishing thought, the great demon or whatever you call it, the great demon, the one who led you to suffer from beginningless rebirths, the one who led you to create the cause of suffering, delusion and karma, and led you to suffer from beginningless rebirths up to now. It is the one who caused you to reincarnate continuously, one life after the others in the six realms, and experience the oceans of sufferings of each realm. And it will lead you to suffer if you don't practice Dharma in this life. This is just one time that you have received a human body, but [because of the self-cherishing thought] you don't

The one enemy, the inner enemy, is self-cherishing thought.

get to practice Dharma, don't get to actualize the path, insight. You don't get to develop it in your mind and actualize the path.

I mentioned yesterday the ultimate wisdom realizing the ultimate nature, emptiness, *tongpa-nyi*, *shunyata*, of the I, which is insight, and so forth. Then especially with bodhichitta, wow, wow, you are not only going towards liberation from samsara but towards great liberation, *sang-gye*, the total elimination of all obscurations and the completion of all the realizations. You are going toward that.

If you don't meet Dharma, don't practice Dharma, then again continuously, like from beginningless rebirths, you will take rebirth and die, the cycle of rebirth and death, and you will suffer continuously, like from beginningless rebirths you will suffer endlessly in samsara. That is what the self-cherishing thought makes you do.

So you take the delusion and karma and the suffering of other beings in your heart and give it to the self-cherishing thought, your inner enemy, the one who makes you suffer continuously. It doesn't allow you to achieve full enlightenment for sentient beings. It doesn't allow you to free numberless sentient beings from the oceans of samsaric sufferings. It doesn't allow you to do that and it doesn't allow you to bring everyone, the numberless beings in each realm, to peerless happiness, the state of omniscience. It doesn't allow you to do that, it is the main obstacle for that. Your self-cherishing thought, the great demon inside you, is soooooooooooo harmful. It is unbelievably, most unbelievably, most unbelievably harmful to others, to other sentient beings. You see? It doesn't allow you to benefit them with these things, so that is the greatest harm. Can you imagine it? Can you imagine it? Then also it doesn't allow you to achieve even for yourself liberation from the oceans of samsaric sufferings. It doesn't allow that. It doesn't allow you to achieve the path to that. It doesn't allow that, and it becomes an obstacle as it says in the quotation I mentioned yesterday from Shantideva. So then, even for yourself, your happiness of this life, even for that it becomes an obstacle. It is an obstacle to achieving success and happiness for yourself. So give [the karma, delusion, and suffering] to your inner demon, to your inner enemy, so it destroys that. Take the suffering on yourself, but use it as a weapon to destroy the ego.

You take the delusion and karma and the suffering of other sentient beings in your heart and give it to the self-cherishing thought.

I don't [usually] translate it so much as ego. I'm not so sure [what it says] in the dictionary. There is a false I, a truly existent I, existing from its own side, existing by its nature. What we use, what normal people use, is [the word] *real*. Those other terms are in the philosophical texts, but the common term that people use is *real*. *Real* means something existing from its own side, so [we can use] *real* in normal daily language. Maybe it [can be said to be] the ego or the ignorance believing in that. Then there is self-cherishing thought, "This I is the most important," "This I is the most precious and the most important." I'm not sure what common people use *ego* for, which one of those [ignorance or self-cherishing thought], but you destroy the self-cherishing thought. You not only take [others' suffering] in your heart but you use it as an atomic bomb to destroy the self-cherishing thought. That is excellent.

When you see [someone who is suffering] then you pray for them and you use that for your practice. Then [offer them] all your past, present, and future merits and their result, happiness – the happiness of this life and the happiness of future lives. Future lives are until you actualize the path: renunciation and emptiness – emptiness only, *tongpa-nyi*, the direct perception of it, the wisdom realizing emptiness directly, which ceases the seed of delusion, which removes delusion and karma, and through that ceases true suffering. When that will happen, how many lifetimes it will take, how many eons it will take, you can't say. When that will happen to you is not sure. How many lifetimes, how many eons, you will still endlessly suffer in samsara, you can't say.

All your future lives' happiness, even the ultimate happiness of liberation from the oceans of samsaric sufferings, and then great liberation, full enlightenment, *sang-gye*, the total elimination of all obscurations and the completion of all the realizations, oh, all that you offer [to others]. The cause, the three time merits, and their results you offer to them.

You can do that meditation practice. [Tong-len] is the best meditation. That is the best meditation. It makes your life the best, the most meaningful and beneficial, not only for you, but for numberless sentient beings, to everyone. Your life becomes most beneficial, of best use, most beneficial for every sentient being – the numberless hell beings, numberless hungry ghosts, numberless animals, numberless human beings, numberless suras and asuras, so for everyone, even for the ants walking on the road. When you do that meditation, your life becomes most beneficial for that ant crawling on the road, for that worm, for the birds flying around, for the dogs. Your life becomes most beneficial because you dedicate your life for sentient beings, to that sentient being. Even though it is one sentient being but taking their suffering and giving your happiness to them develops your good heart and becomes a great purification of the negative karma and obscurations collected from beginningless rebirths. It purifies them. That practice, even with one sentient being, becomes the most powerful practice and purifies the negative karma and obscurations collected from beginningless rebirths, and it collects merits like the sky or more than the sky. It is unbelievable.

Tong-len is the best meditation. It makes your life the best, the most meaningful and beneficial, not only for yourself but for numberless sentient

Good luck has a cause

Even non-believers use the word *good luck*. Even those who don't believe in karma and reincarnation, even if they don't believe in a religion, they use the word *good luck* for football or soccer. When something good happens they use the word *good luck*. That is correct if it is pleasure and happiness; [in that case to say it is] *good luck* is correct. Even non-believers use the word *good luck*. But if it is happiness, it comes from a cause. It is a causative phenomenon so it is a result that depends on a cause. The cause is good karma, merit, good karma, merit. Because of past merit this success happens, whatever the enjoyment, the happiness, is. Even though they don't believe in karma, they say it happened because of good luck. In reality it makes sense to say good luck, but thinking it happened without cause and conditions is not correct. [Thinking] that the good luck happened from its own side is not correct.

Good luck doesn't happen without causes and conditions.

That is wrong. That it is good luck is okay, but thinking that it never happened by depending on your mind creating it, that it comes without that, is incorrect. It came from past karma. So you see, each time when you do this [practice of tong-len], you collect merits more than the sky. You create the most amazing, most amazing good luck, or merit, for temporary and ultimate happiness up to enlightenment, and it purifies the obscurations and negative karma.

Karmic results of the 2012 shooting in a Colorado movie theatre

(video extract: KOPAN 20141130 s1400 LZR XXT Karmic results of the 2012 Colorado shooting)

In America, for example, in recent years it happened, even within one year it happened, young boys… They had a meeting and they talked for months and months and years and years about whether to have guns, whether to not have guns, all that. They think you must have a gun. Many people think they must have a gun because if somebody shoots at you, you must have a gun. So then everybody has a gun. Then young children… With that as a condition, then young children kill many people. Young boys kill many people, school boys. So that has happened sometimes, even just in the United States. People get a big shock, a big surprise. It is a big shock, a big surprise, that a young boy killed many people. It has happened from time to time. Maybe sometimes it may become also an inspiration for some young people. "Oh, somebody killed…," sometimes there might be the danger also that it becomes a kind of wrong inspiration that then they too should do like that.

In recent time, in recent years, last year or the year before, one man suddenly killed… In what park? The place?

In a movie place, one man killed many people, in Colorado.[1] They checked whether this person normally had a crazy life. They believed like that, but they checked the life of that person and that person was what we call normal, doing a job, leading a normal life, what everybody does, nothing strange. They found he was normal. They found he was normal, completely normal, nothing strange, they found he was normal, like themselves, only that day suddenly he changed and suddenly he killed many people in the movie place. So they were very surprised, very surprised. Normally they think that he should have been someone whose mind is a little bit crazy. It is easy to think like that.

Who is the CN man? What is his name?

Student: Anderson Cooper.

Anderson Cooper, now [he is on CNN] less often but before he was shown so much on CN. He was kind of the main person, I don't know, but he comes a lot on CN TV.

(Rinpoche has been saying "on CN" so someone corrects him.)

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[1] From Wikipedia: On July 20, 2012, a mass shooting occurred inside a Century movie theater in Aurora, Colorado, during a midnight screening of the film *The Dark Knight Rises*. A gunman, dressed in tactical clothing, set off tear gas grenades and shot into the audience with multiple firearms, killing 12 people and injuring 70 others. The sole suspect, James Eagan Holmes, was arrested outside the cinema minutes later. (http://en.wikipedia.org/wiki/2012_Aurora_shooting)

CNN. He knew... I mean, I don't know whether he asked, whether he asked holy beings like His Holiness the Dalai Lama [about why the shooting happened]. In the world of course you can ask them. Now in the world you can ask them, but I don't know, I don't think [he asked them], although there are many great holy beings and omniscient ones. He knows that people don't have the answer for that. He knows that but he is curious so he wanted to ask why it happened. He knows there is no answer from the people, but he mentioned that on TV. He wanted to ask that but he knows there is no answer.

Those things, maybe not today, but those things… The negative karma of killing [involves]: (1) the base or object, which is a sentient being, (2) the motivation, which is that of killing out of ignorance, anger, or attachment, and that transforms the action of killing into nonvirtue, (3) the action of killing, (4) then the goal, which is that the other person is killed before you, dies before you. That was done in the past, so that negative karma has four suffering results.

Ripened aspect result

The ripened aspect result is rebirth in the lower realms, in the hell, hungry ghost, or animal [realm], depending on how heavy is the negative karma.

Then there are three suffering results that you experience in the human realm, [such as] creating the result similar to…, *che pa gyu tün gyi dre bu*,[2] creating the result similar to the cause.

Experiencing a result similar to the cause

First I will explain *nyong wa gyu thün gyi dre bu*,[3] experiencing a result similar to the cause. Those people who got killed by him [Holmes] in the movie place, they are experiencing *nyong wa gyu thün gyi dre bu*, experiencing a result similar to the cause of the negative karma of killing others in the past. From the four [results], there are three that occur in the human realm, so this is experiencing a result similar to the cause, the previous cause of killing other sentient beings.

Those people didn't get to purify that negative karma. They could have been free from that and they wouldn't have had to suffer if they had purified before their negative karma of killing other sentient beings. From the three that is experiencing the result which is to be killed by others. They wouldn't have had to experience that if they had purified it, if they had met Buddha-Dharma, if they had practiced, even if just purification had been done well, they could have been free from that suffering result.

Creating a result similar to the cause

The person who did the killing [Holmes] is, *che pa gyu tün gyi dre bu*, 'creating a result similar to the cause.' He is creating a result similar to the cause; the cause is the past negative karma of that person of having killed other sentient beings in a past life, anyway in the past. The past can be this life or also past lives. It can be a recent past life or it can be many eons, a hundred, million, billion, zillion, or trillion eons. It could be like that. The person who did the killing wouldn't have to do that if he had purified that karma. That past negative karma of killing others, if he had purified that, if

[2] *byed pa rgyu mthun gyi 'bras bu*

[3] *myong ba rgyu mthun gyi 'bras bu*

he had done the practice of purification, he would have purified it and would not have had to experience that suffering result. He wouldn't have had to do that. Suddenly that karmic result, creating a result similar to the cause, that one among many karmas became the more powerful to be experienced, like among many seeds that are planted whichever is the most powerful, that one grows. Similarly, there are numberless karmas but among them that karma became very powerful and then was experienced, then suddenly he killed all those people. Oh, that happened. You can say it is almost like he had no choice, he was kind of controlled by karma, delusion and karma. Karma is motivated by delusion, so he was controlled by delusion. So he is totally an object of compassion as well as the other people that were killed. He is totally an object of compassion as he had no freedom, he was completely overwhelmed by delusion and karma, the action was motivated by delusion, so he experienced that in this life and so he did that.

You can say that [for the Colorado shooter] it is almost like he had no choice, he was kind of controlled by karma and delusion. So he is totally an object of compassion as he had no freedom.

In this life whenever we have enjoyments, comfort, experience happiness or we have problems and troubles, all these are results. All these are causative phenomena. They are not independent phenomena, they are causative phenomena. They are dependent arisings, so they all have a cause that was created in the past. Because you have created the cause of those happinesses, those comforts and luxury, that happiness, then it happens. Then because you created all those causes of problems, so then problems happen, you experience them in this life. Because you didn't do purification purifying the cause well, you didn't do purification well, effectively, with the remedy of the four powers, you didn't do that, you didn't do confession with those four, so then that is why you experience those many problems in your life. Also you create karma in this life.

There is a method for both sides [for the killer and the killed] so that they don't have to experience that. There is a method but they haven't met the Buddha-Dharma, they don't know the practice so then this is what happened. From the side of the man [Holmes], he created *che pa gyu tün gyi dre bu*, the result which is similar to the cause, 'creating a result similar to the cause,' and the people who were killed experienced *nyong wa gyu thün gyi dre bu*, 'experiencing the result similar to the cause,' the previous cause.

Possessed result

So that is similar for earthquakes, those elements, the dangers of earth, fire, water, air, earthquakes. It is the same thing, those are the possessed result.[4] The third one, the possessed result, has to do with the place. If the place where you live is very dusty, a very dusty place, that is the possessed result of killing. As for medicine, it is the correct medicine but it has side effects for you. It does not have them for everybody, but you have side effects from that medicine even though it is the correct medicine for your sickness. Also there are side effects from the food that you eat. [*included up to here in video extract:* Karmic results of the 2012 Colorado shooting]

[4] The possessed result (*bdag po'i 'bras bu*) is also called the environmental result.

I have diabetes, [which is to do with] sugar. Normally my own experience is that what food is bad is from one's own experience. It is best to tell that from your experience, as it is not the same for everybody. Somebody says white rice is very bad, but it is different, it is not the same experience for everybody who has diabetes.

Also there is Khadrola from Dharamsala, one young lady from Tibet who helps His Holiness. Her main reason to come here to India was to help His Holiness, to fulfill His holy wishes and holy actions, to fulfill His holy wishes. What needs to be done for His Holiness's holy activities to be successful, she helps with that. That is the main reason she is here outside Tibet. Her attendant, Sangpo, her attendant monk's brother by eating tsampa (tsampa is made of barley), by eating tsampa every day, he recovered from diabetes. By eating tsampa, flour made from barley, he recovered from diabetes. Tsampa is famous in China for health, and so is Tibetan incense. They wrote about it in the airport in Lhasa. The last time I went to Tibet I spent a few days in Lhasa, and in the airport they wrote that Tibetan incense is known to be healthy in China.

Among Tibetans I heard about recovery from diabetes but I never heard about that happening in the West, but recently that organization for health in Australia, where is it? Sydney?

Ven. Roger: Sydney.

In Sydney there is an organization for health care, a health care organization, where there are no animal products, it is only vegan. The director of the center in Adelaide started the center. When there was Lama Yeshe and myself, he started the center. I went there two times or something in the past. In the evening time, at night, after dinner he made a fire. He was always worried about the meditation center that he started. He was always worried. He guided meditation in the morning for the people at the center, his name is ??Dork. For twenty years he had diabetes. He used to have four injections [a day] and also medicine. He heard that in Sydney, north of Sydney, there is this health care organization so he went there for two weeks. It has no animal products, it has a vegan diet, so he went there and he completely recovered in just two weeks. In just only two weeks he completely recovered and no longer needed to take medicine. He wrote that to Roger and sent me a book about the health care organization.

I thought that the lamas, geshes, or anybody who preserves the Dharma… To preserve the Dharma, there are the four noble truths. In the Hinayana teachings, the basic subject is the four noble truths. That teaching, by practicing it, studying it, and actualizing it you achieve nirvana, liberation from the oceans of samsaric sufferings of the six realms. Then by learning, practicing, and actualizing Mahayana sutra, you achieve full enlightenment. You achieve great liberation, full enlightenment, the total cessation of obscurations and the completion of all the realizations. And then with Mahayana tantra, you achieve full enlightenment. By learning and correctly practicing and actualizing the path, you are able to achieve full enlightenment, ultimate happiness, within one life.

By just only practicing Mahayana sutra it takes three countless great eons to complete the merits of virtue and the merits of wisdom to achieve the goal of a buddha's holy mind, the dharmakaya, and a buddha's holy body, the rupakaya, for sentient beings, for numberless sentient beings. But in tantra, the Mahayana tantra, the method is more skillful than in Mahayana sutra so you are able

to achieve full enlightenment in one life. Now then, tantra has kriya tantra, charya tantra, yoga tantra, and mahanuttara tantra, by learning that, and practicing it correctly and actualizing the mahanuttara tantra path, you are able to achieve full enlightenment, great liberation, the total cessation of obscurations and the completion of all the realizations, in a brief lifetime of degenerate times. This is even much quicker than in the lower tantras. In the lower tantras you practice long life, you actualize long life, so that you can live for hundreds and thousands of years and then you achieve enlightenment. But here by practicing mahanuttara tantra, the method is the most skillful method. It is the most skillful method.

The mind has gross mind, subtle mind, and extremely subtle mind, and the body has gross body, subtle body, and extremely subtle body. The extremely subtle mind is clear light and the illusory body, mahamudra clear light. Also this is a very highest tantra realization, so here you can actualize this, which makes to cease the dualistic mind, dualistic view. It ceases the obscurations in the quickest way so you achieve enlightenment in the quickest way.

Those who preserve the three levels of the Buddha's teachings, who educate many hundreds and thousands of monks and nuns, especially those who do great benefit for sentient beings and for the world, those lamas and geshes, if they have diabetes, I thought maybe, if it were possible, to find a sponsor to bring them there for two weeks, so that they could recover and go back. I thought that that healing, that positive result, is a great, great opportunity, as it is only for two weeks, not even one month. I checked for myself but it didn't come out [to go there]. I don't have the karma.

[*From here included in the video extract:* Karmic results of the 2012 Colorado shooting] The possessed result, *dag pai dre bu*, is that there is food, there is medicine, there is everything, but you have side effects, [*included up to here in the video extract*] such that by eating food you get sick and from medicine you get side effects. Food maybe also doesn't grow, or there is less of it. There are these problems.

Self-cherishing thought creates only obstacles

In essence what I want to say, to make clear after yesterday's talk, is that I said that working for others with a good heart, that one action fulfills two purposes – happiness for self and happiness for other sentient beings. So it accomplishes two purposes. Now, working for yourself, the self-cherishing thought, becomes an obstacle. That is the biggest obstacle to being able to bring happiness to others and even to yourself. That is why in the world…

Self-cherishing thought is the biggest obstacle to being able to bring happiness to others and even to yourself.

There are leaders in the world whose motivation is compassion, who have much compassion for the population. They like their population and with compassion take care of the population. But those who don't have that motivation, who only work for self cherishing, for power, then even if they are able to stay in power for a long time, many people will hate that person. They hate that leader of their country. For so many years they hate him. Even though he is in the position for a long time, people hate him and then there are demonstrations and civil war. Then so many

hundreds of thousands of people get killed because of that [person]. Wow, wow, wow. So one person's self-cherishing thought, one person's self-cherishing thought, cherishing the I, oh, then there is war. If you have material power, all that, with self-cherishing thought, oh, then you kill so many people in your country, wow, wow, wow, so many people in the country. This is a disaster. A big disaster happens for yourself and for others. Like that is so terrible, terrible. So many people have to suffer due to one person's self-cherishing thought. For someone who has power, then it is like this. It originates from one person who has power, then so many, so many people, many hundreds of thousands, get killed on and on.

Experiencing a result similar to the cause *(continued)*

For example, if you kill not only a human being but even an insect, if you kill one ant, even if you kill one ant, if you kill one insect, then the result due to that negative karma is that for five hundred lifetimes you will be killed by that sentient being reincarnating in a different form. You get killed for five hundred lifetimes. You get killed by the reincarnation [of that sentient being] in your next lives. You get killed for five hundred lifetimes due to the one action of killing, whether it is a person or an insect. [*From here included in the video extract:* Karmic results of the 2012 Colorado shooting] By killing one sentient being the result is that for five hundred lifetimes you get killed. The story in America that I mentioned is similar. That story comes in there.

Suddenly, without any… You haven't met that person in this life before (*before* means not in a past life but that in this life you haven't met him), but as soon as that person sees you he shoots you. As soon as the person sees you he shoots you, or he doesn't like you. Those are results, they have causes. They are not uncausative, they have a cause created in a past life. You created the cause – you killed that person's past life. You killed them, so as a result this time that person as soon as he sees you he shoots you or whatever. So there is always a cause, even if there is no story in this life of having met the person [previously]. It is like that.

Results of taking the vow to abandon killing

Now, if you take a vow, a precept, to not kill… By killing this insect, the result of that negative karma is that you will be killed, unless you purify it, for five hundred lifetimes. That is just from that one action, just ONE action, negative karma, one. You have to understand, you have to think more. I emphasize that this is from *one* negative karma, *one* insect. You have to know that. Oh. So if you take the vow not to kill… You have a choice to kill that insect now or to not kill it. You have a choice but you prefer not to kill it, so then you don't have to suffer from that negative karma – for five hundred lifetimes being killed by the reincarnation of that sentient being you don't have to suffer that.

By taking the precept to not kill you have a long life. You have a long life, a long life not just only in this life but life to life for hundreds, thousands, life to life. Even if it is just one sentient being but by not killing it, by taking a vow, wow, wow, wow, for so many hundreds of thousands [of lives] you have a long life, you are healthy, and your wishes are successful. You are healthy. Oh, it will be like that. [*end of the video extract:* Karmic results of the 2012 Colorado shooting]

It is mentioned [in the scriptures]. I want to go over that another time.

Then if you cheat one sentient being… Aryadeva's teaching, he was a great pandit from India, Aryadeva's teaching, *Four Hundred Stanzas*, in the commentary to it by Gyeltsab Je, there it says that if you cheat one sentient being, for a thousand years you will be cheated. That means that anybody who cheats you, that is a causative phenomenon, a dependent arising; it is because you cheated that person in the past lives.

Protecting your mind by protecting karma

(video extract: KOPAN 20141130 s1400 LZR XXT Protecting your mind by protecting karma)

Everything, every trouble, is due to something that you did wrong in the past. You harmed others in the past, so it is the result of that. Whatever you experience in this life, any problem, any problem from other sentient beings, all is the result of how you treated sentient beings in the past. It is all a result of that: you harmed sentient beings. You didn't practice good heart, you harmed them. You didn't practice good heart to free them from suffering and cause them happiness. You didn't practice that and instead you harmed others in the past. So whatever problem you experience in life, it aaaaaaaaaaall came from your own negative karma, the harm that was done in the past to other sentient beings, which came from your own mind. So aaaaaaaaaaall the happiness that you experience in this life and aaaaaaaaaaall the suffering that you experience in this life, aaaaaaaaaaall came from your own mind. You see? We think, "Oh, others did harm to me, destroyed me. Oh, oh, oh, it came from others." No, that is tooooooooootally, that is *toootally* wrong. Because you never think, either you don't know reincarnation and karma or you even if you know them intellectually, so when problems come, "Oh, they come from outside. Oh, I have to kill and smash others. Oh, suffering came from others." You don't think of past lives, you don't think of your negative karma, that it came from your negative karma. You don't think of karma. You don't know karma, you don't think of karma. Even if you know it intellectually, but when problems come, you don't think of it. So all the blame goes to others; the blame doesn't go to the selfish mind.

Whatever you experience in this life, any problem from other sentient beings, all that is the result of how you treated sentient beings in the past.

So what I am saying? It is like this. Happiness and problems, whatever we experience in day to day life, in this life, it aaaaaaaaaaall came from your mind. It all just completely came from your mind. Basically it came from your mind. All the problems came from your own negative mind. All happiness, comfort, all success, everything came from your positive mind, virtuous mind, healthy mind, virtuous mind. A virtuous mind, another word for it is *a healthy mind*. A virtuous mind is a healthy mind. Like this the result of cheating one sentient being, the result of cheating one sentient being one time in this life, the result is that for one thousand lives you get cheated by that sentient being, by the reincarnation of that sentient being who you cheated in this life.

Therefore, you see, the whole point is that if you want to work for happiness, if you want to abandon suffering and you want to achieve happiness, if you want to work for happiness, then the whole point is to be careful, to protect yourself, to protect your mind, to look after your mind, to look after your life, to look after your mind by abandoning negative karma and practicing good

karma, virtuous actions. You practice virtuous actions, good karma, and abandon harmful karma, negative karma, the harmful karma that harms you and harms others, so you abandon that. Oh, that is protecting karma. Protecting karma, oh, that is the basic, basic, basic, basic, basic practice, meditation. That is the basic meditation.

You protect your mind and look after your life by abandoning negative actions and practicing good actions.

People like meditation, yes. People like meditation, "Oh, meditate, meditate, meditate." They put their hands like this (*Rinpoche puts his hands on his knees*), "Oh, meditate, meditate." Every day for hours they meditate, meditate. For hours they meditate, meditate, for years and years, but they never learn about karma. They never learn about karma, they never practice protecting karma. The essential practice, that is not learned, not practiced – practicing good karma, the cause of all happiness, and then abandoning the cause of all the problems, negative karma. Abandoning that, that is not done. The most important thing is not done but "Oh, meditation, meditation, meditation," for hours and hours every day, for years and years, but it doesn't do much. It doesn't help. That meditation doesn't help them be careful with karma. The real thing, it doesn't help. There is no connection, so it doesn't help with that. If you are doing good meditation, it should help with karma. If you abandon more and more negative karma and practice more and more good karma, that means your meditation is helpful. That means you are doing good meditation, if that is happening. [*end of video extract: Protecting your mind by protecting karma*]

How to take care of your life

(video extract: KOPAN 20141130 s1400 LZR XXT How to take care of your life)

Here I want to say how to take care of your life even though the meditation on bodhichitta is maybe not yet finished and the one on emptiness, but…

[*video extract begins here*] How to take care of your life? How to take care of your life? Life used for anger, to harm others, to harm others; that is what in the world people do. You use your life, your intelligence, all that you learned from school, from kindergarten, school, college, university, your human body, that which you have been taking care of for years and years, from childhood time, your education and your wealth, you use them to harm others. You live your life for anger, to work for anger, to destroy the world, to harm others. Then you live your life with attachment, then also you harm other sentient beings. Then ignorance harms, of course, yourself and sentient beings. By following those three poisonous minds you harm yourself, you harm others. So much suffering. So much suffering.

Now, the way of taking care of life, the correct way of taking care of your life, is to be non-attached – a positive mind of non-anger, non-ignorance, and non-attachment should be there. So there is taking care of your life with satisfied, inner happiness, a fully satisfied mind renouncing samsara. A fully satisfied mind, a totally happy, fully satisfied mind of renunciation of this life and renunciation of samsara – this is taking care of your life with renunciation.

Then there is taking care of your life with bodhichitta. Taking care of your life with bodhichitta, oh, that is the best one. That is the best for making your life beneficial for yourself and others,

because it is the most beneficial for aaaaaaaaaaall sentient beings, every sentient being, nobody is left out. Your life is beneficial for every sentient being. So whatever you do it is to benefit aaaaaaaaaaall sentient beings, to cause them happiness, temporary and ultimate, then enlightenment, wow, wow, wow. WOW, wow, wow, wow, wow, wow.

Then there is taking care of your life with emptiness. Taking care of your life with emptiness, oh, that is the way to take care of your life. If you really want to know what is the meaning of taking care of your life, your mind, taking care of your mind, taking care of your life, that is a big question. It is a big, it is a *huuuuuuuuuuuuuuuuuuuuuuuuuuuuuuuge* question. It is a *huuuuuuuuuge* question. (*Rinpoche laughs at himself*.)

The meaning of taking care of your life is a big question. It is a huuuuuuuuuuuuuge question.

There is taking care of your life, of your mind, with guru devotion, with correctly devoting to the virtuous friend. *Devoting* is with the mind, so correctly *following* the virtuous friend. With devotion of body, speech, and mind, you are dedicated to or doing service for the guru. That is taking care of your mind, taking care of your life, with guru devotion.

Then there is taking care of your life with tantra practice. Then that is a much higher practice, beyond, in which you see everything as pure – yourself as a deity, the place as a mandala, everything is pure, transcendent. You take care of your life with the generation stage and completion stage.

Maybe I will stop here. [*End of the video extract: How to take care of your life*]

Maybe I will do that much.

Others are only objects of compassion

(video extract: KOPAN 141130 s1400 LZR XXT Others are only objects of compassion)

So you can see now – your life came from your mind. In essence, your life, happiness, problems, whatever happiness, whatever problems, how much problems and how much happiness you have, the whole thing came from your mind. It came from your mind. Others who are angry with you, who kill you, who steal your possessions, who cheat you, who do the ten nonvirtuous actions, those who do those to you, those who harm you, they are purely, purely objects of compassion, your objects of compassion, because if you hadn't harmed them in the past, if you hadn't done those different harms, there would be no reason AT ALL for them to harm you in this life. There is no reason AT ALL! So it is a dependent arising; it all depends on how you treated them in the past. So it is the result… How they treat you, good or bad, it is the result of how you treated them in the past. So whatever harm they give you, they are just a condition, they are purely an object of your compassion. You treated them badly in a past life, so

Others who are angry with you, who kill you, who steal your possessions, who cheat you, who do the ten nonvirtuous actions, they are purely your objects of compassion because if you hadn't harmed them in the past there would be no reason AT ALL for them to harm you in this life.

as a result, the karmic result is that they cheat you, that they harm you. It is just the result of your past negative karma of harming them. So it all comes from your mind, it comes from your negative mind in the past, so they are just objects of your compassion.

In other words, due to ignorance you led them to do this, you led them to give you harm. By giving harm to them, you led them to do harm to you in this life and in future lives. So whatever nonvirtuous actions they do, steal, kill, whatever they do, abuse you, all the things, whatever they do, harm you, get angry at you, criticize you, they are just purely objects of your compassion. They are purely objects of your compassion. You led them to do that. You led them to do that. Oh, that is the most important today to know that. It is most important to know the root. So they are purely objects of compassion. Okay? Then, you see, you led them to create negative karma. You harmed them in the past so in this life, as a result of that, then they harm you, so they create negative karma. They create negative karma then that makes them suffer even in the human realm, and then later in the future they also will get reborn in the lower realms and suffer. So they have to suffer so much. So you see, you led them to suffer. It is like that; that is the very essence. [*end of video extract: Others are only objects of compassion*]

Therefore, keeping the vow to not kill is wow, wow, wow. Life to life, for hundreds and thousands of lifetimes, you will have a long life and success even from that one precept. Wow, wow, wow, what happiness! What success you experience life to life! Wow, wow, wow. It is like that. Then of course there are more, other negative karmas, [that are stopped by taking other vows].

Living life with intelligent self-cherishing thought

(video extract: KOPAN 20141130 s1400 LZR XXT Intelligent self-cherishing thought)

That's why I say: working for others with a good heart, but on the way your happiness succeeds. By the way, it happens. Oh, that. Now *that*, now that you understand – how the happiness of yourself comes by the way, how it succeeds. Success and happiness for yourself come by the way. That is what I say.

That is why His Holiness the Dalai Lama says that even if you can't live your life with cherishing others, with a good heart cherishing others, even if you can't live your life with that, but at least if you are going to lead your life with self-cherishing thought then live your life with *intelligent* self-cherishing thought. You should live your life with *intelligent* self-cherishing thought.

If you are going to lead your life with self-cherishing thought, at least live it with* intelligent *self-cherishing thought.

So intelligent self-cherishing thought is like this: you see, now, the aim is your happiness. In your heart the aim is not others' [happiness], it is your happiness. The achievement is your happiness. But, *BUUUUT* that depends on good karma, so you cause others to be happy. That depends on good karma, so you cause others to be happy. In order to achieve happiness for yourself, you cause others to be happy. You do good things, good karma, to bring happiness to others. You abandon the negative karma of harming others, but the goal is happiness of yourself. For that, you cause happiness to others. Oh, it is involved with, it is related with, karma. It involves abandoning

negative karma and creating good karma. Oh, it involves that, it comes down to that. So that is the intelligent [way of] living life with a selfish mind, it is intelligent. The goal is your happiness, it is not for the happiness of others. What I was talking about before is that your goal is the happiness of others, who are numberless, but now here it is the happiness of yourself, one person, yourself. But for the success of that… You can't run away from karma so for that success you have to cause happiness to others. To not harm them so as to achieve happiness for yourself. Oh, at least that. At least, even if you can't live your life with cherishing others, then living life with self-cherishing thought, live your life with *intelligent* self-cherishing thought. That is His Holiness's advice.

I think that maybe I will stop here. Thank you very much. [*end of video extract: Intelligent self-cherishing thought*]

Dedications

Due to all the past, present, and future merits collected by me, all the three time merits collected by numberless sentient beings and numberless buddhas, may bodhichitta, the source of all happiness and success for oneself and all sentient beings, including enlightenment, be generated in the hearts of the six realm sentient beings, especially in the hearts of everybody in this world, especially in the hearts of the students and centers benefactors, the volunteers, those who rely on me, those whose name was given to me, those for whom I promised to pray, and especially in all of us here, including our family members, those who have died and those who are living, without the delay of even a second. And may the bodhichitta that has been generated increase.

This includes a prayer for the world. When I said "may bodhichitta be generated in the hearts of everybody in the world," it includes insects, ants, human beings, anybody in this world, so that is a prayer for the world.

Sealing the previous dedications with emptiness

Due to all the past, present, and future merits collected by me, all the three time merits collected by numberless sentient beings and numberless buddhas, which exist in mere name, which are merely imputed by the mind, may the I, who exists in mere name, merely labeled by the mind, achieve the state of omniscience, which exists in mere name, merely labeled by the mind, and lead all the sentient beings, who exist in mere name, merely labeled by the mind, to that state of omniscience, which exists in mere name, merely labeled by the mind, by myself alone, who exists in mere name, which is merely labeled by the mind. Thank you.

Colophon: Lightly edited by Ven. Tenzin Palmo (Marketa Bartosova), December 2014. Further editing by Joan Nicell, FPMT Education Services, December 2014.

Everything Depends on Our Way of Thinking

[1 December 2014, 2:00 p.m.]

KOPAN 20141201 S1 14:00 Lama Zopa Rinpoche – Everything Depends on Our Way of Thinking

Happiness and suffering depend on how we think

A very basic phenomenon of Buddhism is that everything comes from your mind. Everything comes from it, samsara and nirvana. The heaviest suffering, what is called in English *hell* and in Sanskrit *narak*, is created by your mind. It comes from your mind. Also enlightenment, *sang-gye*, the total elimination of all obscurations and the completion of all the realizations, which is the peerless happiness, also comes from your own mind. Also the peerless happiness, your enlightenment, comes from your own mind. Your hell comes from your mind. Your enlightenment, peerless happiness, comes from your mind. No outside people created it. No outside beings created it.

We should respect the people who believe in God, that God created the world. We should respect them because they get some happiness by believing in that. They get some kind of happiness, something in their life, so we should respect that. But in reality your samsara comes from your mind. And your liberation from samsara, everlasting happiness, comes from your mind. There might be a Christian term [for everlasting happiness], but everlasting happiness comes from your mind. This life's problems and this life's happiness comes from your mind. Every day and every hour depending on how you think there is happiness or suffering. By thinking in the wrong way there are problems. If you see in the wrong way, think in the wrong way, a problem appears and then you believe there is a problem. If you think in the correct way there is happiness. There are pleasure and problems every day, you experience them – they came from how you think. That is a very clear example. If you think in the wrong way – problems. If you follow the self-cherishing thought and the attachment clinging to this life there are problems. If you let go of that there is satisfaction and peace. If you follow the self-cherishing thought you find problems, you see problems. The minute you let go of it there are no problems in life. No problems, the minute you let go of the I and self-cherishing thought. So it depends on your mind.

Every day and every hour depending on how you think there is happiness or suffering.

You can use this as an example. You can see this reality every day, every hour. When you drink tea, depending on your way of thinking there is happiness or problems. It depends on if you have a skillful way of thinking. If in daily life you are able to keep your mind in a correct way of thinking, you are able to keep your mind in happiness. If psychologically you are skillful, you can keep your mind in happiness. Yes, psychologically.

Meeting Dharma, practicing Dharma, especially bodhichitta, especially bodhichitta, especially bodhichitta… Emptiness is one thing, it eliminates the wrong concept. It eliminates the *huuuuuuuuuge* wrong concepts that are like mountains, the ignorance. It makes you really think of the ultimate nature of I, actions, objects, their very nature, their ultimate nature. Then the wrong concepts, so many delusions, go away. "An apple a day, good-bye to the doctor." ["An apple a day

keeps the doctor away."] So that happens. So that happens. With emptiness, all the delusions – good-bye. All the wrong concepts – good-bye. The problems – good-bye. It is so, so, so, so (I want to chant it!), so, so, so, so, it totally depends on your mind.

Using problems to bring happiness to yourself and others

In the West, people have so many problems in their life, so many mental problems and also physical problems. The mental makes the physical have problems, so they go to see psychologists so many times with so many expenses. This is because you don't know how to think, you haven't met Dharma, you don't know Dharma, you don't practice bodhichitta, you don't practice the thought transformation of using your problem, making it beneficial to bring not only temporary happiness but ultimate happiness, full enlightenment, to sentient beings, to numberless sentient beings. You use your problems [with thought transformation] not only for temporary happiness but to bring ultimate happiness, full enlightenment, to numberless sentient beings – to numberless hell beings, numberless hungry ghosts, numberless animals, numberless human beings, numberless suras, numberless asuras, and numberless intermediate state beings.

Thought transformation (it is called *lo-jong* in the Tibetan language), if you have cancer or even if you are dying, you use it as a method to bring happiness to numberless sentient beings, not just the temporary happiness of this life, but ultimate happiness, and not only liberation from samsara but full enlightenment, *sang-gye*, to numberless sentient beings. That means you use the problem to practice bodhichitta, to achieve enlightenment for sentient beings. Even if you are dying, you use your death to benefit numberless sentient beings – the numberless hell beings, numberless hungry ghosts, numberless animals, numberless human beings, numberless suras, numberless asuras. You use it for yourself to achieve *sang-gye* – the total elimination of all obscurations and the completion of all the realizations – for sentient beings. If you do like that, wow, wow, wow. Even your death, cancer, relationship problems, anything, you do like that.

If you have cancer or even if you are dying, you use it as a method to bring happiness to numberless sentient beings.

Geshe Lama Konchog experienced pain with happiness

There is the very high practice of tantra but the basic thing is bodhichitta and emptiness, really. We had one teacher, Geshe Lama Konchog, here [at Kopan]. He came from the mountains. He came here. After Lama Yeshe, who is kinder than all the three time buddhas to me and the students, passed away (he started the FPMT organization), Geshe Lama Konchog came down to help us here. I did some prayers [for that to happen]. He was in his retreat place in Tsum, [western Nepal,] in the very high mountains, but suddenly he felt very much [the urge] to come down to Kopan. He went to Tenzin Zopa's family house and suddenly he couldn't relax, he felt that he had to come to Kopan. So he packed and came here to help, to teach the Western students and also the monks and nuns here. He was here for many years, then he went back, and then he came back. He was extremely helpful. When this monastery was being built he supported it very much. He went to Taiwan, Singapore, those places and gave teachings and with the offerings he helped to build Kopan, not all of it but the basis.

Once in the summertime it was raining so much. Outside, during [the time of] the old monastery, in front of the bodhi tree where there is Tara, there were cement steps. It was raining and he fell down very heavily, *ka-boom*, like that, but his mind felt great happiness. He fell down but his mind felt great happiness [because] he thought that the obstacles to my life had been received by him. He thought *that* when he fell down so he was so happy. His way of thinking made a difference. Even though he fell down his mind was so happy.

What I'm saying is that you are the creator of happiness for yourself. Then the future lives' and past lives' happiness you create yourself. Using this example, then our every day happiness and problems depend on how wise we are in our way of thinking, whether we have a correct way of thinking, especially Dharma. If the mind becomes Dharma there are no problems. If the mind is not Dharma there are problems. Especially if the mind is bodhichitta and emptiness, wow, wow, wow. The practice of Dharma is the best psychology. In Western terms it is the best psychology and the best meditation. It is very deep, not just on the surface but deep. It is deep. It really takes out, changes, transforms problems. It eliminates deeply rooted problems. It is amazing, amazing.

Our every day happiness and problems depend on how wise we are in our way of thinking.

Gen Jampa Wangdu was so happy that his clock had been stolen

I had another teacher, Gen Jampa Wangdu, who lived his life in a solitary place. He led an ascetic life renouncing attachment to this life. On the mountain, in Dharamsala, near Tushita, he stayed for years. My first teacher who taught me philosophy was Geshe Rabten Rinpoche. He passed away in Switzerland in his room. Gen Jampa Wangdu was his disciple. Geshe Rabten Rinpoche was Lama Yeshe's teacher and Gen Jampa Wangdu's teacher. [One time] Gen Jampa Wangdu went for teachings at His Holiness the Dalai Lama's temple, in the palace or monastery, and when he came out… Besides his holy objects, his pictures and statues, which were priceless, other than that for general people, for worldly people, what was in his room was only a clock. That is what cost the most. [While he had been at the teachings] a thief had come and took his clock away. Only the clock, nothing else. He didn't find anything else. The only thing valuable he could find was the clock so he took that away. When Gen Jampa Wangdu came back home, he was so happy that his clock had been taken away. Because it was something he liked, something he needed, because of that he was so happy that the clock had been taken. Somebody else would have suffered, been worried, thinking about how to catch the thief and to call the police, but here it made him soooooooooooo happy. You understand? It depends on how you think. You are the creator. That is what I am saying. So that was because of his bodhichitta, thinking of others, thinking of others' happiness, cherishing others, thinking of their happiness. "Oh, the clock was gone," but commonly in the world [people would think], "Oh, a thief came and stole my clock. I must report it to the police and put him in prison." Then they would spend thousands of dollars on a court case. This is in general in the world, but a practitioner of bodhichitta, who cherishes others, who thinks of their happiness, it makes them so happy. You see? It is like that.

Happiness and problems depend on how wise you are in thinking of Dharma

So it is up to your mind, to how you think. If you are a good meditator, a good practitioner, there is no problem. If not, then there is a problem. The same problem or maybe even worse than for people who never met Dharma, for non-believers. Then you worry so much. Even though you know Dharma intellectually but you don't practice it. Maybe you are like myself, who although I know how to explain some meditations, one, two, or three meditations to others, but when problems come for me, I am freaked out. I am freaked out. I am freaked out. I can explain meditation well… There are people (it is not that I explain well, I won't go on that side), but there are people who can explain it well but when problems come they freak out. There is no difference between them and people who never met Dharma, maybe they are even worse. It depends on how strong the ego and self-cherishing thought are. It is very interesting. It is very interesting. Happiness and problems depend on your way of thinking, how wise you are in meditation, how wise you are in thinking of Dharma, whether you practice or not, whether you are wise or not. You can see that. I'm talking about life experience, not just a belief but life experience. For many people in the world there is suffering, but for some practitioners there is great happiness. You see? It becomes great happiness, it brings great happiness, you have to understand that, even death, including death.

If you are a good meditator, a good practitioner, there is no problem. If not, then there is a problem.

Fortunately we didn't die yet

Most people normally don't think of their own death but it is a hundred percent definite. It looks like they will live for a long time but soon it comes, they have a heart attack or without sickness they can die. We hear of that every day. Of the people we know, many have died already, our friends and family. So far you didn't die yet, fortunately. You can say *fortunately* if you are practicing Dharma, but even if you are not practicing Dharma, because you are not suffering in the lower realms, you can say *fortunately*. But you also have had the opportunity to meet and practice Dharma, so you can say *fortunately*, otherwise you cannot say that because if you didn't meet Dharma what you do day and night is to create negative karma. As I mentioned in the quotation by Shantideva, you are rushing day and night to create negative karma due to ignorance. You think you are looking for happiness but you are not. That is the biggest mistake in the world, the basic mistake in the world. That happens unless you practice Dharma. The people who met Dharma are so little in the world, those who don't know Dharma are so many.

The number of human beings is very few compared to those reborn in the lower realms

Generally human beings are so little. What is mentioned in the text is that every day, every hour, every minute, every second how many sentient beings get reborn in the hell realm from the intermediate state is like the number of dust particles of this earth. Every day, hour, minute, second

Every day, every hour, every minute, every second how many sentient beings get reborn in the hell realm from the intermediate state is like the number of dust particles of this earth.

how many sentient beings get born from the intermediate state into the hell realm is like that. How many sentient beings get reborn in the hungry ghost realm is like the number of sand grains of the beaches of the Pacific Ocean. It is like the number of sand grains of the Pacific Ocean. Wow, wow, how many in one day, hour, minute, it is amazing, amazing, amazing, are reborn there from the intermediate state is like that. How many sentient beings get reborn as animals…

Worms

When our consciousness leaves the body, if the body is left there, as soon as the consciousness leaves the body if the body is left there, soon it gets a bad smell. The body gets a smell, a terrible smell, and then maggots, worms, worms, worms gather. Soon worms gather. Also meat if you don't put it in the refrigerator and keep it, soon it gets worms, maggots.

In Lawudo many years ago I was in the cave. I was sleeping and eating potatoes, doing kaka, eating potatoes, sleeping, in the cave, in this life. In my past life, if I were my past life… I don't remember it but high lamas said yes [I am the reincarnation of the Lawudo Lama], but I don't know that. [The Lawudo Lama] did a meditation retreat in the cave for many years. He crossed the mountains with the high lama called Deu Rinpoche. He studied grammar and other things with him. They escaped, not escaped, [rather] they came from Tibet together crossing the snow mountains. I was there [at Lawudo] building the monastery slowly, slowly, and I began a retreat. I was doing a retreat on Nagarjuna's method to attain wisdom. You need special substances and pills, so I did that. I got the special substances from another meditator. They were in a small bottle. I made the special substances in a small bottle. Then in the small bottle all the substances became insects. In the small bottle the substances, every single thing, became an insect that was moving. Every single thing, not just a hundred, maybe thousands, so tiny, all moving. When the condition is there it is easy [for this to happen]. It is like inside the stomach getting worms, which are so tight, small and tight, but when they are stretched out they are long. In the stomach there are different worms if the conditions are there.

A leather belt that became an animal

[People] carry luggage in Tibet with an animal skin, a dry animal skin. They tie it with that and carry the luggage. One monk was planning to travel so he put his leather belt to carry luggage in the water and put a stone on top of it. Then he left it for one week but it became an animal. When he came back to pick it up where there was… What is it called? The iron hole to put the other end of the leather through?

Student: Buckle.

The buckle had become the mouth. The bigger part had become the head, then the long part had become a tail. A consciousness was conceived there and it became an animal. As soon as the condition is there that happens.

In the bottle was a blessed pill, I think. It was a special substance that I got from a meditator. Inside it was full of thousands of insects. Everything became insects. That is what I saw.

Lobsters

On TV you see in Africa, or in the West, lobsters. Where the lobsters lay their eggs, thousands, they become babies, so many. Then at the beach where there is no water, when it goes out a little bit, where the water starts there are so many tiny white lobsters, so many in the sand. Have you seen them? (People nod their heads) You noticed them? It is amazing. That is in California. Wow, wow, wow. There are insects [crustaceans] wherever you are in the water, in the ocean.

In California, [where I live] in Aptos, we go from time to time to a bridge. We carry a Namgyelma mantra, a big mantra, that was carved in Singapore, where Geshe Chonyi is the resident teacher (he is the abbot here). There are different sizes to bless the water, not just the water, but the animals like whales that are the size of mountains and the insects [crustaceans] that you can't see with the eyes but only with a machine. It is not only to bless them but to purify their negative karma and for them to get a higher rebirth and hopefully meet Dharma, practice Dharma, and achieve enlightenment. That is the reason we go to the bridge. We go quite often.

Minnows and sardines

Where the rays of the sun hit the water you don't see them, but where there is shadow on the water there are small black fish, it is totally full. Where there is a shadow then there are so many. It is completely full. They are uncountable. There is a cause to be born there like that. There is a cause, it is not independent or truly existent. It is not independent, it is not existing from its own side, it is not existing by nature. That it just happened, no; it is a causative phenomenon. It happened because there is a cause. That [cause] is nonvirtue, so the result is suffering, a suffering rebirth, unbelievable suffering. The cause is nonvirtue, a wrong concept, a mistaken thought, an impure mind, a wrong concept. Even non-believers would accept that there are pure and impure minds. Even those who don't have a religion would accept that there are pure and impure minds.

In the Pacific Ocean there is this fish that is this long (*Rinpoche shows a size less than 10 cm*). I don't know what it is called, what is its name. It is in the ocean, I think there are millions. I don't know who guides them but suddenly they change [direction] and go this way and then this way. Millions and millions of them, they go together so fast that somebody has to guide them. Somebody has to guide them, they go so fast. I don't know how they eat food. I don't know how they find time to eat food. They are always rushing, always escaping, because the other big fish come to eat them. When a shark comes, before they were loosely going together. They are so fast, always escaping, running away, I don't know how they eat food. I don't mean cooking it and eating it with chopsticks like us! I don't know how they find food they are so busy escaping out of fear. They are so busy, so busy, I don't know how they find food. I don't know what they are called? What is their name?

Ven. Gyatso: Sardines.

Sardines. Maybe there name is Thubten, I'm joking. When the shark, it is huuuuuuuuuge, when it comes they are scared, so scared. There is no way to escape when the shark comes, so what they do is they come together in a ball. Everybody comes together. Everybody tries to be together and they all become one ball. That is their way to escape. That is their way to protect themselves. But what happens – it is completely due to karma – is that it makes it easy for the shark to eat them.

They are so scared and this is all they can do, so the shark finds it easy to eat them. That is due to karma. There are so many like that in the ocean.

Ants

Then, of course, there are the ants. In an ant nest there are thousands of ants, tens of thousands, [compared to which] the number of people in a city is so small, it is lost. In two or three ant nests there are sooooooooooooo many ants that the number of people in a city is small. We think human beings are so many but if you compare an ant nest and the number of people in a city, the human beings are nothing. This is just one world but there are numberless universes which are scientifically mentioned and which the Buddha mentioned. They are also scientifically mentioned. All of them have ants.

Sorry to mention this. In Washington, [in Amitabha Buddhist Pure Land retreat center,] I saw two ant nests. I have a text on how to make tsampa charity to the ants, so I made tsampa with butter, very dry. I put a lot of sugar in it and I recited many mantras, OM MANI PADME HUM and the powerful mantras, on it. Then I took it there and sprinkled it on the ant nest to make charity, to practice charity. I think maybe two ant nests or something or one. I think there were two but I don't remember if I did both or not. There is one monk who is from which country? Germany? I'm not sure.

Ven. Roger: Ireland.

Ireland. Tharchin, he was studying in Nalanda in France.

FPMT monasteries and nunneries

We have this real monastery [where the monks] do confession for reviving the vows (*so-jong*), and then the [ceremonies for] abiding in summer retreat (*yar-ne*) and for being released from it (*ga-ye*). They do that so it is a real monastery. It is not in the middle of town, but quite away from that. It is a very nice place. We got that [place] because Vajra Yogini center, the lay center near there, one part of it caught fire. Then because it caught fire, then we got the land for the monastery [with the insurance money]. We got the land because one corner was burned by fire. If that hadn't happened we wouldn't have got the land, but because it happened we got the land for the monastery. That is the first monastery that we had. It is a real monastery for monks. In early times there was a nunnery [at Vajra Yogini Institute]. Some nuns started it. The head of the nuns was Thubten Chodron. I invited her to Amitabha Buddhist Centre to teach and after she left [Vajra Yogini Institute], the nunnery didn't happen. It kind of perished or didn't happen. We have one in Queensland, Chenrezig Institute, it has twelve nuns. How many nuns?

Student: About twenty to twenty-five.

Twenty or twenty-five. Of course, the numbers go up and down. For a long time they did very hard study, studying Buddhist philosophy, the big subjects, those big subjects of which the lam-rim is the essence. The big subjects are behind the lam-rim, the essence is the lam-rim, but it goes back to the more profound basic subjects. The nuns have studied so hard for so many years. Before the nuns started, many teachings happened, including philosophy teachings, for lay people by

different teachers. That [Chenrezig Institute] is the first center in Australia, it was founded when we went there the first time, Lama Yeshe and myself.

Then there are sangha from different countries scattered in America and in different places, monks and nuns. My memory is not so good so I hope I didn't leave out any. Shedrup Ling, Doctor Adrian built that for monks, it is one monastery. They were scattered quite a bit the monks and nuns. In Nalanda they also do the Basic Program, Buddhist philosophy. They study the different texts. Also the Masters Program of sutra and tantra, the great subjects, has started there. There are one hundred sixty? 160 centers [in the FPMT]. Many of the centers, most centers, have the extensive study of philosophy, the Basic Program. Where there is a geshe as resident teacher [he teaches it]. But where there is no geshe it is taught by the Western students, lay and ordained, who did the first Masters Program study of sutra and tantra. Those who finished the first Masters Program are qualified to teach so nowadays, even where there is a geshe, lay people teach Buddhist philosophy and where there is no geshe they teach Buddhist philosophy.

Only the Buddha said "Check my teachings"

Buddhism is not just a belief that you can't question. It is not like that. The Buddha himself said, "Bhikshus, learned ones, check my Dharma, check my teachings, like gold is checked first by burning it, second by cutting it, and third by rubbing it to see if it is pure gold. Like that check my teachings." I think in the world probably only the Buddha said to check his teachings and only then practice them. Then practice them. It is not just by blind faith. *Ooooooooh*, I think that might only be in Buddhism, because if [a religion] is not logical, then by checking the teachings you would find mistakes in it. [In that case] someone could not say "Check my teachings," because then you would find mistakes. You would find it to be full of mistakes. If you were to check, then you would find mistakes, which would be laughable, so you are not allowed to check. But the Buddha allowed us to check, that is incredible. That's incredible freedom. Or what would you say? The Buddha's teachings… The past pandits, the ancient pandits, like Nagarjuna, Asanga, and Chandrakirti, so many pandits checked the Buddha's teachings logically and the yogis practiced them and achieved enlightenment. That has already been done by them. It is not they were never checked before and now it is time to check them. That was done so many hundreds or thousands years ago.

Buddhism is not just a belief that you can't question.

Everything comes from the mind

I should go back to my talk. The main topic is how everything came from the mind. The mind is the creator, the doer, the creator. All your happiness, including the peerless happiness, *sang-gye*, and the worst suffering, the heaviest suffering, which is called hell, which is labeled hell, narak, including the day to day problems, all that, your hell and your enlightenment, your happiness today and your problems today, and this hour, all came from your mind. That is the basic most important philosophy in Buddhism. When you think of that, so many

Your hell and your enlightenment, your happiness today and your problems today, all came from your mind. That is the basic most important philosophy in Buddhism.

problems in your life are gone. You don't think they came from outside. It looks like that, when you don't check it looks like that, that they came from outside, but in reality they come from your mind, as I gave the example before.

Beauty and ugliness are productions of your mind

When one hundred people look at a person, one person, when they see that person, for somebody they are very beautiful, for somebody they are ugly, for somebody they are middle, nothing, not ugly and not beautiful. One person appears like that when one hundred people look at them. They all don't see the same. That is just a general example, you can say a thousand people or a million people, but they see different. Some people see [that person] as so beautiful, so fantastic, so beautiful, so attractive, but somebody sees them as very ugly. Somebody sees that person as very ugly. It is like that.

Then also a place, somebody sees it as a very wonderful, very beautiful place, wonderful. Somebody else sees it as very undesirable, boring, very undesirable, with nothing there, just mountains and rocks, there is nothing, very boring. Maybe the people who live in the mountains want to live in the city where there are so many cars, movies, so many things to see. There are so many creations in a city, mountain people like that. But city people, just look at yourself, so many people who live in a city want to live outside. So many people have a house in the countryside. Those who live in the city prefer the countryside. They want to live in the mountains, so when they come to the Himalayan mountains and see rocks and water falling, they think how wonderful it would be to live their whole life there. So one place, some people think it is beautiful and some think it is very ugly.

It is the same thing with food, for some it is very tasty, for some it is very bad, for some it is middle. It is different like that. It is not the same for everyone who sees it. It is not ugly to everybody, nor is it beautiful for everybody, so it is a production of the mind. For the different people looking at it, it is a production of their mind. If it existed from its own side, if it were not a creation of the mind, if it existed from its own side, it should appear beautiful to everybody, or it should appear ugly to everybody. It is all a production of the mind; for one person it is beautiful, for another ugly. It is a production of the different people's minds. The mind, different people's mind. I'm not going to mention that [now] but to make it clear: *that is their karma*. It is a production of their mind, their karma, whatever it is – somebody likes it, somebody doesn't like it or hates it, somebody is indifferent to it.

Friend, enemy, and stranger are creations of the mind

One person, one person, maybe physically they look beautiful but then that person looks down at you, their nose is up in the sky looking down at you, or they say some rude words, or they get angry at you, or they say something harmful to you (with their mind, with their body, with their speech they do something harmful to you), then you don't see [them as beautiful], then you see them as bad. Before you saw beautiful, but now you see bad and you get angry at that person. So your

Your view changes when you put a different label or name on them: before they were beautiful, then they were ugly, then now they are beautiful.

view is different. Before you saw the person as beautiful but now you see them, for all these reasons, as ugly. They kind of become an enemy. Before you wanted to see that person, now you don't want to see them. So it is a creation of your mind; how you see the person is a creation of your mind – before they were beautiful, now they are ugly or bad. Then again afterwards if that person gives you presents and says nice things to you, then, oh, you like them. Oh, then they are beautiful. Then you see them as beautiful. They are your friend. You see, it all depends on reasons. Beautiful, ugly, all that depends on what reason you use. Whether they are harming or helping you, it depends on that. Your view changes when you put a different label or name on them: before they were beautiful, then they were ugly, then now they are beautiful; it depends on what label you put on them. How you see, beautiful, ugly, all that, depends on what kind of label you put. So it is totally, it is tooooooooootally a creation of your mind. It came from your mind. It is a creation of your mind how you see that person, and so it changes.

How it appears and how you see it, depends on what reason and what label you put.

Also a person who for a long time was not particularly an object of your attachment or anger but then suddenly one day they become an object of your attachment. Either the person gave you a lot of presents or whatever, it can depend on that. That person was nothing, not an object of your attachment or anger, but suddenly they become an object of your attachment. That came from your mind, That view, those different views, came from your mind. What you see depends on what... What appears, what you see, how it appears and how you see it, depends on what reason and what label you put. So it is a creation of your mind. You can see that.

Your view depends on your label

For example, here this finger is longer than the others. This finger is longer than the next. First this finger is longer, you see that, and this one is shorter. This one is longer, but then after that this one is longer, so that first one is shorter. Your view changes: before this one was longer, but now this one is longer and that one is shorter. Now this one is longer. Before this one was longer and that one was shorter, but now this one is longer and that one is shorter. So you see, your view changes. Your view changes of long and short. That which was long before becomes short compared to a longer one. That you have that view and that you see that depends on your label, on your mind. The very first thing is that your mind labels long and short. It depends on what label you put. So everything depends on the mind, long and short and all that.

Somebody who is skinny, for example, myself. I was skinny for many years, except for my face which was round but my body was skinny. In New York I went in a supermarket [department store] and people were very surprised that I was so skinny. That happened in a New York supermarket. I was very skinny, my hands were very skinny, except for my face, I don't know why. Of course there is karma. But compared to somebody who was more skinny than me, I was fat. Somebody who was more skinny than me, next to a skeleton, then I was more fat than someone who was more skinny. It is all like that, it is the same. The one you call skinny, if you see someone who is more skinny then he is fat. If you see someone who is fatter than the skinny one, then he is skinny. So it all changes, it is not fat from its own side. If from its own side it were fat, then it

should be fat all the time. If it were skinny from its own side, then it should be skinny all the time. There would be no comparison.

Everything comes from your mind labeling

So it all comes from the mind. The very first is the mind labeling. It all comes from your mind labeling. The same is true for good and bad, ugly and beautiful. I'm giving you an idea, an example, an idea, an example to understand how things come from the mind: how you create the label, then you believe in that, then it appears, and then you see it like that. First your mind labels, then you believe in that. With that there is the appearance, there is the appearance, appearance, then you believe it, then you see it. Then you see good and bad, ugly and beautiful, all this, short and long.

You create the label, then you believe in that, then it appears, and then you see it like that.

The same thing is also true for short. First you see short. Generally depending on tall there is short. Then if you see somebody shorter than them, then this person's body is longer. I have seen on TV two times the smallest person in Nepal. Did you see him? The smallest person is in Nepal, in Kathmandu. He was in America? I saw him two times, when the person was very young. There was in Mexico a little man but actually later on they found out that in Kathmandu there is one who was much smaller, that in Kathmandu there was one who was very little. The one in Mexico or Africa, Mexico I think, he watched that on the TV. Then he got angry, his hands went like this (*Rinpoche raises his arms up in rage*). His mother was very nice, a very kind person, very nice, but [when the one in Mexico was] watching on TV that little man in Nepal, he was watching him, and got angry. His two hands did like this, but then his mother said to him to not care about it.

Then I think in Australia, the tallest man is from which country? Africa? Probably Australia, I'm not sure. He came to see the shortest man from Nepal. But the shortest man, now it must be many years ago, had become old. He was a short man but his face had become old. The one I saw was young. He was the same size but his face had become old. I think he might be a Hindu. He was sitting on the ground, not on a chair, and the tallest man was sitting on a chair with his legs stretched out like sticks. It is said that where he stayed, in the hotel where he stayed, they had to make a special bed for him because his body was so tall, twice as tall as a normal person in the world. It was twice as tall. If due to karma somebody were to be born who is taller than him, then he would be short. So that comes from the mind. What you see, short and tall, what you see, what you label on the base, what you see and what appears to you comes from your mind, you labeled it.

Mindfulness meditation on how everything you see comes from your mind

You must meditate on this. This is soooooooooooo important, unbelievably important in Buddhism, this reality. I don't have time but we should do a meditation on how your whole life comes from your mind. Your whole life, whatever you did in the past, from childhood up to now and up to death, it all comes from your mind. You should meditate on this, keep it there, and practice mindfulness of that.

Everything here, yourself, the gompa, all the paintings, all the holy objects, the tangkas come from past good karma. It all came from your mind. Every design on the pillars, what appears, what you see, it all comes from the mind. It is your view. You should do meditation on mindfulness of that, even for half an hour or one hour, or for fifteen minutes. You should do this. It is most important. Then you get up [from the meditation] with this mindfulness and then you go out with it. Think how all this is my view, how all these things are my view. The road that you are walking on, the people, the houses, the trees, the sky, all these are my view. They came from my mind. When you go to the toilet, think that the toilet came from *my* mind. You practice mindfulness that all comes from your mind – I, action, object, the toilet.

What appears, what you see, it all comes from the mind. It is your view. You should do meditation on mindfulness of that.

When you take dinner… You are taking precepts so no dinner! When you go to the stupa practice mindfulness that the stupa came from your mind. The paintings came from your view, your mind. What you see, your appearance, came from your mind. Keep that mindfulness as you are walking around. The mindfulness of all this is so important. That is so much more important than "I'm walking," "I'm stealing." "I'm stealing," when you steal you have to have mindfulness. Especially in the West when robbing a bank you have to choose the right time and the right tools. You need the right tools, the right time, how to walk, so there should be lots of mindfulness in that! "Oh, I'm walking," "I'm cutting vegetables," what is that?

Everything came from your mind, so whatever bad thing happens it came from your mind. *So your mind has to change; the conclusion is that*. All the good things come from your mind, so develop them. All the bad things that come from your mind, abandon them. That which produces suffering, you renounce that. That is very helpful. When you think that, so much problems and worry and fear in the life are gone. You become the best psychologist. You become the best doctor. And like that you become a buddha. By developing this more and more, that is the process for becoming a buddha. So this meditation is **SOOOOOOOOOOOO** important. (Sorry, I had to make a big noise!)

Everything came from your mind, so whatever bad thing happens it came from your mind. So your mind has to change; the conclusion is that.

The other thing is that the view that we see here is our view. It is a human being's view, [the view of] one who has created good karma in the past, so you see the buddhas, the paintings, statues, the gompa, the monks. You see them like that, but for pretas, hungry ghosts, pretas…

The number of human beings is very few (*continued*)

I forgot about the other one, I didn't finish it. I was telling you about the number of sentient beings in the lower realms. I will finish this one.

For devas and human beings, the Buddha said if you scratch your finger on the ground, how much earth you can get under your nail, the number of human beings and devas is like that. It is so small, like the earth under the fingernail. Even if you have them very long, women have long fingernails, but it is still the same. There is the size of this big earth and the earth that can go under the nail, so the number of humans and devas is so little. That is because the cause is morality, virtue. To be born as a human being or deva the cause is morality which is so difficult to create. It is so difficult to get the opportunity to create morality, so being able to keep even one precept pure is soooooooooooo difficult. There are so many obstacles from the mind and so many from outside, so it is so difficult to keep even one precept pure. You need not only morality but pure morality to be born as a human being or deva, a worldly god. You need not only morality but pure morality, but there are so many obstacles to getting the opportunity to keep morality pure.

The impossible has happened – a perfect human rebirth

Therefore, that we have received a human body this time is like a dream. Something that is impossible has happened this time. It is most rare and precious. Especially a perfect human rebirth is so precious so we shouldn't waste it. We shouldn't make it meaningless. We should make every year, month, week, day, hour, minute meaningful, which is by meeting Dharma. So we are so fortunate to have come to Kopan to meet Dharma. You are most fortunate to meet and practice Dharma, to make your life so meaningful.

Feel great joy for what you can do with this perfect human rebirth

Something impossible has happened this time: every day you should feel incredible joy for having received a human body and especially for having met Dharma.

There is the foundation of renunciation, then especially bodhichitta, then there is emptiness. But especially bodhichitta, the best one is that. There is also the root of the path to enlightenment. Whether you have success on the path to enlightenment depends on the root: correctly following the virtuous friend (devoting is just the mind so correctly *following* the virtuous friend). It is so extremely most rare, most rare, something impossible has happened this time. You are supposed to feel great joy every time you wake up in the morning. Every day you should feel incredible joy for having received a human body and especially for having met Dharma, because then you have the opportunity to achieve a higher rebirth in the next lives.

I don't know when you can actualize the four noble truths. Until you cease delusion and karma you have to reincarnate on and on. I don't know for how long, a million eons or years, a thousand, I don't know. The happiness of future lives, then liberation from samsara… (I forgot what I was saying.) … liberation from samsara, then great liberation, full enlightenment for sentient beings. Wow, wow, wow, you have an incredible, incredible, incredible, incredible opportunity to use this

precious human rebirth. How to use it, you have an incredible opportunity, wow, wow, wow, amazing, amazing, amazing, which you didn't know before. You were born a human being but you didn't know that for a long time but now you have come to know what you can do with your life, how you can benefit aaaaaaaaaaall the sentient beings.

A human being's view (*continued*)

What I want to say is that we see [the gompa, the holy objects, and so forth here] but that doesn't mean that everyone sees like this. Animals don't see statues and paintings of the buddhas. It says in the texts that this is because the statues and paintings are manifestations of buddhas. This is what we see, this is our view, due to having created merits in the past. All the good things, fortunate things, that we see, all these holy objects, each time we see buddhas' and deities' pictures, tangkas, paintings, statues, we purify. There is no time to explain this now but just by seeing them the merit is amazing, amazing, amazing. It is kind of skies of merit. Wow, wow, wow, the merit that you get each time you see them and how it purifies the mind each time you see the buddha statues. That is the power of a buddha's mind, which has totally eliminated all obscurations and completed all the realizations, and a buddha's compassion for sentient beings. It is like that for us, so we are so, so, so, so fortunate.

Now, the pretas don't see this. What they see here is just a copper place, like copper burned by sun, so hot, so hot. The trees they don't see them as green and nice, but see burned pieces of rock, burned, ugly, boring, nothing that makes them happy, not green. They don't see that. We see that but they don't see that, this beautiful appearance. For the pretas here they don't see the gompa, they see a copper place burned by sun, so hot. Even the trees they see as ugly.

Now, the devas. I'm not talking about deities but worldly gods, those who have collected more merits to have higher enjoyments, they see an extremely beautiful celestial mansion, something wonderful made of jewels. They see a much better quality house than we do, one made with jewels, like a celestial mansion, so beautiful, so much enjoyments. They see like that. So what we see is one view. From this you can see how everything comes from the mind, it is due to the mind. Because of the devas' collection of merit they see beautiful. Those who didn't collect merit [the pretas] see so ugly. This makes it so interesting. That makes you feel fortunate and makes you to change your mind, to purify the impure mind, the negative mind, which produces suffering, and to develop a positive mind, to go to enlightenment, to benefit all sentient beings.

Mindfulness meditation on how everything you see comes from your mind (*continued*)

Just to mention one thing. Then you have meditation. The meditation that I told you before you can do it sitting or outside. You can do this meditation for one month, like vipassana. Vipassana doesn't have this meditation but you can do it for a month. When you have a job and are so busy, if the mind is full of this [mindfulness] then so many problems are gone, so many expectations and worries are gone. Things are to do with the mind; it comes down to that. It purifies the negative mind that creates suffering. That is why the Buddha said, "You are the guide to yourself. Also you are the enemy to yourself." The Buddha said this, that you are the creator of your happiness and suffering. Keep your mind in virtue, which brings all the

Things are to do with the mind; it comes down to that.

happiness, for example, in bodhichitta. You leave your mind in bodhichitta, which brings enlightenment, peerless happiness, while you are eating, sleeping, doing your job, making food. While doing the meditation keep the mind in bodhichitta, then everything becomes the cause of enlightenment.

I forgot. I forgot now.

The letter A: all phenomena come from the mind

(video extract: KOPAN 141201 s1400 LZR XXT Letter A: All phenomena come from the mind)

Another example. (*Rinpoche pauses*.) Okay. A design like this on a blackboard (*Rinpoche draws an A in space*), a design like that is A. Okay? So you see A. You are taught A and you see A. You see A. But now go back, now you back to your childhood time, to your childhood time before you were taught "This is A." You go back to your childhood time before you learned A. So what you see at first is a design like this on the blackboard. Okay? It is just a design. You don't see that "This is A." You may be seeing A but you are not seeing "This is A." You are not seeing that, you are not taught that yet. Because you are not taught that yet, so you see a design like this (*Rinpoche draws an A in space*). Okay? Then your parents or teacher, somebody, introduces you, labels it "A." The person labeled "This is A." They labeled it, they named it, from the mind. They taught you, so you believe it. Before that you see the base, but you are not seeing "This is A." You understand? It is very clear. You don't see "This is A," you see the base, just the base of the A. When you are taught by your parents or a teacher who label "This is A," when it is labeled by their mind "This is A," then you follow that, you believe that. Then your mind labels A. Then your mind *merely*… I want to add this one even now: it is not only labeled but *merely* labeled A. *Merely* labeled A. Merely labeled A. Then after that… Your mind merely labeled A on that base that is like this (*Rinpoche draws an A in space*), then after that, there is the appearance of A. Then there is the appearance of A to you. Then you see A. Only then you see A. So your seeing A is dependent on first your mind labeling A, your mind merely imputing A, and that depends on somebody teaching you, introducing you, with their mind merely labeling A. So A came from your mind. You see? If you are not taught, if your mind does not merely label A, you don't see "This is A," at all. You see? That's clear. Now the A that appears, that you see, came from your mind. Like that all phenomena came from your mind. Okay? *[end of video extract: Letter A: All phenomena come from the mind]*

The Buddha's teachings are to subdue the mind

Therefore in Buddhism the Buddha said:

DIG PA CHI YANG MI JA ZHING
Do not commit any unwholesome actions.

GE WA PHÜN SUM TSHOG PAR CHÄ
Engage in perfect, wholesome actions.

RANG GI SEM NI YONG SU DÜL
Subdue your own mind.

DI NI SANG GYÄ TÄN PA YIN
This is the teaching of the Buddha.

This contains the four noble truths Kyabje Kirti Tsenshab Rinpoche said. "Do not commit any unwholesome actions" means [the cause of] all the oceans of samsaric sufferings. "Engage in perfect wholesome actions. Subdue your own mind. This is the teaching of the Buddha." The point is to take care of your mind, to subdue your mind; this is Buddhism. The teachings of the Buddha are for subduing the mind. That is the whole thing, it is not about changing outside. In Hinduism the Hari Krishnas put color here, wear a sari, and that is enough, but in Buddhism that is not enough. It is not outside, it is up to the mind. That is the teaching of the Buddha, because everything comes from the mind, happiness and suffering.

The teachings of the Buddha are for subduing the mind.

I will stop here.

Dedications

Due to all the past, present, and future merits collected by me, all the three time merits collected by numberless sentient beings and numberless buddhas, may bodhichitta be generated in the hearts of the six realm sentient beings, especially in the hearts of everybody in this world, in the hearts of all the students, center benefactors, and volunteers of the FPMT, in all those who rely upon me, all those whose name has been given to me, all those for whom I have promised to pray, those who are living and died, in everyone, especially in all of us here, including our family members, those who have died and are living. May bodhichitta be generated in all our hearts. May the bodhichitta that has already been generated increase.

JANG CHHUB SEM CHHOG RIN PO CHHE
May the supreme jewel bodhichitta

MA KYE PA NAM KYE GYUR CHIG
That has not arisen, arise and grow;

KYE PA NYAM PA ME PA YI
And may that which has arisen not diminish

GONG NÄ GONG DU PHEL WAR SHOG
But increase more and more.

Due to all the past, present, and future merits collected by me, all the past, present, and future merits collected by numberless sentient beings and numberless buddhas, which are merely labeled by the mind, may the I, who is merely labeled by the mind, achieve the cessation of the obscurations and the completion of all the realizations, *sang-gye*, which is merely labeled by the mind, and lead all the sentient beings, who are merely labeled by the mind, to that buddhahood, the total cessation of obscurations and the completion of all the realizations, which is merely labeled by the mind, by myself alone, who is also merely labeled by the mind.

Colophon: Lightly edited by Joan Nicell, FPMT Education Services, December 2014.

The Three Secrets of the Mind

[2 December 2014, 2 p.m.]

KOPAN 20141202 S1 14:00 Lama Zopa Rinpoche – Three Secrets of the Mind

The secret of the mind

The great bodhisattva Shantideva said in the *Guide to a Bodhisattva's Life* (Tibetan):

GANG GI CHHÖ KYI TSO WO CHHÖG
Any person who doesn't know

SEM KYI SANG DI MA SHE NA
The supreme principal of Dharma, the secret of the mind,

DE THOB DUG NGÄL ZHOM DÖ KYANG
Even if desiring to achieve happiness and destroy suffering,

DE DAG DÖN ME GYI NAR KHYAM
Will wander in samsara, meaninglessly.

- *Bodhisattvacaryavatara*, Chapter 5, v. 17

"The principal of the supreme Dharma," "Among the dharmas, among phenomena, the supreme Dharma, the secret of the mind, if one doesn't know that one wanders meaninglessly in samsara." Meaninglessly, without meaning of life, we wander in samsara. From beginningless rebirths up to now we have been wandering in samsara, in the six realms, without purpose, without meaning. This is just about one time that we have received a precious human rebirth, the most perfect human rebirth. We have received that so if we do not recognize the supreme Dharma, the secret of the mind, then endlessly, without meaning, we will wander in the oceans of samsara, in each realm. That is what happens. That is the danger. If you think of that danger, all the problems in the world, all the problems of this life, are nothing. They are great peace, bliss. They are great peace. However many problems you have they are nothing in this life. Cancer or whatever are nothing. They are great peace, great happiness, nothing. When you don't think of the next life, but only think of this life, even if you don't have actual problems yet, but there is a danger that you may experience them, there is so much expectations, so much fear. Wow, wow, wow. Even if you don't actually experience problems yet but there is so much expectations and worry, so you go to hospital for checking. This is an example. Whatever needs to be done, you do many hundreds of things even if you don't have a problem now but there is a danger you might get one.

If you think about the lives beyond this one, whatever problems you have in this life, they are nothing.

If you think about the lives beyond this one, whatever problems you have in this life, they are nothing. They are nothing. They are great peace. Most people in the world haven't met Dharma, don't know Dharma, haven't met Dharma, don't know Dharma, don't practice it, so what they think of is only this life, nothing else. Then even if you don't have a sickness or problem but because there is a possibility that it will happen, there is so much worry and fear. Wow, wow, wow. It is like that. The understanding of that person is that there is only this life, so when you think only of this life the problem becomes so huuuuuuuuuge, like mountains. Even though it is nothing, it is small, but your mind exaggerates it and makes it huge. So many people suffer like that, especially in the West.

The meaning of "secret"

The *secret* of the mind… My teacher, Lama Yeshe's teacher, Geshe Sopa Rinpoche, was a most outstanding teacher. He was known to be a great teacher even by common people, the monks in Tibet in the monasteries Sera, Ganden, and Drepung. He was well known in Tibet, but especially outside. He was a well known, outstanding teacher, now he has passed away. Geshe-la related [the secret of the mind] to emptiness. When Geshe-la explained *secret*, he related it to emptiness. But here Lama Tsongkhapa's heart disciple, Gyeltsab Rinpoche, the elder looking one, said that although people relate it to emptiness but the secret of the mind is not that. That secret… Why is it *secret*? Because most people in the world, no matter how much scientific knowledge they have and how many degrees they have, they don't know the secret of the mind. The secret of the mind is the cause of happiness, temporary and ultimate, liberation from samsara, and ultimate happiness, *jang-chub*, the total elimination of all obscurations and the completion of all the realizations. The source of that, the source of happiness, *that* is the secret of the mind. Most people, no matter whether non-Dharma, no matter their education, wow, wow, wow, how much they know, oh, most people don't know the Dharma. They don't know the secret of the mind. Therefore although they wish for happiness, they desire happiness, but for that they act tooooooooootally opposite – they act to cause suffering. Out of ignorance of the secret of the mind, they act totally opposite – their actions become a cause of suffering. No matter how much they don't want to suffer, their actions destroy the cause of happiness, virtue. No matter how much they are looking for happiness, wishing for it, but they always destroy the little merit, good karma, that they collect. They destroy it, [because] anger arises all the time. They don't know how to practice patience, they don't practice patience, they don't practice compassion, then anger arises all the time, anger or heresy or ill will, so they destroy the little merit they collect. No matter how much they don't want to suffer but they keep busy day and night creating the cause of suffering.

The secret of the mind is the cause of happiness, temporary and ultimate, liberation from samsara, and ultimate happiness, jang-chub, the total elimination of all obscurations and the completion of all the realizations.

Because most people in the world do not know this, it is a secret. It becomes a secret.

The first secret of the mind

The goal, the motivation, and the practice

The goal is to not be born in the lower realms in the next life and to be born as, to receive, a deva and human being higher rebirth – happiness in the future life. Then with that motivation [one strives] to be free from attachment to this life, to this life, to this life's comfort and happiness. The mind is satisfied, the mind enjoys inner happiness, inner satisfaction, inner happiness, by letting go of attachment to this life, the disturbing thought obscurations – what always bothers you and brings or causes *aaaaaaaaaaaaaaaaaaaaaaaaaaall* the problems in this life. (I should chant it even longer so that it can stay longer in your mind.) It brings hundreds of thousands of problems. From a problem [comes] a problem. It is like the roots which spread out into one, two, three, four [roots]. It spreads out causing so much problems. Then from that mental sickness [comes] physical sickness. So much mental sickness, it brings so much physical problems. Because of the attachment you need a doctor, you need a psychologist, you need many things. You go to see them, you need many things, even including that. The root is your attachment to this life.

This is just to give you some idea of the basic problem. In the West it is recognized that you need self-cherishing thought, that you need attachment, otherwise how can you lead your life? In the West they don't understand living life without attachment, attachment to this life. They don't understand, [they think] you have to have attachment to lead your life. Even this very first Dharma is difficult to understand. The very first Dharma. The very first Dharma is the graduated path of a lower capable being. In the West it is like that. in the West everything is advertised for self-cherishing thought. You must have self-cherishing thought. You must have it. You advertise [yourself], your work. Whatever you have to say you have to show your best, that is in general. Of course if it is true, it is not always necessarily wrong, negative. By talking about your good qualities to others it is not necessarily bad all the time. However the whole advertisement is self-cherishing thought, self-cherishing thought, and then attachment. The whole publicity is about that, to try to make whatever is best for attachment. The whole production is that – whatever is best for attachment. The whole thing is what is best for attachment, whatever is best for the self-cherishing thought. So there is no life without self-cherishing thought; they think like that in the West. If you look the conclusion is that there is no life without self-cherishing thought. Yes, there are holy beings without self-cherishing thought, but I'm talking about Western society – they don't know that you can live life without attachment. That is a kind of impossible thing in Western society. There are holy beings without that, but the education, the society, the education of the society, what you learn from society is like that – you have to have attachment. You have to have anger. Anger sometimes, it depends on… In the West in particular you must have anger. From experience… Anger, ignorance, attachment – all the whole world's problems come from that and individual's, whether an insect or a human being, all their problems come from that. That is the main source. In the West that is kind of like a quality you should have. If you look at it, overall it is like that. If somebody abuses

The whole thing is what is best for attachment, whatever is best for the self-cherishing thought. So there is no life without self-cherishing thought; they think like that in the West.

you, if somebody says bad things to you, you must kill them back. You harm them back immediately, you put them in prison or kill them. So you must have anger. You understand? This is how I see it, the society. That is enough.

The secret of the mind is not to be reborn in the lower realms. After this life to not go down from the human rebirth which you have achieved, but to get a higher rebirth, a deva and human rebirth. Then, the method is to let go of the attachment to this life – to make the mind happy. To make the mind happy brings inner satisfaction. You have to understand – it brings inner satisfaction. You have to understand that point. So your life, your mind, is filled with happiness. Not the happiness of excitement, not hallucinated happiness with attachment, not that. Oh, it is like that.

"Less desire means more happiness"

Sorry to say this. We have a car in America, at the Aptos house, one small car. We have one car, it has a title in the front, "Less desire means more happiness." That is the title of the car. On the backside [it says], "No anger means no enemies." If you have no anger then there is no enemy outside. If you are free from the inner enemy of anger inside, you have no outer enemy. The backside of the car says that. The front side says what?

Ven. Roger: "Less desire means more happiness."

"Less desire means more happiness." You have to understand that. You have to understand that. Peace, happiness, [that] which nature is peace is that: "Less desire means more happiness," more inner happiness. That is not easy for people to understand but it is a very important subject because everybody looks for happiness but they don't know how to achieve happiness. They have no idea. [They know] only what attachment looks for, the activities of attachment. That is all, nothing else. Nothing other than that. Therefore, common people… I mean there are some intelligent people, but for common people "Less desire means more happiness" is a little bit difficult to understand. But if you think [about it and] relate it to your experience, [if you] think well, then you can understand it. "Less desire…" More desire, more problems. More desire, more attachment, more problems in this life. You meet somebody then desire them, you become attached, so it becomes painful for the mind, so difficult, to separate from them. It is so painful, so painful, to separate from that person. You want to live with that person, with that animal or that person. Or material things you want to have them. So you try to do whatever you have to do, you spend a thousand dollars, a million dollars, to get it, to be with that person or animal.

"Less desire means more happiness," more inner happiness. That is not easy for people to understand but it is a very important subject because everybody looks for happiness but they don't know how to achieve happiness.

Okay. Even when you get that object that you are attached to there is no peace. You don't get peace. Your mind doesn't get peace. Desire is flaming. Desire, burning desire, it is so much more painful, inseparable, so much painful mind. It is always like this. Then there is worry and fear to lose it. There is so much worry and fear to lose that which we are so attached to. Then sooner or

later even if you live together… First [you think,] "If I can live with this person, wooooooooow what a dream, what happiness, what nirvana." They don't [actually] say that, it is just my expression – "what nirvana." "What happiness, wow, if I could live with that person." We never think of problems. There are no problems, only happiness, like in a dream. Only happiness. You think it is only incredible happiness. You think like that. You express like that. It is always like that. You express like this, you never think of problems. By meeting and living together, you never think there will be problems, only happiness. Then all your problems are solved, you have great bliss. You can't imagine how happy. Then even if you are able to live with that person finally… You spend hundreds, hundreds of thousands, millions, you spend so much to get this incredible happiness. Finally if you are able to live together, oh, then one day, two days, three days, then you come to really know the person. Before you meet them from time to time at the beach, at a party, at a movie. You only meet for a short time and there is so much excitement, "I would be blissed out if I could live with that person." (I'm using a person as an example.) After all the expenses, presents, then if you succeed in living together and one day, two days [pass and] you come to see the person more and more. You come to see how the person is. You see more and more self-cherishing thought, more and more anger, more and more delusion, jealousy, anger. You see them as more and more selfish.

One student told me then you see them doing kaka. That is his experience, after I don't know. That is one student's experience. It was his experience, he is an Italian (*everyone laughs*). But you know it is very good thing to learn, to hear, about what different people their own life experience is after living together. The different problems that they gradually see, it is a very good learning.

Then afterwards, maybe after one week, I don't know, maybe after one month, maybe after one week, then you pray or you wish "When can I be free from that person?" Before, oh, you can't wait for years, months, weeks, days, you can't wait without being together. It is like that – you can't wait, you can't sleep. But after some time, today friend, tomorrow enemy, today friend, tomorrow finished the relationship, tomorrow enemy. It happens like that. It goes like that. They could be in the morning a friend, at nighttime they become enemy. That is also possible for some people. When you have wind disease, *lung*, [you think,] "If I could be away from that person it would be so blissful, peaceful, so much happiness, incredible happiness." "If I could be free from them, away from that person, what happiness." If the person is there physically it is like you are in a fire. There is no happiness even while you are eating food, sleeping, while working, at home, it is like living in a fire, burning. Then you pray, wish, that you would be incredibly happy to be away from that person.

Then it starts again. You meet somebody outside and it starts again, "If only I could be with that person it would be great, a huge dream." "If I could only be with that person…" You never think of problems even though you already suffered, went through that. You never think of problems, "I would be so happy if I could live with that person." A woman thinks of a man, or a man thinks of woman, like that. Then you try very hard in sooooooooooooo many ways with so much expenses, expensive presents, if you have money, or you borrow money. Then again the same thing – you live together. If the person agrees to live with you, then you stay together in the house, you stay together on the same bed, then you start to see the mistakes of the person more, more, more.

Then at the end they become very disgusting. Again you wish to be away from that person, even right now! “It would be incredible happiness.”

Then again you meet somebody else, outside. You never think of problems, even though you have been through it many times. You never think that. You see somebody and again it is the same. It is very strange that you never think of the past problems. It is very strange. I’m telling you this from my experience – I know students, I know many people, like this. I know them many years. That one person meets different people at different times. At the beginning [they think], “This person is so helpful for my practice.” If it is a person practicing Buddhism, Mahayana tantra, then “This person is so good for my practice. It would be so helpful to unite, to develop together my energy.” You know, all that. Because there is so much attachment, “It would be so helpful to be with them to develop my energy, my practice.”

At first maybe you are excited, then it doesn’t take much time [till you see that] that person has many mistakes. You learn that, you see that, the drugs and this and this, many things. Also maybe much money goes into that [relationship]. Then there are huge problems. At the end you end up with huge problems with that person. At the beginning you are full of excitement, it is a big dream, but at the end it is like that. It is the same for someone who is a non-believer, a non-Buddhist, or for someone who is a Buddhist. It is basically the same idea.

Then there is jealousy and anger. So much problems are created from jealousy. Somebody becomes jealous of you, angry at you. It is like that because of attachment. There are so many problems. From the attachment comes all the problems. It creates all these problems around you. This will increase more and more and more. With that you create more and more negative karma [and make] so many people unhappy. The whole life is like that. After some time, you die with a heart attack. All of a sudden, while you are traveling or at home suddenly you have a heart attack and die or have a car accident, whatever. Your life continues like this, continuously creating problems with attachment to so many people, to end up with death. That is very sad. You didn’t leave any satisfaction, inner happiness, inside. You didn’t achieve that.

The title of the car is that: [“Less desire means more happiness”]. That is something you have to think deeply about and especially if you can relate it to your experience you can see it. Probably for most people it is not easy at the beginning to understand it. For most people it is opposite talk, there is something wrong. You might think that, but it is not – it is reality. Desire-attachment is something that makes the mind painful, so painful, to separate from the object. It disturbs the mind. It obscures. It does not awaken or enlighten you but obscures you to see impermanence and emptiness, all the reality. Then you see somebody as an enemy and then kill them. All those things happen. The ten nonvirtuous actions happen. Then you kill somebody, thinking you are killing your enemy. You think that, you believe that, but by thinking that there come more enemies. The friends and family of that person become enemies to you. So it goes on like that. There is no end. There is no end of the enemy, no matter how many you kill, even a billion people. Even if you are able to kill them, it doesn’t end. Not only in this life but from life to life continuously, billions, billions, in all your lives you will have a billion, zillion, trillion enemies, life to life. You create the cause to have a billion, zillion, trillion enemies.

"No anger means no enemies"

There are Nagarjuna's words… (Sorry, my memory is so bad, so terrible, that I have to look [at my notebook]). Once the inner enemy, anger, is cut, once anger is killed, once your inner enemy, anger, is killed, then you don't have all the outside enemies. By killing the one enemy inside, anger, it is like having killed all the outside enemies. (Tibetan) Nagarjuna, the second buddha, a great Indian pandit, said, (Rinpoche cites in Tibetan). *That* is very important (*everybody laughs as Rinpoche recited the quotation in Tibetan*). It doesn't need to be translated, yes? (Tibetan) "As long as you kill with harm, the enemy, the outside enemy, never finishes." They never finish no matter how many you kill. [Even if] you kill billions of outside enemies, it never finishes your enemy, they become more and more. You will have enemies from life to life, all the time, billions, zillions, trillions, like that. "As long as with harm you kill the outside enemy, the enemy never finishes. But if your anger is killed then aaaaaaaaaaall the outside enemies are killed, stopped." "If your anger is killed then by THAT, by that, AAAAAAAAAAALL the enemies outside are killed." That means they no longer exist. If there is no anger there is no enemy outside.

Oh, that is what we put on the label on the back of the car, the message, the education. It is the most important education that you don't get in university, primary school, kindergarten, college, school. You don't get the very important education. For world peace that is what is needed. If you wish the world to have peace, everybody to have peace, then this what you should practice. This is what you should learn, think, and practice – killing anger with compassion and patience.

Shantideva mentioned in the *Bodhicharyavatara*, in a situation where you get angry, visualize yourself as a big rock. Even the great pandit, the great holy being Shantideva, gave advice like that. If you meditate a half hour, 25 minutes, 5 minutes, half hour, one hour you are a rock. When anger arises then you become crazy and harm with body, harm with speech, and harm with mind. When anger arises you never know what you can do, so you can kill and hurt others. You never know when the mind is overtaken by anger what can happen, it is very dangerous. So practicing patience is the way to kill the one enemy, your one enemy, the inner enemy – anger. Oh. It is patience. So education in patience is so important.

So I will finish this [the secrets of the mind], sorry.

The first secret of the mind (continued)

Then adding on the top of that… The mind, inner happiness, satisfaction, inner happiness, freedom from the attachment clinging to this life, the motivation is that, then adding on top of that: taking refuge. On top of that, you practice Buddhism, taking refuge in Buddha, Dharma, and Sangha, relying on Buddha, Dharma, and Sangha, and then avoiding negative karma, the cause of suffering, the suffering of pain, and practice good karma, the cause of happiness. That is the first secret of the mind. It becomes so, so, so, so, so, so, so, so important. That is the first Dharma.

The second secret of the mind

The goal

The second Dharma: the goal is to be free from samsara. To achieve nirvana, the blissful state of peace for oneself, that is the goal.

The motivation

The motivation is seeing samsara as only the nature of suffering, like being in the center of a burning fire, no happiness, no happiness even for one second. It is like being in prison, every second you want to be free from that. Seeing samsara as only the nature of suffering, so the mind, the motivation, is to become free from attachment to samsara. Then the practice to achieve the goal is the three higher trainings: the higher training in morality, higher training in concentration, and higher training in wisdom. *Higher* means relying on Buddha, Dharma, and Sangha. The first one, *higher* means that, with that. Otherwise there is no difference from Hindus. Hindus also have some kind of morality. They also have concentration, samatha. They also have *shi-ne*, calm abiding, the nine levels which have to be achieved. *Shi-ne* is achieved through them, they have that. By achieving that they get reborn in the world of form which has four categories, and in total 17 categories. *Sam-ten*, firm contemplation, has four levels, within that there are small categories, 17 categories. At the beginning the basis is *shi-ne*, calm abiding. Hindus have that, that is nothing special. From there you achieve the formless realm which has four levels, [where] there is no form, only consciousness. That happens in the Hindu religion so it is not special to Buddhism. Both the desire realm, form realm, and formless realm are samsara.

The definition of samsara

What samsara is, the real definition of samsara is: the continuity of the rebirth of the defiled aggregates, the contaminated seed of disturbing thoughts, caused by karma and delusion. That is samsara. That is samsara according to Kyabje Pabongka Dechen Nyingpo Rinpoche, ?? and other lamas mentioned that. That is the real definition of samsara. In a simple way one can point to the aggregates as samsara, but the exact way is this. Lama Tsongkhapa mentioned in *Lam-rim Chenmo*, *Great Path to Enlightenment*: "the part of the continuity of the aggregates caused by karma and delusions." That is explained in the *Lam-rim Chenmo*: "the part of the continuity of the aggregates caused by karma and delusions." So the reason for saying "part" is that we haven't actualized the path of meditation. Then to actualize the path of meditation we have to actualize the right seeing path, to actualize the right seeing path we have to actualize the path of preparation, to actualize that we have to actualize the first path, the path of merit, *tsog-lam*, the path of merit. So we haven't… For those of us who haven't done anything to actualize any of these paths, we don't have to say "part" [because] our aggregates continue to the next life; this is not our last life. [But] those who have actualized the fourth one, the path of meditation, do not reincarnate. That meditator's aggregates do not reincarnate in samsara, it is the last [life], so "part" means… Yes, he or she has samsara, they have aggregates, but that person's aggregates do not continue to the next life, they do not continue in samsara, so this is their last [life], so "part" means that. By saying "part" it takes out this one: the aggregates of the meditator who has actualized the path of meditation. His or her aggregates, they do not continue. They have samsara now but it doesn't continue again. They

Lama Tsongkhapa mentioned in* Lam-rim Chenmo, Great Path to Enlightenment *[the the definition of samsara is]: "the part of the continuity of the aggregates caused by karma and delusions."

have actualized the path of meditation, the fourth one, and are about to achieve the path of no more learning, which is liberation. It is like that Lama Tsongkhapa explained.

The action or practice

The action, the practice, is the three higher trainings – the higher training in morality, higher training in concentration, and higher training in wisdom. That motivation that I explained before is the second level of the secret of the mind.

The third secret of the mind

The goal

[For] the third level of the secret of the mind, the goal is to cease even the subtle obscurations, to totally completely have no obscurations, and to complete the realizations.

The motivation

Then the motivation is cherishing others unstained by self-cherishing thought, unstained by that, not even a second of self-cherishing thought. The motivation is unstained by that, it is pure – only cherishing others, numberless others, numberless hell beings, numberless hungry ghosts, numberless animals (even those so small you can only see them with a machine, not one ant is left out), then numberless human beings (there are numberless universes with numberless human beings), then the numberless sura beings, the numberless asura being, the numberless intermediate state beings. Cherishing them, that is the motivation. You can say it is not to fall down into the lower nirvana, to be free from that. We can say that. So the motivation is bodhichitta.

The action or practice

Then the action is the six paramitas. The practice is the six paramitas. So that is the third secret of the mind.

All happiness comes from the secrets of the mind

With the first secret of the mind you achieve all the happiness, a pure land, all the happiness of a human rebirth, a deva rebirth, sura and asura, all the happiness of future lives. With the second secret of mind you achieve liberation from samsara, everlasting happiness. It is unbelievable, unbelievable. It is really unbelievable, unbelievable. The third secret of the mind is that you achieve full enlightenment, peerless happiness, full enlightenment, *sang-gye*, the total elimination of all obscurations and the completion of all the realizations for sentient beings, to free numberless sentient beings from the oceans of samsaric sufferings and bring everyone to peerless happiness, to full enlightenment. It is amazing, amazing, amazing, amazing, amazing, amazing. Really. This is what you achieve from the third secret of the mind. Oh, it is like that.

So you can see that all the happiness up to enlightenment comes from the secret of the mind. Even this life's happiness came from the past secret of the mind – the first secret of the mind seeking happiness in the future. In the past you created good karma for that, so it comes from the past Dharma, the first Dharma practice that was done before in past lives. This life's happiness

came from Dharma. It came from past Dharma, good karma, virtuous action, good karma, the first secret of the mind. It is a result of this. So you can see that AAAAAAAAAAALL happiness comes from Dharma. You have to understand it comes from Dharma, from your positive mind. All the happiness is like that.

Living life with the three secrets of the mind

In our everyday life, if you lead your life with the first secret of the mind then everything you do, not only listening to the Dharma, reflecting and meditating, but even eating, walking, sitting, sleeping, doing your job, becomes a cause of the happiness of future lives, a good rebirth in a pure land and so forth. Everything becomes a cause of happiness, a cause of happiness of future lives. Everything becomes a cause of happiness of future lives. Because everything becomes Dharma it becomes a cause of happiness of future lives. Then if you live your life with the second secret of mind, then whatever you do, not only practicing Dharma, but even eating, walking, sitting, sleeping, doing your job, everything becomes a cause of happiness, everlasting happiness, ultimate happiness, nirvana. Everything. Now if you live your life with the third secret of the mind, bodhichitta, then not only practicing Dharma, but eating, walking, sitting, sleeping, doing your job, everything, even playing soccer with bodhichitta, with bodhichitta even if you play soccer, or you play football on the ice, running after a ball on the ice, whatever, after that whatever else, then it becomes a cause of enlightenment, a cause to achieve buddhahood, enlightenment, for sentient beings. To free the numberless sentient beings from the oceans of samsaric sufferings and bring them to full enlightenment, it becomes a cause of that. Eating, walking, sitting, sleeping, doing your job, playing soccer, running after a ball on icy ground, everything becomes a cause of that.

What you have learned by coming to Kopan

Therefore, now, your coming to Kopan, you coming to Kopan for meditation, now you have learned this: how to create happiness. You have learned this: how to create the cause of those different levels of happiness. Most people in the world don't have any idea of this. They have no idea of the three levels of happiness and that you can cause numberless sentient beings to be free from the oceans of samsaric sufferings and bring them to enlightenment. Most people in the world have no idea of this, which is wow, wow, wow. Even if the body is so small, this much, even if the body is so small or so tall, the mind, a human being's mind, has the capacity to learn that. That is really amazing, amazing, amazing, that you can achieve enlightenment, wow, wow, wow, and free the numberless sentient beings from the oceans of samsaric sufferings and bring them to buddhahood, full enlightenment, wow, wow, wow. You can't imagine this. Can you think this? Can you imagine this? What you can do, what a human being can do, what someone who is a human being can do? We are human beings, so what a human being can do, wow, wow, wow. It is amazing, amazing, amazing. By coming to Kopan this is what you have learned so you should rejoice like the sky, feel happiness like the sky.

You have learned this: how to create the cause of those different levels of happiness. Most people in the world don't have any idea of this. They have no idea of the three levels of happiness and that you can cause numberless sentient beings to be free from the oceans of samsaric sufferings and bring them to enlightenment.

Oh, it is amazing, amazing what you can do to benefit, what you can do to bring happiness to sentient beings. It is amazing, amazing, amazing, amazing, amazing, amazing.

Oral transmission and explanation of Guru Shakyamuni Buddha's name and mantra

I thought to do a *lung* (oral transmission) but maybe not today because I already took a long time.

Please think for the sake of, to free the numberless sentient beings from whom I have received all my past, present, and future happiness… [I have received this happiness] from every sentient being, who are the most precious, most dear, most kind, my wish-fulfilling jewel, the numberless hell beings, hungry ghosts, animals, human beings, suras, and asuras, and intermediate state beings, to free them from the oceans of samsaric sufferings and bring them to buddhahood, full enlightenment, I must do that, and to be able to do that I must achieve full enlightenment, buddhahood, therefore, I will take the *lung* of Guru Shakyamuni Buddha's name and mantra. Please think this. Please generate a bodhichitta motivation.

(Rinpoche recites Guru Shakyamuni Buddha's name three times in Tibetan, giving the oral transmission:)

LA MA TÖN PA CHOM DÄN DÄ DE ZHIN SHEG PA DRA CHOM PA YANG DAG PAR DZOG PÄI SANG GYÄ PÄL GYÄL WA SHA KYA THUB PA LA CHHAG TSHÄL LO

To the Founder, Bhagavan, Tathagata, Arhat, Perfectly Completed Buddha, Glorious Victorious One, Shakyamuni, I prostrate.

(Rinpoche recites Guru Shakyamuni Buddha's mantra three times, giving the oral transmission:)

TADYATHA OM MUNE MUNE MAHA MUNEYE SVAHA

By reciting the Buddha's name and mantra it is mentioned by the lineage lamas of the lam-rim, I think, that ten thousand eons of negative karma get purified. But I think in the Kangyur, the Buddha's teachings, there I have seen it, here in the Kangyur the Buddha explained that it purifies 80 billion eons of negative karma; that gets purified. In Tibetan *tra-trig chenpo gye gyur*, that many eons of negative karma get purified; in English 80 billions of negative karma get purified. You must understand that, write it down, don't forget it, it is explained by the Buddha in the Kangyur. The Buddha's name and mantra are incredibly precious, so that is why I did the *lung* so you can receive the blessing of the lineage in your heart. I received it from Kyabje Kunu Lama Rinpoche and from His Holiness the Dalai Lama. [I received it] from Kyabje Kunu Lama Rinpoche, my guru. From the Buddha it was transmitted down, so I gave it to you and you receive the blessing of the *lung* in your heart. It is most unbelievable: 80 billion eons of negative karma get purified if you recite this. Then especially if you do it with bodhichitta there is no question. Like that, 80 billions of eons of negative karma. You understand?

The mantra, many times it is written in the texts as TADYATHA OM MUNI MUNI MAHA MUNIYE SVAHA, but that is wrong. Kyabje Kunu Lama Rinpoche said that is a mistaken, it is: TADYATHA OM MUNE MUNE MAHA MUNEYE SVAHA.

Here at Kopan… Outside, at other places, they normally don't recite *LA MA* TÖN PA CHOM DÄN DÄ…, they recite TÖN PA CHOM DÄN DÄ…, but in Kopan, from the early times, we recite *LA MA* TÖN PA CHOM DÄN DÄ…. *LA MA* (lama) is at the top. *Lama* is Tibetan language, it is *guru* in Sanskrit. So *LA MA* TÖN PA CHOM DÄN DÄ…… The guru is the one "heavy in qualities." By that, he/she is guru. The ultimate meaning of *guru* is one who has achieved the dharmakaya. That is the ultimate meaning of guru. Aaaaaaaaaaall the buddhas' holy minds are the dharmakaya. All the buddhas' holy minds, the numberless buddhas, their holy minds are dharmakaya. Oh, *that* is the ultimate guru. *Kün-dzob gyi lama* and *don dampai lama*. *Kün-dzob gyi lama* is the conventional guru. I don't know what "conventional" means but it is translated into English as conventional guru. And [then there is] the ultimate guru. *Guru*, I won't say now the very subtle meaning, maybe not yet, perhaps it is not the right time, but just to have a correct understanding: all the buddhas' holy minds are the dharmakaya, that which manifests in ordinary aspect as the conventional guru, *kün-dzob gyi lama*, to guide us.

That dharmakaya manifests as deities. It manifests into deities, the four classes of tantra deities. It manifests like that. It manifests as the thousand buddhas of this fortunate eon, such as the Thirty-five Buddhas, the eight Medicine Buddhas, as Guru Shakyamuni Buddha. Then it manifests as bodhisattvas. This manifests as arhats like the Sixteen Arhats. To preserve the Dharma, to protect it, to look after practitioners of Dharma, then it manifests as dakas and dakinis and it manifests as Dharma protectors who are beyond samsara. This dharmakaya manifests as suras and asuras, human beings, kings, beggars, ordained people, lay people, all kinds, even as butchers, prostitutes, anything that benefits sentient beings. So it manifests as hell beings, it manifests as hungry ghosts, as animals, as yamas, as devils. To benefit the evil beings it manifests as evil beings. It manifests as pure beings for those with pure mind and it manifests as impure beings for those with impure mind, whose mind is obscured. This is not the first time; it has guided us from beginningless rebirths. It has guided us from beginningless rebirths. It has given us teachings from beginningless rebirths. We have met Dharma, received teachings, it led us to practice, it led us to keep precepts, so now, therefore, in this life we got not only a precious human rebirth from practicing pure morality in the past, but a perfect human rebirth. Because we practiced before the Pratimoksha vows and the bodhisattva vows in the past, so this time we met not only the Hinayana teachings with the four noble truths but also the Mahayana bodhisattva teachings and Mahayana tantra. That we have received a perfect human rebirth in this life is also like that.

Therefore the guru, the dharmakaya of all the buddhas, has guided us from beginningless rebirths. It has guided us from beginningless rebirths. So at the moment we have received a perfect human rebirth, have met the Buddha-Dharma, have met a guru revealing the unmistaken path to enlightenment, so now you have a great, great opportunity to achieve, as I mentioned before, future life happiness, a good rebirth and so forth, then liberation from samsara, then full enlightenment, buddhahood, for sentient beings, to bring sentient beings to enlightenment. Wow, wow, wow, what you can do! We have this great, great opportunity, incredible, incredible opportunity due to meeting Dharma. All this is because from beginningless rebirths

Therefore the guru, the dharmakaya of all the buddhas, has guided us from beginningless rebirths.

there is a guru who has guided us. The essence of all the buddhas, the dharmakaya, has guided us as the ultimate guru manifesting as the conventional guru who initiates us, gives us vows, commentaries, oral transmissions.

Of course, I mentioned all that now but I'm not included in that [explanation of guru], but from my gurus I received the *lung*. [The guru] has guided you from beginningless rebirths, not only in this life [have you been guided] by the guru. Then [the guru] guides you from here up to enlightenment. The ultimate guru… There is no place where there is no guru. There is no place where there is no buddha. It is the same: there is no place where there is no guru. Thinking of the ultimate guru it is like that. So all the time, all the time, we are guided. Therefore the kindness [of the guru] is like the sky, or more than the sky. It is unbelievable, unbelievable, unbelievable, the kindness. So that is the guru's kindness. I will just say that much.

LA MA (lama), then all the rest (i.e., *TÖN PA CHOM DÄN DÄ DE ZHIN SHEG PA DRA CHOM PA YANG DAG PAR DZOG PÄI SANG GYÄ PÄL GYÄL WA SHA KYA THUB PA*) are titles. The main one is this [lama], the ultimate guru. The main one, the creator of everything, the doer from whom we receive all the happiness, is this one. Now from here on the rest are all titles [that express] the qualities. So the lama is from whom all the happiness comes.

LA MA SANG GYÄ LA MA CHHÖ
The Guru is Buddha; the Guru is Dharma;

DE ZHIN LA MA GE DÜN TE
The Guru is Sangha also.

KÜN GYI JE PO LA MA TE
The Guru is the doer of all happiness…

All the doers are the guru. All the doers of past, present, and future happiness is the guru. You have to understand this. This is guru, lama.

Then *TÖN PA* (founder): this [ultimate guru] manifests as Shakyamuni Buddha, the founder, the fourth of the one thousand buddhas of this fortunate eon who descended to this world to reveal the Dharma. Maitreya Buddha is the fifth.

Then *CHOM DÄN DÄ* (bhagavan): the destroyed qualified gone beyond. [*CHOM*, destroyed, is] the *destroyer* of the four maras. He has destroyed the four maras: the mara of lord of death, the mara of the aggregates, the mara of delusion, and the mara of devas sons. I'm not going to tell about that today, it would take much time. The mara of lord of death is signified by the Buddha's hand being pointed down. He is the destroyer of the four maras. Then [*DÄN* is] *qualified*, from *CHOM DÄN DÄ*. It is the five, four, dharmakaya, I forgot the other two, one is action. The five dharmakayas. It has all six qualities, the six qualities or the five dharmakayas. It possesses the five dharmakayas. Then [*DÄ* is] gone beyond, not only gone beyond samsara but gone beyond the lower nirvana.

Then *DE ZHIN SHEG PA* (tathagata): all phenomena do not have true existence, existing from its own side, existing by nature. They don't have that so all phenomena exist in mere name, all are

empty from their own side, emptiness. So the buddha's holy mind, the guru, the ultimate guru, is oneness with, immovable from, the emptiness of all existents. It is immovable forever in equipoise meditation, seeing as it is. *DE ZHIN SHEG PA* is seeing as it is.

DRA CHOM PA (arhat or foe destroyer): *DRA* (foe or enemy), you can relate it to the four maras or to the disturbing thought obscurations, and also to the subtle obscurations that mainly interfere with achieving the state of omniscience. *DRA CHOM PA*, the destroyer of the enemy, the one who has destroyed the enemy. Not only has he destroyed his enemy, but as a buddha did that already so he destroys our enemy, sentient beings' enemy, the delusions, so he is a *DRA CHOM PA*.

[*YANG DAG PAR DZOG PÄI SANG GYÄ* (perfectly completed buddha):] *YANG DAG PAR* is perfectly, *DZOG PÄI SANG GYÄ* is completed [buddha]. *SANG* is the total elimination of all obscurations and *GYÄ* is the completion of all the realizations.

[*PÄL GYÄL WA* (glorious Victorious One):] *PÄL* is magnificent [or glorious] by having achieved the dharmakaya. *GYÄL WA* is victorious – victorious over the *nyon-drib* and *she-drib*, the obscurations to achieving nirvana and the subtle obscurations to achieving omniscience. He is victorious because of having abandoned both [obscurations].

Then *SHA KYA THUB PA* (Shakyamuni): [*SHA KYA* is because] this present buddha took the aspect of taking birth in the Shakya class. Indians have classes, so he was born in the Shakya class, a high class. *THUB PA* means mighty, one who has controlled the delusions, and also the *she-drib*, the obscurations to omniscient mind. So *THUB PA*, you can relate it to all the delusions.

Then *CHHAG TSHÄL LO* (I prostrate): *CHHAG* means with body, speech, and mind I prostrate. *CHHAG* is body, speech, and mind prostration [in order] to purify. *CHHAG* means to purify the negative karma and defilements of body, speech, and mind. To purify all three, thenthe body, speech, and mind, *CHHAG*, are purified. *CHHAG* can mean from the wrong concept about the guru, from there all the way up to the subtle obstacles – the subtle dual views of the white appearance, red appearance increasing, and near attainment dark path. The subtle dual view, all the wrong concepts, *CHHAG*, to purify them. *TSHÄL* means wishing – wishing from guru devotion, correctly following the virtuous friend, from there through renunciation, bodhichitta, right view, then the two stages of tantra up to enlightenment. *TSHÄL* means from guru devotion up to enlightenment you wish to achieve. So *CHHAG TSHÄL LO*.

LA MA TÖN PA CHOM DÄN DÄ DE ZHIN SHEG PA DRA CHOM PA YANG DAG PAR DZOG PÄI SANG GYÄ PÄL GYÄL WA SHA KYA THUB PA, all those are titles of the guru; they express the qualities of the guru. Therefore, at the beginning *LA MA* (lama). That is a huuuuuuuuuge subject, huuuuuuuuuge, I just explained this much (i.e., a tiny bit). It is the most, how to say in English, the most interesting, the most exciting subject. Then all the rest are titles, titles of the guru. Then *CHHAG TSHÄL* (I prostrate).

TADYATHA OM MUNE MUNE MAHA MUNEYE SVAHA

That is the mantra.

I stop here. I think I spent tomorrow's time also today.

For you to recite this. The point is for you to recite this, so I'm doing this. I'm explaining this for you to recite it in your daily life, especially to meet the tantra teachings again, the quickest path to enlightenment. It causes you to again meet the tantra teachings; this is the method. Thank you very much.

Dedication for bodhichitta to be generated

Due to all the past, present, and future merits collected by me, all the three time merits collected by numberless sentient beings and numberless buddhas, may bodhichitta be generated in the hearts of all the six realm sentient beings, especially in the hearts of everybody in this world, in the hearts of all the students in the FPMT, the center benefactors, and volunteers working in the centers, in all those who rely upon me, all those whose name has been given to me, all those for whom I have promised to pray, then in all of us here, including our family members who have died and are living, everybody, without the delay of even a second may they generate bodhichitta in our hearts. In those in whom bodhichitta has been generated may it increase.

How the mind has developed since coming to Kopan

It is really amazing if you think of your earlier life before you came to Kopan, if you think of from your birth up to now [since] you came to Kopan, so much change, so much discovery, so much enlightening. Can you imagine it? You came to a place where you can hear about bodhichitta, even the name bodhichitta, do meditation on bodhichitta. It is amazing, amazing, amazing. That is really, I thought, amazing: the life that you had before, since you were born, just this life without talking about past lives, here at Kopan this is a huuuuuuuuuge development. Can you imagine the development of your mind? Can you imagine it? Wow, wow, wow, wow, wow, wow.

Dedication sealing with emptiness

Due to all the past, present, and future merits collected by me, all the three time merits collected by numberless sentient beings and numberless buddhas, all these merits which are existing in mere name, which are merely labeled by the mind, because of that they don't exist at all from their own side, they are totally empty from their own side, may the I, who exists in mere name but does not exist from its own side at all, achieve buddhahood, the state of omniscience, which exists in mere name, which is merely labeled by the mind so it does not exist from its own side, which is totally empty from its own side, and lead all the sentient beings, who exist in mere name but because of that do not exist from their own side at all, to full enlightenment, which exists in mere name but because of that doesn't exist from its own side, which is totally empty, by myself alone, who exists in mere name but because of that does not exist from its own side, which is totally empty from its own side.

Thank you.

Colophon: Lightly edited by Joan Nicell, FPMT Education Services, December 2014.

Stories of Reincarnation, Taking Refuge, and the False I

[3 December 2014, 2 p.m.]

KOPAN 20141203 S1 14:00 Lama Zopa Rinpoche – Stories of Reincarnation AND Taking Refuge AND The False I

Kopan celebrates Rinpoche's birthday for the first time

(Preliminary prayers and a long mandala offering on the occasion of Rinpoche's birthday)

Good afternoon. I never had a birthday before. There is His Holiness's birthday, but we don't have birthdays like in the West. In the West it is very important for everybody – for small babies and for those who are 200 years old. For a one year old baby a birthday seems to be very, very important, and so are birthday presents. It seems that the monastery discussed with my family, my sister, and picked [the date] out. They figured out which day I was born, but they didn't figure out which day I will die.

There is one Christian monastery in Spain on the way to Italy. You go around where there are big trees and when you see the monastery the feeling is like a Tibetan monastery. There is just the monastery alone, there is no village, behind it is a mountain. It is very much like in Tibet. In that monastery when a monk dies they do a big celebration. I think what the meaning is, I think… I don't know if in any other Christian monasteries they do a big celebration or not but in that monastery, why they do the biggest party on the day that a monk dies, I think the reason is because the monk is going to heaven. Their idea or belief is that he goes to heaven so they make a big party in celebration.

It is a huge, quite large, monastery. Outside there was a monk with a white beard, a very big white beard. He was the gate monk. We went inside and saw the abbot. Lama was there, Lama Yeshe was there. He [the abbot] showed us the monks' rooms. The monks were not allowed to go outside, they were very strict in that way. I don't know… Well, there is strictness of the body, of the speech, and of the mind, so I guess that as far as that of the body is concerned they couldn't go outside. I don't know for how many years the monastery didn't allow the monks to go out at all, but recently the abbots of the big monasteries had a meeting and they decided the monks could go outside for a walk, not very far, one mile or half a mile or something then they have to come back. I think I saw some monks walking outside. They produce oil, olive oil I think. That olive oil is famous. Two monks were working outside in the fields.

When a monk dies the body is buried inside the monastery, not outside. There were only four or five bodies buried inside. I don't know, maybe it was not so long ago since the monastery was built, I'm not sure. I'm sure it must be more than a hundred years. It is like Tibet. The location is very good, you don't see the monastery for the trees in the road. When you arrive near there, then you see the monastery there. The monks have a room with a balcony, we call it *yab* [in Tibetan]. The monks have that to spend their time, otherwise it would be very boring because otherwise what would they do? They can't do meditation all day long and also I don't know what they meditate on. That is a question. What to meditate on is one thing but then the question is

whether it is worthwhile or not. That is a big question, otherwise you might waste your whole life. You might be doing meditation on kaka.

Stories of reincarnation – the Lawudo Lama and Rinpoche's mother's incarnation

The story of the Lawudo Lama – Rinpoche's previous incarnation

Before we [Lama Yeshe and myself] came to Kopan we were staying in Boudha at Chime Lama's son's house. He had two or three sons. The house was near a car road near Boudha stupa, somewhere there. There was a double vajra outside. We lived for years there before coming to Kopan. Then there is a monastery. Somewhere there, not on the road, more inside, there is another one, Green House, that belonged to his son. Chime Lama, I thought maybe was Chinese. He was sent… I found out later, many, many years after, that he had been sent by the Tibetan government many, many years ago. I don't know, maybe more than 50. A long time [before] he was sent to Kathmandu to take care of the Boudha stupa. He was officially sent. He lived there, I think with his family.

When we were staying there, there was a French doctor, one of the members of the house. There was Zina, the Russian lady who was the first student. She became a nun and passed away on a Himalayan mountain in Kyabje Trulshik Rinpoche's monastery. Lama gave her as a commitment a huuuuuuuuuge number of recitations of Yamantaka mantras. Then she did Vajrayogini.

Later I was in Solu Khumbu on the mountains, where there is my cave. Well, I don't remember my past life. Who I was in my past life I don't have any memory of, but I had some examination by other people. We have very many examinations in that area of a child as to whether he is a lama or not, by materials. We have very much that, not just the recognition of high lamas by observations [or divinations]. We do proof with the child. We do many of them with religious objects. That was done to me when I was a small child staying with my mother at home. My past life's son, his name is Karma Tenzin, came with religious objects, cups, malas, and bells that belonged to Lawudo, where my past life was supposed to have lived in a cave. He came with the different religious objects that [the Lawudo Lama had] used and other ones. He spread them on the table. There was only my mother in the house. I thought I did bad but they said I did well. I couldn't recognize them. Then I was taken up on somebody's shoulder up to the monastery. There was a big puja in Thame. The village I was born in is called Thame. I was brought up [to the monastery there] on [someone's] shoulders. In Thame monastery, the gompa was full of monks. I don't know if there were also ngagpas. The lama who founded the monastery was a very good monk with a white beard. He was a very good-hearted lama. He did meditation retreats and he did initiations to the students from time to time. He was on the throne and there were many [monks] doing the puja, a very big puja. I was put on the lap of one very good monk who lived close to Lawudo. In one cave he lived there. He was a very good monk living in pure vows, living in good morality. I was put in his lap, behind us was the Buddha's statue. There were piles of religious cymbals, he asked which one was mine and I pointed this way. I remember I pointed this way. He said I was correct. Then he put the cymbals like this, then he asked me again which were my cymbals. I pointed some way like that and he said I was correct. That was the main thing. That I did, but at home I didn't do that, but some people said that I [am the incarnation of the Lawudo

Lama]. My own… Many others remember their past lives in the monastery and many things like that. My own belief is from [my experience] when I do meditation. It is not that I have realizations, not that, but when I meditate a certain experience or a certain way of thinking comes, so I thought that is my proof that there were past lives and that I did meditation in the past. That is my own proof, it is not that I can remember that I was a married lama, a ngagpa, not a monk. He came from Tibet with Deu Rinpoche, one good lama, a knowledgeable lama. They came from Tibet together across the mountains. They were friends. He lived near my past life for thirty or forty years.

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[The Lawudo Lama] had much knee pain. It was not easy to see doctors there. In those times it was difficult. He had so much pain living in the cave and doing retreat and giving initiations sometimes. Those lamas who knew him said [the Lawudo Lama] was a good meditator, I have no idea. They said that he was a good practitioner with small desire, a content mind, a satisfied, content mind. That is the basic practice, the basic spiritual practice, Dharma practice. Renunciation is the basic practice. Renunciation of this life is the basic practice that becomes the basis for renunciation of the future life samsara. Then there is bodhichitta by which actions become the cause of enlightenment, the cause of the happiness of all sentient beings, temporary and ultimate.

The story of Rinpoche's mother's incarnation

Of course my mother had much more [compassion], many times [more than me]. My compassion is… What is an example? Like tsampa, flour from barley or wheat, if you put it on water, on a river or ocean, it stays on the top. It doesn't go deep, it stays on the surface of the water. Like that yes or no, [my compassion is] hardly anything. My mother had a hundred times much more compassion, but she couldn't read books. She couldn't read *ka kha ga nga*. The Tibetan alphabet she didn't know, but she had many hundred times greater compassion than me. I read. I know a few words, some words of lam-rim. I teach a few words. I'm a little bit familiar with it, a little bit, and then I talk to people, but she hadn't studied. She hadn't studied. She couldn't read texts.

In the past, before I was born or something, she used to go to Tibet with my father, to a place behind Mount Everest, for teachings with Kyabje Trulshig Rinpoche's – the teacher of His Holiness – root guru, Rumbu Sangye, who lived there. They went for teachings there in Tibet. They had so much faith. When the lama explained a text about the path to enlightenment, about suffering, there was no way for them to understand it. Those like my mother and many people who don't know, who can't read, they just came there out of faith. Of course if they listened it made a great preparation on their mind to achieve enlightenment, to achieve the total elimination of all obscurations and the completion of all the realizations, *sang-gye*. It is an unbelievable preparation, if they listened, to achieve full enlightenment, not just to be free from the oceans of samsaric sufferings. But if they didn't listen, if they slept, if they didn't listen, then nothing. My mother…

When the lama gives teachings from the text, when he explains [from a text], only the monks, only those who can read, only those who have a little bit of education can understand. I think they were a little number. My mother… Then the lama would give advice between that, some simple advice such as when you recite one mantra don't pass two beads.

The usefulness of learning Tibetan

OM MANI PADME HUM. Indian people recite OM MANI PADME *HUNG*. There are two or three expert Tibetan monks in Sanskrit in Varanasi, in Sarnath. I checked with one because I know some students who recite HUM, he said HUNG. There is a *ma* with a zero [i.e., a dot] on top of it, because of that it is HUNG.

There are two or three monks expert in Sanskrit who were given by His Holiness the job to translate from Tibetan into Sanskrit. Originally the Buddha taught in Pali and Sanskrit. He taught in Sanskrit, then later those great holy beings, the pandits, those great holy beings translated them into the Tibetan language, which is very meaningful. Even a few words but it holds the meaning. By learning the meaning of those two or three words you can get a general idea of the meaning. It is a perfect translation, it gives great understanding. Those great translators were holy beings; they were bodhisattvas, holy beings. Not now, not like present day English translators. I don't know if all are ordinary, I'm not saying that, but it is difficult to say all of them are holy beings, bodhisattvas, but the Indian pandits had a great, great education, fantastic.

Learning Tibetan has great [usefulness] because of the subject. Learning Tibetan, I don't think, not so much to do political work by knowing the language, the letters, to make money or do political work, but for yourself, for yourself and to benefit others then it is very useful. I think it is very useful. Of course nowadays there are so many [books translated]. First of all His Holiness's teachings on sutra and tantra, so many are well translated. There are so, so many like that and then [there are translations] from the other sects. Because learning Tibetan gives you a vast understanding, a correct understanding, then when a lama who doesn't speak English gives teachings, you understand. You are also able to translate. Also you can read. It is like it opens your eyes. It is like it opens the third eye. It opens the eyes to the Tibetan letters and texts, to all the amazing, amazing, amazing sutra and tantra – the Hinayana teachings, then the Mahayana sutra or Paramitayana teachings, and the Mahayana tantra, which is so amazing, and the four classes of tantra, amazing, amazing, amazing. It is so vast. There are so many commentaries by those many enlightened meditators, the Tibetan meditators from the four sects who were enlightened in the complete path, amazing, amazing. It is like you have eyes to see all that. You have that great opportunity. It gives so much freedom to you to learn Tibetan. That is one thing. The other thing is you can translate from Tibetan into English or other languages. There are many ways you can help like that. Then of course translators are one big problem we [the FPMT] have. Before we look…

Sorry, my talk becomes longer and longer and longer, like… I forget the name. What do you call the sweets that you eat that you can blow?

Student: Bubble gum.

Bubble gum. In Singapore it is not allowed, if you drop that, you will be put in prison.

Student: You get fined.

Now they changed. What is it called?

Student: Chewing gum.

Chewing gum. Like chewing gum my talk gets longer and longer.

The story of Rinpoche's mother's incarnation (continued)

What was I saying? Sorry. I was talking about my mother. That [the story about the incarnation of Rinpoche's mother] also helps for understanding reincarnation, the subject of reincarnation, the continuity of the mind. Even though it separates from the body, the mind continues. It helps for that. This is not an ancient story, it is a recent story.

My mother was like that [i.e., compassionate]. Even when she would go to the Boudha stupa by car, when she saw Nepalese people walking without shoes in the road, she was so concerned that they had no shoes. They were walking with naked feet on the road and she was very concerned like that, worried. I talk the words because I read. I talk about compassion but actually she has many hundred times more compassion and also compassionate acts than me. When many Sherpa people go for pilgrimage, on the road they have to stop [to cook food]. Each family makes fire to make food on the road. My family, my mother, would make food and give it to everybody. At the end there was no food for the family, all the food had been given to other people. My brother, my younger brother, who was born after me – he lives here in Kathmandu after the stupa – would bring money home. He would go trekking [as a guide] and bring money home, then my mother would give it to people. Maybe he would get angry, I'm not sure. When people came to the home she always gave them food and tea. She always gave them food like that. Even in Dharamsala… She came one time to Dharamsala to Tushita, where there is a meditation center. In the morning she had breakfast of a pancake, half she ate and half she put in her coat and went outside. There are beggars on the way to His Holiness's temple, she would give it to them. She probably gave it to the first beggar she met. Every morning she did like that, she ate half and then collected the rest and when she went around His Holiness' palace, circumambulated it, [she gave it away].

What happened was, we didn't know it but I think maybe she had cancer when she died. I think it might have been cancer, afterwards thinking about it. She passed away in Sarnath, Varanasi, where the Buddha turned the first wheel of Dharma on the four noble truths, when His Holiness was giving a Kalachakra initiation. I think one organization requested it and he gave the Kalachakra initiation. She was brought to see His Holiness but I think her eyes were closed. She was outside sitting on a chair, His Holiness came out but I'm not sure that she saw His Holiness as her eyes were closed. That night, at one or two o'clock, she passed away in a Varanasi hotel. When she passed away there was my brother's wife's brother and two or three monks from the tantric college who had memorized by heart Guhyasamaja (the main deity of the tantric college of Lama Tsongkhapa is Guhyasamaja, father tantra). The root text they had memorized and they chanted it by heart. In the tantric college when a monk dies they recite that. Then it is finished, they don't do

many other things. That helps to protect the consciousness from the lower realms and to take higher rebirth. They were chanting very beautifully next to my mother, when they did prayers.

Tea time. *(Short break to drink tea)*

The incarnation [of my mother] was born very close to Lawudo. I think maybe it is one mile, maybe a little bit more than one mile or two miles, to Ganupa, which is another hermitage where there was a great, I forget his name, I think, a great yogi who achieved enlightenment. I forgot his name. There is still the rock there where he used to sit. Ganupa is probably the lineage of that family, the great yogis stayed there. There was one lama there, one married lama. His son received my mother's incarnation, it was born to him. I think the baby had been talking about Lawudo for a long time but at Lawudo my sister didn't know that. For a long time the family didn't tell her. My sister came to see something, to bring them something, and then she offered a kata to the incarnation. Then the incarnation never wanted to take off the kata for seven day. Even at nighttime in bed he wore the scarf. For seven days he put it on his neck, even at nighttime. Just to make it short. He kind of remembered the animals. My mother used to take care of animals, which was hard work in wintertime and summertime. She had to collect dry leaves from the forest very high up, then laid them down in the animals' room to keep the animals warm. It was a lot of work, but my mother didn't want to sell them to other people as then other people would sell them to the butchers and they would get killed. So she didn't want to sell but kept them, so the animals increased more and more.

The incarnation happened a long time ago. My brother and my mother's best friend, Ang Puwa, who lived in Kathmandu, my mother's incarnation was waiting for them for a long time. They went up to Solu Khumbu and called the people. They invited the incarnation to Lawudo gompa, the meditation hall, the puja hall. They called him and they did a celebration inviting the incarnation. People offered a scarf to him and he offered it back to them. Only two people he didn't give the scarf back to them. One was a monk who went from here [Kopan]. He has been living there for a long time, so long time. He didn't get a seat on the flight when we were coming from Lukla to Kathmandu; that is how it happened that he has stayed there. The other one was the incarnation's own father.

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The reason I think he didn't give a scarf to his father was because before, during my mother's time, when there was a small number of people [at Lawudo] the water from the stream was enough but when there were more people for pujas and Nyung Nes there was not enough so we had to get water from there. Many years ago we put rubber pipes from the upper mountain to get water from Ganupa, the other hermitage. In that water we put the pipes to bring water to this side of the mountain, so that when Western people came to Lawudo they could have a shower and wash with the water coming through the pipe from the hermitage. That time, when he was not yet the father [of my mother's incarnation], he blocked it. He put dust or sand inside the pipe to block that water.

Because of that reason, because of what had happened in his past life [as my mother], the incarnation, because of the imprint left on the consciousness, he didn't give him [his own father] a kata. And the monk who came from here, he didn't give him a kata. I remember in the cave somebody was making noise and he was so angry (she was speaking in my ear without making noise), but there was nobody in the cave. The incarnation did like that.

The animals he remembered them, he really cared so much. In the kitchen, each time he came to Lawudo he looked for my mother's things. He looked for them until he found them in the kitchen, so he knew they were there and looked for them.

There was a prayer wheel at that time from Lama Pasang, Lama Yeshe's disciple from Buxa. He had made a prayer wheel wrapped with white cloth, that my mother had turned with OM MANI PADME HUM. Always he [my mother's incarnation] liked very much the prayer wheel and offered it a kata and grabbed the prayer wheel all the time.

When he came to the gompa he did exactly the same as what my mother used to do. When he went in the gompa where there was His Holiness's throne carved by a famous Solu Khumbu carpenter, he went to the throne to take blessings. He bent his head to the throne. Then next, where I used to sit in pujas, there was a small throne, so she [my mother] would bend her head there, then go to the alter and bend her head there. Then she would go around the gompa seven times. The incarnation did exactly the same, although nobody had explained that to him.

When Ang Puwa went to the incarnation's hermitage, to the incarnation's house, as soon as he sat down, the incarnation of my mother poured him tea or wine. Then the incarnation mentioned his name, Ang Puwa, "Ang Puwa, please drink." He was the best friend of my mother. He was a kind person in the village. He was kind to all other people. The incarnation knew his name. He knew him, so he said, "Ang Puwa, please…," and then Ang Puwa grabbed the incarnation and cried and cried. He couldn't control his mind, that he remembered him made him cry.

The other thing is my sister… My mother in the past had one shirt, one old shirt. The plastic buttons she took them out and put them in a jar. In a bottle, a jar, she collected them. She put them there.

In Solu Khumbu when I was very small, around that time, you couldn't get spoons there. [Only] after walking many days could you buy a spoon, so spoons were very precious in my country. Some people even wore them. Also needles and things like that you couldn't get in our village. You had to walk many days and then you could get needles and things like that. Because plastic buttons couldn't get there, they were regarded as very, very precious in old times. So my mother kept them in a bottle in old times. My sister made a shirt for the incarnation and used the buttons from the bottle where my mother had collected them. When she was putting the upper shirt on the incarnation, he said, "Oh, these are my buttons." He could recognize them.

Here she spent three months, probably that was the last time before she died in Sarnath. Ani Jangsem, the leader of the nunnery, and another nun, the two nuns who came here before all the other nuns, who were here a long time ago at Kopan, there were three nuns with Tsenla… She spent three months here going around the stupa. The two nuns took care of her. They helped her to go around the stupa. When the incarnation came back, he could recognize the two nuns but felt

shy with other nuns. All the family the incarnation could recognize and didn't feel shy with them but with outside people he was shy.

The incarnation was such a wonderful child. I think if he had been in the hands of a very good teacher who guided him, he would have been an excellent lama. He would have been really good at living in morality and have been able to benefit the world. He could have become a very good lama, but unfortunately due to his parents, they did [things] their way. My idea was to educate him at Kopan monastery so as to learn philosophy, the teachings of the great pandits and Lama Tsongkhapa, to learn philosophy here and then when he gave teachings to others whichever sect, Nyingma, Kagyu, Sakya, Gelug, he could choose or be nonsectarian. He could practice and give teachings to others. Later he would be free and do whatever he liked but first for him to learn basic Buddhism, philosophy and lam-rim, here. That was my idea but unfortunately the parents followed a different sect, not Lama Tsongkhapa's tradition, so they asked somebody who said he should go to south India, to Penor Rinpoche's monastery, the main Nyingma monastery. The monks get an education there and then are sent around the world to become abbots in the different monasteries in the West and East, which is a very, very good plan or project to develop the Nyingma teachings. That is very good. Anyways the person who made the observation said to send him to that monastery, also maybe it accorded with the wishes of the parents. We agreed to have him come here to study but it was a black year so they didn't send him. For one year they were going to send him but due to the time they didn't send him so he was sent to another monastery. I wrote a letter to the abbot to ask him to take care of my mother's incarnation. After fifteen days there, he was playing and fell on the corner of the step, it broke the bone [of his skull]. They took him to a small hospital but it didn't help so they brought him to a big hospital. They didn't want to listen to me, they were waiting for the high lama to come. He always had a high fever. He [eventually] came here but no doctors accepted to operate on him, only my brother's wife's friend accepted to operate. He got better but after a few days passed away.

Whatever he [my mother's incarnation] said, his speech was so interesting that I couldn't wait to hear what he would say next. It didn't matter what the subject was, his speech… It didn't matter what the subject was, it was so soothing, so interesting. The power of his speech was such that I wanted to hear the next. That was my experience.

Anyway, without debate about what is right or wrong, but just from the side of the child, it was so clear he was my mother's incarnation. It was so clear because he could remember many things. Then of course Kyabje Trulshig Rinpoche did an observation and said he was the incarnation of my mother. When she was here at Kopan she told me that she used to recite OM MANI PADME HUM fifty thousand times every day. She used to recite fifty thousand times every day OM MANI PADME HUM, half of a hundred thousand. She said now she couldn't recite that many but before she recited fifty thousand OM MANI PADME HUMs. All that, the memory, clairvoyance, all that is like, for example, the table… OM MANI PADME HUM, even one time reciting it the merits are likes skies of merits. It is mentioned that the benefits are so much that if you recite OM MANI PADME HUM one time you collect skies of merit. The drops of the ocean are not enough to count it. Even if you count the sand grains of the earth it is not enough, the benefits of OM MANI PADME HUM are so much. For example, how many atoms this table has, so much it has… I'm just giving you an

idea. His clear memory remembering many things from his past life [as my mother] is like a small part of the table, a very small part of the table, but still there are the rest of the atoms of the table. By reciting OM MANI PADME HUM, of course, the result is the total cessation of obscurations and the completion of all the realizations. That is the result, then you can free numberless sentient beings from the oceans of samsaric sufferings and bring them to the state of omniscience, full enlightenment. It causes to achieve all the realizations, it has all those [results]. What he [my mother's incarnation] could remember, his clairvoyance, his clear memory, was just like a small part of the table with respect to the benefits of reciting OM MANI PADME HUM.

This is recent. I'm not talking about an ancient story, it is quite a recent story.

They [the Kopan administrators] found out that today is my birthday so they wanted to offer a mandala and recite the long life prayer but I can't benefit sentient beings much. I hardly do any benefit for sentient beings.

The verse of *Taking Refuge and Generating Bodhichitta*

Just before the *lung* (oral transmission)… I brought this text a few days ago. Just in brief, okay.

Have you gone through the subject of refuge? You have gone through the subject of refuge before I came.

SANG GYÄ CHHÖ DANG TSHOG KYI CHHOG NAM LA
I go for refuge until I am enlightened

JANG CHHUB BAR DU DAG NI KYAB SU CHHI
To the Buddha, the Dharma, and the Supreme Assembly.

DAG GI JIN SOG GYI PÄ TSHOG NAM GYI
By my merits of generosity and the other perfections,

DRO LA PHÄN CHHIR SANG GYÄ DRUB PAR SHOG *(3x)*
May I become a buddha to benefit all sentient beings. ***(3x)***

"*SANG GYÄ CHHO DANG TSHOG KYI CHHOG NAM LA …*, I go for refuge to the Buddha, the Dharma, the Sublime Assembly," among the assemblies; that contains the causal refuge. The next words *JANG CHHUB BAR DU DAG NI KYAB SU CHHI*, "until I achieve enlightenment," ultimate happiness, the state of omniscience, that is resultant refuge. That contains the resultant refuge. There is refuge which is the cause and refuge which is the result.

It is like this: if you want to become a wise professor you have to rely on a teacher who is a wise professor, then you can become a wise professor. By relying on a wise professor you can become a wise professor. By relying on a wise physician-doctor you can become a wise physician-doctor. By relying on a wise professor or physician-doctor you can become like them. That is by relying on others. So similarly here you rely on a separate mind; you rely on the Buddha, Dharma, and Sangha which are a separate mind. You rely on them. By relying on them you actualize Dharma

within you. You learn the tripitaka, the texts, then also you have the realizations, in particular that of wisdom, the ultimate wisdom directly perceiving emptiness. That is what ceases the seed of delusion and karma, the cause of samsara, the cause of the oceans of samsaric sufferings, including sickness, including rebirth, the suffering of rebirth, the suffering of sickness, the suffering of old age, the suffering of death, the suffering of cancer, all those things. The oceans of samsaric sufferings, the cause is not outside, the cause is inside the impure mind. The cause is delusion and karma. You need not only the wisdom seeing emptiness but the ultimate wisdom directly perceiving emptiness which ceases delusion and karma. Through that, then you can be free from the oceans of samsaric sufferings. You can be free from death, the suffering of death, the suffering of old age, the suffering of sickness, the suffering of old age.

People in the West don't know how to make their lives meaningful

In the West… I forgot his name, he died, the famous actor?

Student: Robin Williams.

The young one who died. The actor? The one who has a very special dancing?

Student: Michael Jackson.

Michael Jackson, you saw how many times he changed his face, how many times he operated to change his face again and again. I don't know if it was because of old age, changing the appearance of old age. I don't know, but he did that many times. In the West if you don't like your face you go to plastic surgeon and change it. You change many parts of your body. In the West, if it looks like you are getting older and more ugly, again you go to a plastic surgeon. You change it again. I'm sure that costs a lot! Life is a very short time. It is not that you can live for many hundreds of years. Even to a hundred years is less and less. Maybe still there are some [people who live to be a hundred] but they are less and less. Life is very short. He [Michael Jackson] made huuuuuuuuuge expenses. He made huge expenses… Of course, [it is different] if you think with compassion about those people who are doing the plastic surgery, that they need a job, that they need money, if you go to them out of compassion for them to have a job and money, but I don't know how many people do that.

In the West life is so… It is a very short life. In reality it is a very short life, but you build up so many debts. The money that you worked so hard to make, [for which you bore] so much hardships, you worked so hard to collect money then you spend it on that. It is so much waste. There are so many people dying, who are homeless, who have no food, with sickness, so many. In Africa from ebola thousands and thousands of people are dying every day. Besides using [money] for holy objects, so many ordinary sentient beings are dying, so many are suffering, so if you have money you can do so much to help them. The big mountains of problems that others have, you don't have, but [you have] no thought of that. Some people have

The mind made the problems, then the mind has no space, so they commit suicide because there is nothing else to do. That is very, very sad, soooooooooooo sad, after so many lifetimes to be born as a human being.

that [thought to help others] but not many. In the world there are so many who need help, and you need to collect merit. You need to make your life meaningful, but you don't know the meaning of your life. To make the life meaningful many people don't know how and then they commit suicide. They don't know the purpose of living so they commit suicide. They don't know reincarnation and karma, they don't know about future lives. Then there is no space in their mind, it becomes like being completely crushed by mountains of problems. The mind made the problems, then the mind has no space, so they commit suicide because there is nothing else to do. That is very, very sad, sooooooooooooo sad, after so many lifetimes to be born as a human being. They practiced pure morality for many lifetimes to receive this human rebirth, then they got this but because they didn't meet Dharma, [because] they don't know Dharma, they don't know the meaning of life. They are completely ignorant like darkness without the sun, completely dark, so this life is completely wasted. So many people are like that.

Therefore, your coming here to Kopan to attend the course, being able to hear these teachings of the Buddha, is so, so, so, so fortunate. It is unbelievably, unbelievably, unbelievably, most unbelievably, most unbelievably, most unbelievably fortunate. You should realize that. Think of the people's life in the West and think of your life here, how it has changed, what you have learned, what you have discovered. Now you have so much freedom as to how to live your life. Before you didn't have freedom now you have freedom, not only to benefit yourself but to benefit numberless sentient beings through your understanding of Dharma, through Dharma practice, through the transformation of the mind, through correctly devoting to the virtuous friend, and renunciation, which is total inner happiness and peace, satisfaction. Renunciation, then bodhichitta, then emptiness, without talking about tantra. That is amazing, amazing, amazing. Not only talking about yourself, but your life, this small body of a human being how it can benefit numberless sentient beings, numberless hell being, hungry ghosts, animals, human beings, suras, asuras, and intermediate state beings. All of them, trying to benefit them. It is amazing, amazing, amazing. The change in your life is amazing, amazing, amazing.

Taking refuge (continued)

Now, the first one is "I go for refuge to the Buddha, Dharma, and Sangha"; that is causal refuge. "Until I achieve enlightenment" is resultant refuge. You actualize Dharma and become a sangha, then through that, by completing the Dharma, by ceasing the obscurations and completing the realizations then you become a buddha, *sang-gye*, a being who has totally ceased all the obscurations and completed all the realizations. Then you have not only omniscience, you have perfect power to guide numberless human beings, numberless hell beings, numberless hungry ghosts, numberless human beings, numberless suras and asuras. Numberless sentient beings you have the perfect power to guide, and you have infinite compassion for sentient beings. You have perfect qualities so without the slightest mistake you are able to guide numberless sentient beings from the oceans of samsaric sufferings – not only from the lower realms but from the oceans of samsaric sufferings – and bring them to full enlightenment.

The Buddha, there is conventional buddha and ultimate buddha. Ultimate buddha is the dharmakaya. The conventional, I don't know the exact English word, but the conventional buddha

is the buddha's holy body, the rupakaya. That is the conventional buddha. You go to refuge to both of them.

Dharma has conventional Dharma and absolute Dharma. Absolute Dharma is the total cessation of disturbing obscuring thoughts and, not only that, also the total cessation of the subtle obscurations. Then the ultimate wisdom directly perceiving emptiness is the absolute Dharma. The conventional Dharma is the tripitaka, the texts that explain the two bases, the absolute truth and the conventional truth – all existents are included in them. Then it is the two paths of merit and wisdom and the two goals to achieve, dharmakaya and rupakaya, the buddha's holy mind and body. Then it includes the lam-rim, the texts on the graduated path to enlightenment.

Sangha is ultimate sangha and conventional sangha. Ultimate sangha is an ordained or lay person who has the cessation of the obscurations and the wisdom directly perceiving emptiness. Whoever has that realization, whether lay or ordained, is ultimate sangha. The conventional *sang*ha is four fully ordained monks or nuns living in pure vows but not having the realization of absolute Dharma. The conventional sangha is like that. When we take refuge we take refuge in both.

[Sangha] is not only Tibetan [monks and nuns]. It came from India, the lineage of ordination. In the Hinayana there is one tradition, the lineage in Tibet is from that. So here it is not necessarily only Tibetan [sangha]. When you say "I take refuge in the sangha," it is not only the Tibetan way, but also those who wear the Theravadin yellow robes, or red robes, or the sangha from China who wear blue robes. They also have yellow robes but also wear blue robes. Those with blue shirts and pants are from China. The sangha have different colors. It includes all Buddhist sangha, not just Tibetan sangha, when you take refuge.

The totally false I

It is like this: when we do the prayer [of refuge], due to ignorance… I haven't… I think maybe I should introduce [ignorance], it is so important, so important. It is the root of the oceans of samsaric sufferings, the root of the oceans of samsaric sufferings, the oceans of suffering of hell beings, hungry ghosts, animals, human beings, suras and asuras. The root from where they came is ignorance. Not holding the I as what it is, not holding it in that way, but tooooooooootally opposite to what the I is, a tooooooooootally made up concept, tooooooooootally false, wrong. It is not thinking of the I as it is, no, it is thinking of the I as completely false. Oh, that ignorance is the root of all the suffering, the oceans of samsaric sufferings, even a headache, even diarrhea (if you get diarrhea after coming here!), even a small [suffering], even a toothache, whatever. It is good when you have pain or discomfort to think it comes from ignorance, that is very good to remember. It is good to know the original cause from where it came, not only thinking it came from food,

It is good when you have pain or discomfort to think it comes from ignorance, that is very good to remember. It is good to know the original cause from where it came, not only thinking it came from food, the weather, but thinking of the root. That is very good for our mind, for our Dharma practice.

the weather, but thinking of the root. That is very good for our mind, for our Dharma practice.

So it is false. Yesterday I gave the example of A. Today, similar to that, there are the aggregates. They are the basis to be labeled I – the aggregates. The basis to be labeled I is the aggregates. Because they exist, because they exist the thought that labels them, because of that reason, because of that the thought that labels, the thought that merely labels I arises. The thought that merely labels on the valid basis, the aggregates, depending on that, the thought merely labels I. Thought makes up or labels I depending on the aggregates, a valid base, not just labeling anything I, but a valid base. Of course you can label a dog a buddha but that is an invalid base because its aggregates are suffering. That is not correct. Because the valid base – the aggregates – is there, therefore the thought merely labels I. This is talking about the I that exists. There is nothing else, nothing other than that: the thought arises and merely labels I. That is it – depending on that valid base. You see it is sooooooooooooo subtle (sorry, I'm making long chanting). It is so unbelievably subtle what is the I, so unbelievable. This is not the I that we usually believe in, that we usually believe. It is not that one, not that one that you have been believing from beginningless rebirths, that you have been believing from this morning, from birth, from beginningless rebirths. It is not that one, that is a total hallucination, a total hallucination. Something that is a real I is a total hallucination, a totally false I. What we call the real I, what we believe is a real I, what we see is a real I, that is totally false. You have to understand that. You have to recognize that. What really exists, that I: there is this valid base, the aggregates, then the thought arises and merely labels I. It is extremely subtle, but it exists. I exists but what is there is most unbelievably, most unbelievably, most unbelievably subtle. It is kind of… Well, the example is maybe not perfect but you know what scares the birds in the field that is like a person?

Student: A scarecrow.

A scarecrow, first you think it is a person, then when you come nearby you realize it is a scarecrow. Before you called it a person, afterwards you saw it was a scarecrow and not a person. That is because what you labeled "person," the aggregates, is not there; it is just the material of which the scarecrow is made.

Of course, this example is not [perfect], but I'm telling you it to get an idea of how subtle it is. But of course later [you realize] it is not a person but is a scarecrow. A person, before you called it "person," you labeled it "person," but of course that doesn't exist because there is no valid base, no valid aggregates. After you discover it is a scarecrow you look back at what you called a person… The problem here [with this example] is that there is no valid base but what I'm saying is that it becomes so subtle. Of course it [the person] doesn't exist but [this example is] to give you an idea of how subtle it is. It doesn't exist because the valid base doesn't exist. It is unbelievably subtle the I which is merely imputed by the mind in relation to the aggregates. I exists because the valid base, the aggregates, exist. That is the main reason: that [the aggregates] exists so the I that is to be labeled exists. But anyway, it exists but it is *soooooooooooooooooooooooo* subtle.

It is unbelievably subtle the I which is merely imputed by the mind in relation to the aggregates. I exists because the valid base, the aggregates, exist. That is the main reason.

Try to get that idea first. That is the reality. That is the reality, you understand? Okay, now, in the next second, it [the merely labeled I] should appear back [to you]. After your mind merely imputed it, it should appear back to you as merely labeled by the mind but that doesn't happen to us. It should appear back to us as merely labeled by the mind but that doesn't happen to us sentient beings, until the subtle obscurations are totally ceased. The buddhas do not have truly existent appearance. Buddhas do not have truly existent appearance, so for a buddha it appears as merely labeled by the mind. For a buddha it appears as merely labeled by the mind, but for us sentient beings that doesn't happen. That doesn't happen except when we become arya beings, exalted beings, having the wisdom directly perceiving emptiness in equipoise meditation on emptiness. Except at that time, at that time we don't have dualistic appearance, truly existent appearance. Truly existent appearance we don't have that at that time of the wisdom directly perceiving emptiness in equipoise meditation on emptiness. It is kind of oneness with emptiness in the view of that wisdom. Otherwise we have the hallucination of true existence, truly existing from its own side, existing by nature, real. Even bodhichitta and compassion, even those realizations have that hallucination. The hallucination of true existence, something real, appearing something real, even they have that. Even though they have realized emptiness, although it appears real there is no belief that it is real, it is like recognizing a dream as dream. When you recognize a dream as a dream, at that time there is the appearance of real but there is no belief in it, when you recognize a dream as a dream. But when you don't recognize a dream as a dream at that time, you think, not only does it appear real, but you *believe* it is real. We *believe* it is real.

In a dream you get married with somebody, [something] you really want [to happen] in this life. The thing you most want to achieve, to happen, your dream is to live with that person, for that person to become your wife or become your husband or something, then you dream that you get married and you have one hundred children. (*Everyone laughs*) Anyway, I'm joking. So let's says you have children, you get married and you have children. Well, let's put it this way, the mind is kind of very satisfied, happy, then when you wake up then [you feel] so sad. Then you are so sad because you didn't get married, you didn't get to have children. So sad. That is because in the dream you believed it was real. You didn't see the dream as a dream.

If you came through the sand where there used to be water, there is no water at all, just sand, but then the sun rays hit it and so you see [water]. You came from there and look back and you see as if there is water but you know completely that there is no water at all as you just came from there. You have a vision of water but you know it is completely false because you just came from there and there was no water at all.

Not only that, not only that, but the merely labeled I should appear back to you. The I was merely labeled the second before so it should appear back as merely labeled but that only happens for a buddha – this is just in general without debating it – but that doesn't happen to us. When the I appears back, the I appears back as truly existing from its own side, existing from its own side, existing by nature, existing as real. In ordinary terms "real," it appeared back as a real I. Here "real" means from its own side, not appearing from your

The reality and what appears to you are opposites; that is the definition of false. That is the false view. The false I appears like that.

mind but appearing from there, from the object's side. Real. You see a real I, a real I. So what appears… What exists before is merely imputed, that is reality. Now the appearance is real. Before it was not real, now here it is real. Those two are opposites. The reality and what appears to you are opposites; that is the definition of false. That is the false view. The false I appears like that. The false I, you see, the false I, this false I never happened. This hallucination, it never happened from this morning, from birth. It never happened in reality. From beginningless rebirths up to now it never happened even for a second. It never came into reality. It is only your mind's hallucination, your mind's hallucination. It never happened in reality even for a second and it will never happen again. It is like that. But now in the next second… There is the appearance of a false I, a real I, a real I, which is totally false. Then in the next second you start to believe it is real, it is true. We should think it is false day and night. All the time we should be mindful of this – that it is false. That is the meditation that should happen – that it is false. That is the most powerful meditation, but not that, instead we believe it is true, real. According to what appears as real, what appears as real, according to that then you believe it is real. Oh, so holding onto that, just holding onto that, believing that, this subtle wrong concept, this and the belief, that is the particular ignorance which is the king of delusions. That is the root of all the oceans of human suffering, the oceans of hell beings', hungry ghosts', animals', human beings', suras', asuras', and intermediate state being's suffering, the suffering of old age, sickness, and death, as I said before.

What I was saying is that you are experiencing the suffering of old age day by day, hour by hour, second by second, but in the West you are trying to cover that, bury that, by doing an operation to cover the signs of old age. You try to stretch out the wrinkles, but you can't stop it. So far the scientists haven't been able to stop death. To stop death you have to stop delusion and karma, the cause that is not outside but is inside the mind. The cause, delusion and karma, the scientists have to stop that but they have no idea of the mind, of the cause of death. To see that you have to learn at least, not even the Mahayana, but the Hinayana teaching on the four noble truths. You have to learn the whole path to gradually cease the seed of delusion and karma. You have to learn that; there is no other way. No other way. That tiny concept, oh, believing that is real, oh, that is the root of all the suffering, the suffering of pain, the suffering of change – all the samsaric pleasures because they are the nature of suffering they don't last. They don't continue and they don't increase whereas Dharma happiness can continue and be completed – a big difference. These samsaric pleasures we have been trying to get satisfaction from them from beginningless rebirths but we didn't get satisfaction. There is no suffering that we haven't experienced, there is no pleasure that we haven't experienced. Nothing is new.

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I will stop here. I didn't finish [talking about the verse for] taking refuge and generating bodhichitta, but I will finish this one [the talk about ignorance].

The twelve links of dependent arising

From ignorance, then there is attachment, anger, other types of ignorance, unknowing mind. All those arise and motivate karma. They motivate karma – karmic formations, *du che kyi le* (*'du byed kyi las*). There are the past twelve links related to this human body [for which] you practiced morality, practiced virtue, Dharma. You practiced morality, which could also [have been done] with attachment – attachment to the future life samsara. [It could have been done] with this attachment, not the attachment to that life but to a future life; that is also possible. Then it left a karmic imprint on the mind, on the consciousness. On the sixth consciousness that migrates, that has been migrating from beginningless rebirths, on that the karmic imprint was deposited. Then when you get reborn, at that time – I'm talking about the twelve links of this life – there is name and form; the mental part is name and the physical part is form. Then after that come the six sense bases. After that come the six sense bases, then contact, then feeling, then after that come craving and grasping. All these happened in the womb and outside. They happened already. Craving and grasping. Craving, attachment-craving, is the wish to have. Grasping is actually taking it. It is a much stronger attachment, it is actually taking. When you go shopping, first you wish [to buy something] then you actually decide to get it. They are like that. Then the karmic imprint… By craving and grasping, the karmic imprint left on the consciousness before is made stronger, propagated (*Rinpoche actually says 'procrastinated'*). It becomes stronger, ready to throw a future rebirth. By craving and grasping the karmic imprint left on the sixth consciousness is propagated (*Rinpoche actually says 'procrastinated'*). Then rebirth happened. Our rebirth has already happened. Rebirth and old age have already happened. The ordinary signs of old age are happening. After birth, actually old age started in the second second, the third second, and so forth after birth. What is left to experience is the suffering of death of the twelve dependently-related limbs of this life.

It is like this. At death time, craving and grasping… The karmic imprint left on the sixth consciousness which goes from life to life, craving and grasping make it stronger, which is becoming, then that produces the future life suffering of rebirth. Nagarjuna said, "There are three delusions," the first is ignorance then craving and grasping; "two actions," karmic formations, which are motivated by ignorance, and then becoming; "Three delusions, two actions, and seven results," of which we have already experienced birth. Now here, during this human rebirth, while we are experiencing the seven results… We are experiencing a human body now. During this time, again each day, each hour, each minute we start with ignorance, the cause of samsara. The ignorance that I already explained before, the subtle wrong concept, then from there come attachment or anger. Then that motivates karma, that creates karma, it leaves a seed, plants a seed on the consciousness. Not only every day but every hour and every minute that happens, even in a second. We start the twelve links, the twelve dependently related limbs we start soooooooooooo many in one day, one hour, and even one minute. We start the twelve links, the evolution of samsara. The past is finished but the future… Numberless [sets of the twelve links] are done already. We started numberless ones already that

Each twelve links is like a prison. We are caught in a prison. We are caught in numberless prisons. We come out of one prison into another prison, it is like numberless prisons.

we haven't yet experienced. Each twelve links is like a prison. We are caught in a prison. We are caught in numberless prisons. We come out of one prison into another prison, it is like numberless prisons. Therefore it is *soooooooooooooooooooooooooooooooo* important (sorry for my chanting), it is so important every day to learn about emptiness, to learn that, as there is nothing else that can cut the root of samsara, not even bodhichitta, not tantric realizations. You have to learn shunyata, *tongpa-nyi*, then you have to practice mindfulness of that in your daily life and then realize emptiness, develop insight, *lhag-tong*, special insight, the wisdom directly perceiving emptiness, then you can be free from aaaaaaaaaaall the numberless prisons of samsara. Oh, like that. The meditation… Studying emptiness, *tongpa-nyi*, emptiness only, *shunyata*, is so, so, so, so, unbelievably, so, so, so, so important. Then even if you have a little understanding of lam-rim do that mindfulness, that meditation and mindfulness of that in everyday life. During the session and also while your life is busy keep mindfulness of that, mindfulness of emptiness, mindfulness of subtle dependent arising. I explained about the I being a subtle dependent arising, either practice mindfulness of that or mindfulness looking at a dream as a dream, when a dream comes looking at it as a dream.

Everything is a hallucination

I told you yesterday how everything comes from your mind, what you see here [in this temple or gompa] and the difference between what you see, what pretas see, and what devas see here. So I told you yesterday how everything comes from the mind, how everything appears real. I told you about the I, but all objects, forms, sounds, odors, tastes, tangible objects, everything is real. The paintings here, everything is real. I look at you as real from your own side, and you look at me as real from my own side. All that appears is a hallucination: you are eating hallucinated food, going to a hallucinated kitchen, eating hallucinated food, doing hallucinated kaka. Everything is like this: you are going in a hallucinated car, going in a hallucinated shop, paying hallucinated real money, getting hallucinated material things. Everything is like that. That is a very good meditation, mindfulness of that, looking at a dream as a dream. You look at everything here as a hallucination, as I explained for the I. Instead of looking at it as real, look at everything as hallucinated. Everything is totally hallucinated. Not realizing that, not recognizing the hallucination that starts from the I, then a person with power kills the people who say something they don't like, like in the country, Syria, where a hundred thousand, hundreds of thousands of people have been killed. There is so much, so much, so much problems and suffering [caused] by religion, wow, wow, wow. People are put in prison and killed, can you imagine? So much negative karma, so much negative karma is created due to this wrong concept, this ignorance. [That person] creates heavy negative karma, wow, wow, wow. Then they have to suffer the suffering result in the six realms, in the lower realms, in the hell realm in particular for eons and eons. That [person] is totally an object of compassion. What is happening in the world, what people do is due to ignorance. Now you can see that due to ignorance all this is happening – global suffering, society and individual [suffering]. Therefore learning emptiness as much as one can and then meditating on it, is very important to realize.

Thank you so much. I will stop here. If I were to finish this [talk on] refuge and bodhichitta it might become tomorrow breakfast.

Dedication sealing with emptiness

Due to all the past, present, and future merits collected by me, all the three time merits collected by numberless sentient beings and numberless buddhas, which are merely labeled by the mind, due to them may the I, who is merely labeled by the mind, achieve buddhahood, the state of omniscience, which is merely labeled by the mind, and lead all sentient beings, who are merely labeled by the mind, to that state of omniscience, which is merely labeled by the mind, by myself alone, who is merely labeled by the mind.

Thank you very much.

Colophon: Lightly edited by Joan Nicell, FPMT Education Services, December 2014.

Respecting Holy Objects, Benefiting Animals, Eating Meat

[4 December 2014, 2 p.m.]

KOPAN 20141204 S1 14:00 Lama Zopa Rinpoche – Respecting Holy Objects AND Benefiting Animals AND Eating Meat

Why we need to respect Dharma books

You have the prayer books. One thing [I want] to request [you] is… You have to learn the holy Dharma, that which has meaning, that which liberates, that which leads us sentient beings first from the lower realms to a higher rebirth, and that which shows the path, the method, from the upper realms, the deva and human realms, from there [how] to reach ultimate happiness, liberation from the oceans of samsaric sufferings, the ultimate happiness, the everlasting happiness. Then also it contains the method that brings us sentient beings from there to *sang-gye*, the total elimination of all obscurations and the completion of all the realizations, to that ultimate happiness. Therefore we have to respect it. We can't put it on a bed or on the ground without some table or some cloth or something higher. We have to respect it because of what it shows, what benefit it gives us. The benefit is infinite, that is what the benefit is, so we have to respect the conventional holy Dharma. And also crossing over Dharma books you can't do that. Also in the centers, people who didn't get teachings or maybe they forgot, or whatever, but before the puja they put the prayer books on the seats, on the cushions. Without anything, a cloth or anything, they put the prayer books on the cushions. Many times the person organizing it didn't receive teachings or forget them and so I saw this at Kopan many times. So just to be aware [of this]. Also [you should avoid] carrying a Dharma book [together] with a cushion, carrying [it with] a cushion inside or outside. With shoes or with the cushion you sit on, carrying your Dharma books, you mustn't do that but must respect them because of the benefits I explained before. To keep it short, the Dharma books or the prayer books have the benefits I

The benefit is infinite, that is what the benefit is, so we have to respect the conventional holy Dharma.

explained before so you have to respect them. If you don't respect these holy objects, if you don't respect them, then you do like this and put them on the dirty ground, on a bed, or the other examples like the cushion we sit on, or on a chair without any cloth, you put them on chairs and things like that.

Disrespect to holy objects obscures the mind

Only in the lam-rim teachings on refuge are there the advices of what is to be abandoned and what is to be practiced, developed. That normally doesn't come [in other contexts] but only if that subject is being taught, it comes. As normally it doesn't come, most people don't know those basic things. It is a very, very, very basic practice. You are practicing lam-rim and developing your mind in the path to liberation and especially to enlightenment, full enlightenment, the state of omniscience. If you are concerned about that, if you are working for that, if you want to develop your mind in the spiritual path, then you have to be careful of these holy objects. If you want to be liberated from the oceans of samsaric sufferings you should be careful, you should be careful to do these basic practices. What happens is that disrespect to holy objects obscures the mind. It obscures the mind and then it is more difficult to be able to listen to teachings, the capacity to listen to teachings [is affected], [you become] incapable to listen to teachings, your mind can't follow them, your mind is so obscured that it is unable to follow the teachings. Also you cannot understand them, you cannot reflect on their meaning, you cannot meditate, you cannot actualize the path, so it becomes an obstacle to that – to actualizing the path, to changing your mind.

You are practicing lam-rim and developing your mind in the path to liberation and especially to enlightenment, full enlightenment, the state of omniscience. If you are concerned about that, if you are working for that, if you want to develop your mind in the spiritual path, then you have to be careful of these holy objects.

This is just about one time that you have received a precious human rebirth. It is just about one time so during that, especially the perfect human rebirth that we have received, this is just about one time, that is sort of the only time you have a chance to develop your mind in the spiritual path, the path to enlightenment, the path to full enlightenment, therefore all these things, the advice of what is to be abandoned and what is to be practiced, these advices you must follow. They are very basic practices, especially if you want to be free from the oceans of suffering of samsara and develop your mind in the path to full enlightenment, to the full capacity for benefiting, and not just yourself blissed out, not just yourself blissed out, but to free the numberless sentient beings, the numberless hell beings, numberless human beings, and so forth from the oceans of samsaric sufferings and bring them to full enlightenment, the state of omniscience. It is for that. That is the most important thing. There is nothing more important in your life to do than this, working for others, for every sentient being, to free them from the oceans of samsaric sufferings and bring them to full enlightenment.

Then especially after you have taken refuge, done the refuge ceremony, you have taken refuge so precisely there are these practices to do of abandoning and practicing. I'm not going to go into the

details, maybe when refuge is given at that time it can be explained. You have to be careful if you want to take care of your mind of these things, If you want to take care of your mind then you have to be careful of these things, respect them, otherwise it obscures your mind. [This is] the effect of disrespect to holy objects. We don't see them as buddhas now, we see statues. As we have a very special karma so we see the form of a buddha, the statues, and the stupas and scriptures, which signify a buddha's holy body, holy speech, and holy mind. So these we respect. It is the same with statues and stupas, that is the same [as texts].

(*Rinpoche holds up the white scarf or kata which has been placed on the throne on which he is sitting.*) This [kata] has Tibetan letters at the end. There are Tibetan letters on it so it becomes… There is the tradition to put it like that but at the ends [of the kata] there are a lot of Tibetan letters, auspicious prayers, so it is the same as Dharma texts. [The letters are] on cloth but it is the same as Dharma texts. (*A monk removes the kata from the throne.*)

Dharma things cannot be sold for profit

Also I will tell you this: also you can't use [Dharma texts] as material things. You can't treat Dharma texts as materials to sell and buy. You can't use them for business, to make money out of them, just for business, to use the money for living, eating. Just using them as material to buy and sell to make money to live, you can't use them for that. In the lam-rim those things are mentioned as needing to be purified. You create negative karma by using them as material things, so Dharma things you cannot use as material things. If that is done, as regards purification it is counted in that [which needs to be purified]. Also putting holy objects in deposit for business or things, you can't do that. That is mentioned there [in the lam-rim].

You can't treat Dharma texts as materials to sell and buy. You can't use them for business, to make money out of them, just for business, to use the money for living, eating. Just using them as material to buy and sell to make money to live, you can't use them for that.

But of course if you are in the West or some other countries, people need holy objects to purify their body, speech, and mind, their negative karma, and to collect the extensive necessary conditions to actualize the path to enlightenment, the necessary conditions to collect extensive merits. For that, they make offerings to them, circumambulate them, do prostrations, and for [their] meditation [practice]. People really need them [to do that] so what you [can] do is that then you buy them and whatever expenses you made for buying them, bringing them, all the charges, all the money you have spent, of course you can get that back, you can't give them free to people. If you don't have the money to give them free to many people then what you spend buying them, carrying them, all the expenses, you can get back from people, but to make money, like a business, for a profit, I think that is difficult. Just make them available for people, the money that you spend, just that you take, the money that you spent, so that many people can have holy objects, statues, stupas, scriptures, and so forth, so every day they can purify so much negative karma, so much negative karma and collect extensive merits, which becomes a path. That helps to support, to actualize, changing their minds and actualizing the realizations of the path to

enlightenment. But then again to make a lot of profit in samsara is using them as ordinary material things for business; it becomes like that. You have to have a recognition of them as holy objects, not just as ordinary materials [with which] to do business. You have the recognition of holy objects and respect them like that.

Even people who meditate don't respect holy objects

Lama Atisha came from Nalanda to make Buddhism in Tibet pure. After[ward] he wrote *Lamp of the Path to Enlightenment* by integrating the Hinayana teachings, the Lesser Vehicle path, and the Greater Vehicle path, the Mahayana sutra and Mahayana tantra. It integrated all those. Before [that people thought that] if you practiced sutra you couldn't practice tantra, and if you practiced tantra you couldn't practice sutra. They were [seen to be] like hot and cold. There were many misconceptions about tantra, about this and that, so Lama Atisha integrated all the teachings of the Buddha, the extensive teachings of the Buddha, those that come in the three levels. He integrated them in the lam-rim, in the *Lamp of the Path to Enlightenment*, which is a few pages. Then all the misconceptions and wrong ideas in Tibet, so many people who suffered had them, they were eliminated and so he spread the pure view in Tibet. Before when Buddhism was pure, then numberless bodhisattvas happened through practicing and studying Dharma. So many who achieved enlightenment happened in this life, in one life, also in the next life, then in three lifetimes, in six lifetimes, then in sixteen lifetimes. So many, so many happened in Tibet like that.

There are many people who meditate every day. Even though they attempt to meditate but then [because] they haven't learned all these basic practices, or they have not been taught them, they haven't learned them or then they forget them, so then they don't respect holy objects. There are many people like that. It is difficult for them to have realizations, to change their mind. This ordinary thick skull, this ordinary wrong view, to change it is so difficult. The thick skull, so stubborn, the wrong view, we live in that. It is so heavy, amazing, amazing, harder than a rock, harder than iron, a piece of iron, harder than a rocky mountain. It goes from life to life, so hard, the completely obscured mind, then it is so difficult to understand karma, Dharma, karma, reincarnation. To open that mind is so, so, so, so difficult. It is so difficult for that to happen. Look at most people in the world, the billionaires, millionaires, zillionaires, beggars, certain people in the world, most people in the world are like that, they have no understanding. They may have other understandings and be so learned about the world and many things, [such as] sharks, a few sharks. In Australia I'm not sure [whether this happens], but in America some people spend years, years, years, to learn about families of sharks. Every day they go by boat to learn about sharks. For years, years, and years they do things like that.

There are many people who meditate every day. Even though they attempt to meditate but then [because] they haven't learned all these basic practices, or they have not been taught them, they haven't learned them or then they forget them, so then they don't respect holy objects. There are many people like that. It is difficult for them to have realizations, to change their mind. This ordinary thick skull, this ordinary wrong view, to change it is so difficult.

[An aside:] I wanted to learn about ants so I watched some videos of ants. I looked at some ants, but not much, hardly, not much. They showed thousands, millions, running together, carrying the babies, all these things. The [ones with] a big head, the ants which have a big head, go to the side like police or body guards. They are very together the ants. However many there are, thousands, but they work together. They bring leaves much bigger than themselves. They carry them, big leaves they carry. They bring them to the nest. To the nest they bring food bigger than themselves, much bigger than themselves they bring to the nest. They work so well as a group. Not only you eat but you bring it to the nest so all can eat, so the rest can eat, that is very kind of united. They have kind of rules. The ants have rules when they go on the road. When they go on the road, so many in a line they go.

I saw ants fighting in Buxa. One story. I went to the mountain where two groups of ants came and fought. They fought, then some fell down. They were injured, fell down, and then they all stopped and stood up like this. They had sort of like a human being army, a human army. It was exactly the same – all of them stand up like this, then they fight, some of them fall down, killed or injured. I don't know, but I saw like that.

Benefiting the ants at Amitabha Buddhist Pure Land

As I remembered the ants, I was going to mention them but then I was talking about something else and I forgot to mention the ants. The ant nest I found behind the Washington house, which is called Amitabha Pure Land Retreat Place. There is one monk [there] from Nalanda in France, not from [the ancient Nalanda Monastery in India]. The FPMT has one monastery that I mentioned to you already, Nalanda. There are how many monks?

Student: About 25.

Of course the numbers every year goes down and up. They do extensive learning. I think they started the Masters Program in Buddhist philosophy, *Abhisamayalamkarika, Madhyamakavatara*, *Abhidharmakosha*, then maybe *Pramanavartika*, Logic. The monks [study those subjects]. I don't think there were many [monks there]. Lama Yeshe and Geshe Jampa Gyatso together made the plan so I don't think there was Vinaya, but of course monks have to learn that. Then tantra, it is very important to learn the tantric subjects, [those texts] written by Lama Tsongkhapa, *Great Stages of the Tantra Path* and *Lamp of the Five Stages*, [which are] unbelievable, unbelievable, unbelievable [in their] clarity of the Buddha's teaching on tantra, Mahayana tantra. They may have done the Basic Program, which also has philosophy teachings of important texts. I don't know how many times they did the Basic Program. They follow the monks' rules, confessing and reviving the precepts (*so-jong*), abiding in the summer retreat (*yar-ne*), and releasing from that (*gag-ye*). All that they have been doing properly for many, many years, the real monastic practice.

He [Tharchin, the monk at Amitabha Buddhist Pure Land in Washington State] came from there. He was studying philosophy but he got *lung*, wind disease, some obstacle. When he thought too much he got *lung*, so he came from there to make water bowl offerings in Washington, Amitabha Pure Land. Downstairs and upstairs there are three main rooms [with] so many water bowl offerings and light offerings, and then flowers and so forth. There are many holy objects. He is happy to be alone. I don't know how long [it takes], maybe six hours to do all the offerings alone,

but he likes very much to be alone. In his case, his way of thinking is that he enjoys to be alone. Other people would find it difficult to do so many offerings. Anyway, at the moment there is [also] an artist there. We have an Amitabha Buddha statue of marble stone. We ordered it from Vietnam and brought it there. That was a new experience. It was brought by truck. It was a new experience with a lot of difficulties and expenses. We have it there now and an ex-monk from here is painting it. He is a good artist, it is not finished yet. It is very well done [except] the eyes. I think they [the Vietnamese artists] did [the statue] their own way although I sent an example to Vietnam explaining the meanings, but they did it their own way, whatever. Gelek, the ex-monk from here, made it smooth with what do you call the paper for rubbing? The paper that has the rough things to make smooth?

Student: Sand paper.

Sand paper. Then he painted it and made it very, very nice, the eyes. It is so beautiful, it is made of marble stone. I went to flower shops to buy flower trees, Japanese ones, many flower trees to plant to make offerings to Amitabha Buddha, to make it very nice. Also that creates the karma to be born in Amitabha Pure Land. If you are born there it is impossible to be born in the lower realms. Then if you really have the infinite qualities of a bodhisattva then you can come back to the world to benefit suffering beings. [You can come back to] the suffering world to benefit the suffering beings with your infinite qualities. Also [I bought many flowers for] the people in the area to come there to enjoy the park there, for them to come there and see Amitabha Buddha. They can enjoy the garden, the beauty. They can sit there, or do whatever they do. There is another monk [there]. He [John Jackson] was a director, he is an old student in America, of Vajrapani, in Santa Cruz, somewhere there. He was the director of Vajrapani for many years, then he became a monk. He had children who are grown up and working so he became a monk. He takes care of things there.

Sorry, again I'm forgetting, the ants. The monk Tharchin found ten or seven ant nests. Seven or ten, eleven, something, fourteen ant nests, he found. Then at the beginning I put butter [together with tsampa]. I made it very dry. I mixed it with blessed holy water, my blessed water [which had been blessed] with many mantras, many, many mantras, especially OM MANI PADME HUM. Then again I chanted [those mantras] over the tsampa with sugar, a lot of sugar. After I recited the mantras I blew on [the tsampa] and sprinkled it on the ant nests. So he does the same.

Benefiting the birds at Amitabha Buddhist Pure Land

I told him when he does a sadhana, when he recites the mantras, he must keep water and then blow on it to bless it, then it can be used for the birds. Outside we have the bird water in what do you call the round thing? I don't know. What it is called? We keep the water there for the birds. They come to drink and they come to swim in [the fountain]. It makes me happy because when they swim, when they enjoy, it makes me happy. We have mantras to put inside [the fountain so that] the water becomes holy. Not only does he bless the water to put there, but also inside [the water] is the mantra from Padmasambhava to purify the obscurations and it helps to achieve enlightenment. But I said they wash [in the fountain] and so maybe it isn't wise to put the mantra inside it, so then I said put the mantra in a pot. You put the water there [in the fountain], so bless

it and then you put the water on that [pot]. They use it that way. The mantra is to bless them, to purify the negative karma of the birds, so [I told them to] do that, [to put] the special mantra inside a pot, then put water [in the fountain], put water in there.

But we also have outside a bird feeder, not only a bird feeder for the humming birds but for the other different birds. Outside is a long one [bird feeder], so all day long the birds can come to eat the grains , one up, one down, I think two [levels]. Anyway, sometimes big birds come, usually small birds come, then there is a mantra that goes on and on. Next to that [the bird feeder], there is a recorded mantra with my chanting and Kirti Tsenshab Rinpoche reading, I don't know, the *Diamond Cutter Sutra* or the *Golden Light Sutra* or something. There is me chanting mantras, there is that going on day and night, the chanting of mantras with the food. That is on one side, then the other side, the right and left side, in the past on the right side there also was a tape, I think in the ground or something. Before there was water running, it played upstairs. Downstairs and upstairs there was *Diamond Cutter Sutra*, important teachings of the Buddha, the right side of the house and left side of the house and outside. Now there is one in the ground, it plays something there.

Benefiting the ants at Amitabha Buddhist Pure Land (continued)

So now he [Tharchin] does that [he feeds the ants]. There are how many ant nests?

Ven. Roger: Fourteen.

Fourteen. So every week he makes charity to the ants with tsampa and a lot of sugar, blessed with mantras, He makes it dry and then sprinkles it on the ants nests. Each week he does that. Beginning with what I found, from there, then he found more and more ant nests, so he makes charity [to them]. It is all blessed food. It is not just giving food but it is all blessed with mantras so that when the ants eat that, it purifies their negative karma. You have to understand that. It is not just that it fills up their stomach. It is not that, it purifies their minds and they get a higher rebirth, the hope to meet Dharma, to practice Dharma, to get free from samsara, and it frees them from the subtle obscurations, so they can achieve enlightenment. So we try to help even the ants. After one week… Whether only ants eat it or other animals, it's not sure, but after one week it is totally finished. That is what he said.

Liberating and benefiting animals

Then we buy [worms] from a supermarket… Nowadays each time we go shopping, we buy the insects [worms] that fishermen buy. While they are alive they put a hook kind of like this through the body, like this and like this. In one container there is about 300 or something, so each week we go to Walmart, Walmart sells them in a small container like that. In the past I carried them with two sticks on my shoulder. There is one pot and I put them there and then I carried them around the relics of the buddhas, many statues, many scriptures, collections of teachings, maybe also, I think, I don't know, anyway, so many holy objects. I carried them like this. I tried to do like this, then also they [other people] carried. He does this also outside around the Medicine Buddha and now the Amitabha Buddha. I don't know how many of this? Three or four?

Also in Aptos house we do that [liberate animals]. Some people come, the Chinese and others, then we do the prayers. There is a book I wrote on how to liberate animals. Normally the Chinese, what is the animal?

Student: Turtles.

Turtles. They buy turtles and in the monastery there is a place to put them. *That* is it. *That* is it. I'm sure food must be given there but *that* is it. But there is a book I wrote many years ago in Taiwan, so the first thing is to try to help them the best we can do. We can't talk to them, they don't have the capacity to understand the meaning, so do whatever you can do to help those sentient beings, the animals. The best thing is to carry them around holy objects, stupas and statues, to carry them around them. For example, one plastic bag like this, in about nearly half, in less than half, there are one thousand crickets. Like that, the example is this [of the crickets]. You take them around. [If you take them] one time around many holy objects, if just one time they go around, then they purify past negative karma and obscurations and it creates the karma to receive a higher rebirth, and then they also create the cause to be free from the oceans of samsaric sufferings. It becomes a method for that. Not only that, they plant seeds to achieve full enlightenment, the state of omniscience. All the one thousand crickets create the cause to achieve full enlightenment by going around one time. That is just an example. Then there are even more tiny insects, so many, frogs, and shell animals in a sack. In a big sack, they sell shell animals.

We can't talk to them, they don't have the capacity to understand the meaning, so do whatever you can do to help those sentient beings, the animals. The best thing is to carry them around holy objects, stupas and statues.

For example, in Singapore, Amitabha Buddhist Centre, since I wrote the book then the way we do it in the FPMT is to try to benefit them as much as possible as you can do, not just only to liberate them. I don't know, I don't know others, I don't know their motivation, maybe others, maybe they generate compassion for them, maybe, but at Amitabha Buddhist Centre what we do is… One thing is small animals and [another is] large fish. They fill the truck with water, [put the] large fish [in it], then the truck goes outside around the center. The center has many holy objects. The center has so many, [like] one small box which has the collection of Lama Tsongkhapa's teachings and the Buddha's teachings, and then they have so many, so many stupas and many statues. The truck drives around carrying all the big fish and so normally it is done, they go around, maybe 7 times, I'm not sure, to purify them. Like that they plant the seeds of enlightenment by going around, even one time around. That's one. The small animals, the children, their mothers, grandmothers, that day, the animal liberation day, many people come, children come, mothers come, grandmothers come, and so they all carry them around the holy objects. By the way, by the way, the people themselves create so much purification and collect so much merits to achieve enlightenment, like that.

Then the second thing we do is we recite mantras by following the book. The different mantras, the powerful mantras, to purify the animals, everybody recites them and there is a bucket of water, then everybody blows on that to bless it. Then on birds and other animals you sprinkle the

water, on the sea animals you pour the water, the shell animals you put the water from up there, so then it sinks, and so it purifies all their negative karma. Like that we try to help to free them from the oceans of samsaric sufferings, so for them to receive higher rebirth, to meet Dharma, and then ultimately to achieve enlightenment.

Then third, we recite the mantras loudly, not just whispering them. We recite them loudly so that they can hear, so that they can hear them, that plants the seeds of enlightenment. So we try to help them as much as possible, for this I made the book. Amitabha Buddhist Centre's geshe and Kopan abbot, Geshe Chonyi, is also a resident teacher there at Amitabha Buddhist Centre, in Singapore. They have finished liberating animals 200 million times, 200 million times, and they are still continuing saving the lives of animals. So 200 million times was finished some time ago. And, that's for His Holiness's long life. They also do it for me, the Mickey Mouse, me the Mickey Mouse, for Mickey Mouse's long life. I can't benefit very much, I hardly benefit sentient beings but they try very hard to do for my long life so I have to be careful with my life. In Hong Kong we do that, Hong Kong we do that, also the others, the next place, then in Taiwan also we do [animal liberation] sometimes.

In the West, I was telling them they must do these things also in the West, because in the West they don't have so much… They have animal rights, I mean they say yes. In Italy there is a couple who saves, I think saves, or keeps horses or different animals. I gave them $1000?

(Ven. Roger nods agreement)

$1000 to help them, so they have to recite mantras. With the microphone they recite mantras for the animals. Then there is another person who… you know horses when they are no more…

Ven. Roger: Race horses.

Yes, when they can't use them anymore so they are killed. So he, this person, rescues these horses, so I also gave him a donation so they should build a stupa for the horses to go around, and the other place also should do like that. But this place I didn't have time to go, it didn't happen. They invited me. But, anyways...

Disrespect to holy objects obscures the mind (continued)

Sorry, my talk went on and on from respecting, being careful with the holy objects. Then that affects the mind, either respect [or not]. Then if you respect them, you create so much good karma and it purifies the obscurations, but disrespect obscures the mind and so it makes it difficult to have realizations, to change the mind. [It makes it] difficult [for you] or [makes you] unable to follow the teachings, to understand the teachings, and it creates obstacles to reflecting and to actualizing them. It makes it difficult for you to meditate and difficult to actualize [the teachings]. No matter how many times you meditate, nothing happens to your mind, it is very dry. But for some people just by thinking [about the teachings], it changes the mind, it develops the mind. They are

Then if you respect [holy objects], you create so much good karma and it purifies the obscurations, but disrespect obscures the mind and so it makes it difficult to have realizations, to change the mind.

able to develop their mind in compassion to all sentient beings, able to develop it in impermanence, shunyata, bodhichitta, so very quickly. But for some people, no matter how many years they meditate, nothing happens, dry, very dry. Their mind is like a hot dessert, a hot desert, not a hot dessert after lunch.

[An aside:] In Australia, many years ago one student, she became a nun… Her parents worked in the government, her father was a very important person. They invited us, Lama Yeshe and myself. After lunch the mother offered us dessert. That is the only place you have two spoons or forks (not frogs). With this one you eat the hot [part], with this one you eat the cold [part] which is on top. With this one, you eat the hot one downstairs, down below, and, with this one, you eat the cold one. She said that after lunch, because it was taking time to eat so she said hurry up because it was hot. That is the only place.

Liberating animals causes a long life

Amitabha Buddhist Centre, liberating animals; they do that once each month in Singapore at Amitabha Buddhist Centre. Sometimes for people who have cancer I say to liberate animals so they put some money [into the center] and [the center] liberates animals [for them]. It happened that one person recovered from cancer. By having cancer you experience a short life generally. Some people recover through meditation, through reciting mantras, pujas, and things. I myself [by doing ?pujas] in early times, I think six or seven people recovered from cancer. That happened a long time ago. By putting some money in, [making] a donation to the animal liberation, they recovered from cancer. It is important when you have cancer, not only cancer, if you are sick or not, it is important. But if you have cancer, which is a cause of short life, liberating animals is very important if you wish to live a longer life. Even if you are not thinking of sentient beings' happiness, even if you are thinking of your own happiness, it is very important. If you cause long life to others, then that action, whether you wish it or not, without depending on that, even if you don't wish for a long life or anything for yourself, by causing long life to others, by the karma, that action has a good effect for you, for your long life. Then for whoever you are doing it for, the person with a disease or cancer or whatever, will have a long life. Even if you don't wish for any benefit for yourself, you don't think that at all and only think of others' happiness, but the action is good karma so it has an effect. Because you cause somebody long life, naturally that has the good effect of causing a long life for yourself. This is not only a long life in this life but it causes a long life in hundreds of thousands of lives. By helping others, from that action, it brings success for yourself life to life. For hundreds of thousands, life to life, from that one action of helping somebody, bringing happiness to somebody, it brings long life, success in your life, success in your actions from life to life, for hundreds of thousands of lives, so it is very important.

If you cause long life to others, then that action, whether you wish it or not, without depending on that, even if you don't wish for a long life or anything for yourself, by causing long life to others, by the karma, that action has a good effect for you, for your long life.

Making life meaningful by helping others

Now the conclusion: whether you believe in reincarnation and karma, reciting prayers and so forth, whether you believe or not, this – helping others, freeing others from suffering and problems and causing them happiness – you must do. A non-believer, one who doesn't believe in reincarnation and karma, must do that, helping others. You must do this. If you want to make your life meaningful, you should do that – helping others to free them from problems. Even if it is one sentient being, you must do that – cause happiness to others. If you don't do that… Even if you don't believe in reincarnation and karma, naturally it affects you and brings long life and success for hundreds of thousands of lives. Even if it is one action you must do that. Even a non-believer must do that to make their life meaningful. Even if you don't do prayers and those things, even if you don't believe in karma, but you must do that – causing happiness to others. Even non-believers must do that to make their lives meaningful. However many years, months, weeks, days, hours, they live, even just a few hours, something that helps others they should do that. At least do what His Holiness says: if you can't renounce self-cherishing thought then be an intelligent selfish person. That means you help others. Your goal is not others' happiness but is your own happiness but there is no way to achieve that… By harming others you harm yourself. As I gave the example [the other day], if you kill one insect then you get killed by the reincarnation of that being for five hundred lifetimes. It depends on how heavy it is, if it is heavier it is for longer. If you cheat one sentient being then the incarnation of that sentient being will cheat you for one thousand lifetimes. How much [lifetimes] depends on how heavy it is.

Today I would like to emphasize that even a non-believer can create good karma. For one who doesn't believe in reincarnation and karma, how to lead a positive life, how to make life meaningful and useful, is to help others and not harm others. Many people in the West do that even though they don't know reincarnation and karma. They don't harm others and they help others. They have a good heart.

It is very interesting in the West: Western people, some [people], many people help [others anonymously] without [telling] their names. That is so good, so pure. They help but without giving their names, so there is no danger of developing the ego, the self-cherishing thought. They do it without telling their names, they just help. That is great, so pure. But sometimes in the East, Tibetans, I'm not sure about Chinese, sometimes it is a similar motivation. They, of course, are very positive, those who have realization… They help but also so much is about their name, to get praised, to receive praise from other people, to be appreciated by other people. So much of that [is done] bringing the self in.

Western people, some [people], many people help [others anonymously] without [telling] their names. That is so good, so pure. They help but without giving their names, so there is no danger of developing the ego, the self-cherishing thought.

Announcing vegetarianism

Sorry. Since I'm talking about animals today, let me to express this one also. When I was sick, when I got a stroke, I was in the hospital. I got a stroke, not like in the bathroom or something.

Many people fall down in the bathroom. The bathroom is where many people get a stroke and fall down. That's what you normally hear but I was giving a Yamantaka initiation and had finished the bodhisattva and tantra vows. I finished that and was going outside to my room [in Bendigo, Australia] (where they are building a big stupa the same size as the one in Gyangtse in Tibet, a big one), I was going outside to my room and there was one monk carrying incense and Sangpo… I was crossing the stupa [ground where] there is an empty place where the cars go around, I was about to cross that when my right side, something was gone and my voice changed, it went higher. Sangpo who was behind me and he laughed. He didn't know I'd had a stroke, my voice changed and it was funny, so he laughed. I didn't go to hospital immediately, you are supposed to do that. I went back [later that day] to give one more session of teaching. I asked the people if they knew that my voice had changed. Some people in the teaching knew that my voice had changed, so then the next morning I went to the hospital so I didn't finish the initiation, but this time [in October 2014] I finished the Yamantaka initiation.

When I was in the hospital there was a TV. The TV showed so many animals from Australia, goats and sheep, being sent to Indonesia to be killed. There were so many goats. They had been doing that business for so many years, but it was the first time they showed that on TV. I thought that I can't stop that, I don't have the power to stop that, but anywhere in the world, when I am teaching, even tantra, I want to announce [to people] to become vegetarian, to sort of announce that. Not that everybody must do it, should do it, not that way, but to suggest it and in that way to help the animals have less suffering, for less to be killed. I couldn't help the animals so I thought to do that. In Australia many people demonstrated and the selling of so many animals to Indonesia stopped. But so many companies were involved and many people's way of living, source of living, jobs, etc. stopped, so I think it went back to the same after some months. Here, since today I'm talking about animals, I want to say that. In Tibet, well, [my] eating meat and not eating meat, there are different times that that happened. Especially since I joined the first student, Zina (her family was from Russia), by living with her Lama Yeshe and myself generally became kind of vegetarian. Generally when living with her [that happened]. Generally I became a vegetarian many years ago.

Anywhere in the world, when I am teaching, even tantra, I want to announce [to people] to become vegetarian, to sort of announce that. Not that everybody must do it, should do it, not that way, but to suggest it and in that way to help the animals have less suffering, for less to be killed.

For example, if you are vegetarian and you move to one new place, if there is nobody [there] and you move to that place, then somebody else comes along and you discuss and that person becomes vegetarian and then more and more people come to live there and become vegetarian, then it is possible that all the people in that village become vegetarian then slowly it becomes a city. That can be possible, if it is planned like that. I can't say it is impossible but otherwise [it is unlikely everyone in a city will be vegetarian]. However the more people that are vegetarian, the more people that become vegetarian, then killing animals becomes less. The general conclusion is that – the more people who become vegetarian, the more animals that do not suffer from being

killed. The general conclusion is like that. Of course you can't make the world or the country to not have meat at all. That is not possible, only like I mentioned [in the case of your being the first person to start a new city]. Like that is possible, otherwise there is always meat. You can't make that stop in all the world, in the country, but generally the more people who become vegetarian the more animals that do not suffer from being killed. Now, if you have to eat [meat] due to your health, your health is poor or something… There are some lamas and some others because in Tibet… I think before Buddhism, the religion was shamanism, so they sacrificed so many animals. The Bonpo, not white Bonpo, but black Bonpo, they eat animals. There are no crops growing because it is so cold, so they ate animals. There are many reasons why in Tibet people ate meat. Some lamas, who health was poor, by eating meat completely recovered. That happened.

The general conclusion is that – the more people who become vegetarian, the more animals that do not suffer from being killed.

In our center in California, my guru, Kyabje Ribur Rinpoche, my guru, took the aspect of health problems. One old lady came, I think she was a doctor, she told him he should eat meat, as that had been Rinpoche's life in Tibet. I don't know why she said that, she didn't know his life story. There is one student whose wife is Tibetan, her name is Dolma, so she brought meat to him quietly. That time the director was Chinese, Chunan Lai. She was a doctor-scientist [working] to stop cancer. She saw many mistakes in the Western way so she followed the Chinese way, treating cancer with food. She leads Nyung Ne meditation, a two-day retreat, [whereby] many people recover from cancer and other diseases. One Nyung Ne I went to give precepts. One person had problems with their arms for 30 years, then they did Nyung Ne and recovered. She [Chunan] was the director and made the rule that [there was] no meat at all at the center. That is why his wife quietly offered [meat] to Rinpoche. And Rinpoche recovered.

Mantras for blessing meat

If you have to eat meat for health problems then I say that you must recite mantras, otherwise it is the same as tigers eating deer and zombies, not zombies, zebras, all those pitiful animals. They don't do much to harm other animals, those pitiful animals. The tigers hide. They hide very quietly in the grass, then the animal comes near and they jump and run. The tigers are quite amazingly smart, they know their policy, the tigers' policy. I saw one film on TV, [where] there was one tiger. I don't know but it was in some position. I don't know, something. There was a deer here, up there the tiger, not so far. It was very interesting. The deer, it was looking at the tiger. What he can do? It [stamped] its two hands [feet] so heavily on the ground, that is all it could do. I think it threatens other animals [like that]. [It does that] to show its strength. The deer was looking at the tiger but it didn't go away. Also the tiger didn't bother with him, it was there. I don't know what happened, the tiger was there, the deer was looking at the tiger, it must be due to some position, I'm not sure.

If you have to eat meat for health problems then I say that you must recite mantras, otherwise it is the same as tigers eating deer and zebras, all those pitiful animals.

In Washington we have a neighbor who feeds the birds, they have many bird feeders. Deer come [there] because they are shooting. There are hunters in certain seasons especially. The hunters come onto the neighbors' property. The deer come in that place because they know the neighbors won't harm them. They bring their children and train them. Then suddenly they run, then they run back, they teach their children. The deer mother teaches her children. A tiger runs on one side, suddenly the deer turns. It suddenly turns to the other side, then the tiger can't suddenly curve, it can't do that. Maybe something like that. So the mother was teaching her children, one deer baby. I couldn't understand why the tiger was so relaxed and the deer was looking at it. Interesting.

(It is time for tea.)

If you have to eat meat for health reasons, then recite the mantra OM MANI PADME HUM. There was one lama who came from Tibet who before he ate meat recited one mala of OM MANI PADME HUM to benefit the animal that had been killed, that had died – if it had been born in the lower realms for it to get liberated and get a higher rebirth and meet Dharma. This lama did that. Those practitioners, if they eat meat they recite mantras – those who are concerned and have compassion for the animal that has been killed. Recite OM MANI PADME HUM. That is the first, that has skies of benefit. If you recite it one time with bodhichitta then it has more than skies of merit, you collect that even by reciting one time OM MANI PADME HUM. You understand? Then you recite OM PADMO USHNISHA BIMALE HUM PHAT, the Stainless Lotus Pinnacle mantra. OM PADMO USHNISHA BIMALE HUM PHAT, usually this goes above a door, so that when anybody, insects, flies, mosquitoes, or human beings go in or out, it purifies ten thousand eons of negative karma. So recite that.

If you have to eat meat for health reasons, then recite the mantra OM MANI PADME HUM.

Animal blessing ceremonies

At the stupa that is being built [in Bendigo, Australia], last year they did an animal blessing. I didn't tell them [to do that]. Ian Green, who is building the stupa, is vegetarian so he wanted to do that. They did an animal blessing and also on the fourth Tibetan month, [on the day of] the Buddha's enlightenment, he does a celebration at the stupa. One time eight thousand people came. When I was there [in November 2014], I didn't go, but they did an animal blessing at this time. People brought dogs and one sheep into the stupa. They brought dogs, cats, and all that. I did an animal blessing in Sydney quite a few years ago, where the Buddha's relics were put on their heads. That was done by Geshe Dawa, the resident teacher at the center. I had water blessed with many mantras so I sprinkled that on their heads, which purified their negative karma. Then I recited many mantras. Those people were not Buddhists who come to the center for teachings and meditation. They came because they love their animals, so they wanted to get their animals blessed. Animal blessing is a great method to help non-believers, they hear the mantras and go around the relics. They go outside [where] we have holy objects, so they purify a lot of their obscurations and collect a lot of unbelievable merits, even though they don't know that, as they go around them with their animals. I did also in Boston an animal blessing two times, but I am saying that we should do more, the centers should do [more] animal blessings.

At the stupa they did… I didn't go but I made mantras to put on the animals heads. Also they had blessed water on which I had recited mantras for many days. Sherab, who is good on the computer, [when] tomorrow there was the animal blessings, I told him tonight [to print mantras for the blessing] so he rushed to make the five powerful mantras for purification. [The big roll of mantras that he made contains] many, or mostly, OM MANI PADME HUM. Then [it contains] this mantra that goes above the door [OM PADMO USHNISHA VIMALE HUM PHAT], it has many [of these] Stainless Pinnacle mantras. Then [it has] the dharmakaya relics, which are written with real gold on the life tree to go in statues and stupas. He finished [making the mantra roll] in the morning just before the animal blessing, so we wrapped it in cloth and sent it to be put on the animals heads. That also can be done for people, but that is a waste for people who come for teachings and meditation. That was done [to the animals and] so many eons of negative karma of those animals got purified. I maybe also did some prayers, I'm not sure. That was done. Then I made one [mantra roll] for myself, a big one for animal blessings. That one has five hundred thousand mantras of the Stainless Pinnacle Lotus mantra, then OM MANI PADME HUM and the other mantras I mentioned. It has many of the longest Namgyelma mantra and the longest Chenrezig, the compassionate buddha, mantra, which is not common in Tibetan society but is common in Chinese [society]. They recite it for hours and do a lot of healing, it is unbelievable, unbelievable. I prepared a big mantra roll with the help of the tailor here.

We have fifty [animals here at Kopan], I think. Finally we finished the building [to house them]. We had the land for a long time, but finally finished building a place for the animals, for the goats who were saved from being killed, also some cows. One day I want to go [there] to recite mantras for them and to put the mantras on their head. How many billion eons [of negative karma does it purify]? Because it has five hundred Stainless Lotus Pinnacle mantras, five billion? It purifies five billion eons of negative karma if you go under it. We can do that [a blessing with the mantra roll] on the day of the long life puja so that everybody here can get blessings. But I want to go to do that for the animals so that five billion eons of negative karma get purified. I want to start more animal blessings.

Mantras for blessing meat (continued)

That mantra, OM PADMO USHNISHA BIMALE HUM PHAT, I received the *lung* so you can recite that. OM PADMO USHNISHA BIMALE HUM PHAT, write it down. If a gelong, a full bhikshu, who is living in two hundred fifty precepts and who broke the four root vows and who has been reborn in the hell realm, if you think of that monk who broke the four root vows, if you recite that mantra [for him], he will definitely get liberated from that and get a higher rebirth, it is so, so, so, so powerful. It is also for healing. If you recite it for sick people, it heals them. For success, recite it on your clothes. Put the clothes over [a place] where incense is burning, [then wear the clothes. If at a meeting you ask help to some people, it helps to have success. That is a very powerful mantra. It is very good to recite it and blow on meat; recite it seven times and blow on the meat.

Also Milarepa's mantra you can recite, also Kunrig's.[5] If you know them you can recite the Five Powerful Mantras. If you know Mitrugpa Buddha's mantra by heart… You must learn Mitrugpa's mantra by heart, it is of unbelievable, unbelievable benefit. If you recite it and blow over the meat, it is very powerful. You should memorize that then recite it and blow on food. Then the Namgyelma mantra, the short one, OM BHRUM SVAHA OM AMRITA AYUR DADE SVAHA, [recite it and] blow a few times on the meat. Then if that sentient being is born in the lower realms, it purifies them and they get a higher rebirth. Also pray for it to achieve enlightenment. If you know all the five, that is great. If you don't know all five, then Mitrugpa's mantra, Namgyelma's mantra, Kunrig's mantra. If you know Mitrugpa's mantra…

His Holiness says that the doctors told him it is no good for his health [to be vegetarian] so he must eat meat. In one week, some days he is vegetarian and some days [he eats] meat. His Holiness collects the bones and recites Mitrugpa's mantra on the bones; that helps the animal to meet Dharma and get a higher rebirth. I used to think… Like that, you must do something. If you eat meat you must do something to benefit the animal, [therefore] recite those mantras. Otherwise, you are the same as tigers eating goats, eating deer; there is no difference. Think that.

In Dharamsala the goats and sheep, those animals whose flesh, whose meat, went as food to His Holiness the Dalai Lama's gurus, my root guru Kyabje Trijang Rinpoche and also Kyabje Ling Rinpoche, because they recited mantras and prayed for them, they got a good rebirth. The same thing for a bodhisattva, it is definitely a hundred percent great benefit for the animal to achieve enlightenment. His Holiness said in Drepung Monastery in south India, as there are many dogs in the monastery, that if a bodhisattva gives one handful of food to a dog, that is very meaningful, it is of great benefit to the dog. It is similar to that. So I used to think so fortunate those animals whose meat went to His Holiness's teachers, who definitely prayed for them to free them from samsara and achieve enlightenment. So you can't say everybody who eats meat is bad. You can't say that, you can't generalize. If it is a great bodhisattva, a yogi, who on the basis of their bodhichitta and tantra realization [eats meat], then there is so much incredible benefit to the animal, so you can't generalize saying anybody who eats meat is bad.

If you eat meat you must do something to benefit the animal, [therefore] recite those mantras. Otherwise, you are the same as tigers eating goats, eating deer; there is no difference.

[5] You can find these and the other mantras for blessing meat at the end of this transcript.

But, of course, not everybody is a great yogi, not [everybody is] an enlightened being, not [everybody is] a bodhisattva, so in our daily life if somebody puts you down with their nose up in the sky, then you get upset when somebody does that to you. Or if somebody looks at you like this with some disrespect, or talks rude to you, you get angry. That is how our mind is – it is so easy to get angry, so easy. It depends on how others speak, move with their body, speech, and mind. It is so easy to get angry. Our mind is like that and then it destroys all the merits not dedicated to achieve enlightenment. All the merits we collected for eons get destroyed, like burned rice, with no potential to bring happiness. It is like that if they are not dedicated for enlightenment – the little good karma we collect with so much effort we destroy all the time. It is difficult to practice Dharma and for that Dharma to become pure. It is not easy; it is to do with the mind. As I mentioned the other day, you get born in the hell realm… Depending on who you get angry with, for so many eons you get born in the lower realms, you suffer [there]. Then the other thing is that you destroy the merits collected from so many eons, depending on who and for how many seconds [you get angry] It depends on who you get angry with, that many eons of negative karma, sorry, merits, get destroyed. That's the second thing. The third thing is your realizations are put off for that many eons.

It is difficult to practice Dharma and for that Dharma to become pure. It is not easy; it is to do with the mind.

That is why even having done this retreat, that retreat, that practice, Vajrasattva, prostrations, so much, wow, wow, wow, but the mind is still dry like a hot desert (not the hot dessert that we have to eat – hot desert). The mind is a hot desert where nothing grows. It is hot and there is no grass, no water. Like that, it is very stubborn, a very thick skull, even if you read Dharma books it doesn't benefit you. Even if you read Dharma books it doesn't benefit you, your mind stays like a rock.

So I think maybe I will stop here. Sorry. The time went very fast.

Dedications

Due to all the past, present, and future merits collected by me, all the three time merits collected by numberless sentient beings and numberless buddhas, may the source of all happiness and success including enlightenment for sentient beings, bodhichitta, be generated in the hearts of all the six realm sentient beings, in the hearts of everybody in this world, not only human beings, also the insects, everybody in this world, hungry ghosts, animals, devas, especially in the hearts of the students of the FPMT, the center benefactors, the volunteers working for the centers, especially in all those who rely upon me, all those whose name has been given to me, all those for whom I have promised to pray, in all their hearts, especially in all of us here including our family members who died and are living, in everybody's hearts, without the delay of even a second. And in those in whose heart it has been developed, may it increase.

Due to all the past, present, and future merits collected by me, all the three time merits collected by numberless sentient beings and numberless buddhas, by all of us, may we be guided by Lama Tsongkhapa being our direct Mahayana guru, never be separated from the pure path admired by all the buddhas, and like Nagarjuna and Lama Tsongkhapa become enlightened.

Due to all the past, present, and future merits collected by me, all the three time merits collected by numberless sentient beings and numberless buddhas, may we cherish sentient beings, every sentient being, even the tiniest insect that can't be seen with the eyes but only with a machine, [may we be able] to cherish every sentient being able more than diamonds, a billion dollars, gold, even more than that the wish-granting jewels, more than that may we be able to cherish and able to recognize every sentient being as more precious than the whole sky filled with diamonds, gold, dollars and on top of that wish-granting jewels, sapphires, or bones for the hippies, hippies liked bones in the past, bones of human beings, for some people diamonds are not important but bones are important, so the sky filled with bones. I'm joking, sorry.

Then yourself to become a wish-granting jewel able to fulfill all the hopes of sentient beings, and to be like a wish-granting tree in the pure land which grants all wishes. For you to become like that for all sentient beings and bring them to enlightenment.

Due to all the past, present, and future merits collected by me, all the three time merits collected by numberless sentient beings and numberless buddhas, which exist in mere name…

Sorry I didn't finish [explaining] *Refuge and Bodhichitta* today. Last night I talked about that [in terms of] the cause of samsara, the sufferings, the cause of suffering, the cause of diarrhea, the cause of a headache, a toothache, any discomfort. The root of that, I talked about but I didn't finish the rest.

So merits exist in mere name, merely labeled by the mind, so they do not exist from their own side, they are totally empty, that which is totally empty. Due to that may the I who exists in mere name, which is merely labeled by the mind, but because of that does not exist from its own side, which is totally empty from its own side, achieve omniscience, the state of omniscience, which exists in mere name and because of that does not exist from its own side, that which is completely empty, and then lead all the sentient beings, who exist in mere name, merely labeled by the mind so do not exist from its own side, which are totally empty from there, to that full enlightenment, which exists in mere name, merely labeled by the mind, so does not exist from its own side, by myself alone… (I was having a nap between [the words of the dedication]. A good nap is meditating on emptiness, not a polluting nap, a bad nap, which is sleeping.) … by myself alone who exists in mere name, merely labeled by the mind, so does not exist from its own side, who is totally empty from its own side.

Thank you.

Mantras for blessing meat[6]

Recite any or all of these mantras a few or seven times and then blow on the meat.

Mantra of Chenrezig, the Buddha of Compassion

OM MANI PADME HUM

[6] The mantras marked with an asterisk are included among the Five Powerful Mantras

*Stainless Lotus Pinnacle Mantra**

OM PÄDMO USHNISHA BIMALE HUM PHAT

Mantra of Milarepa

OM AH GURU HASA VAJRA SARVA SIDDHI PHALA HUM

*Mantra of Kunrig (the deity who liberates from the lower realms)**

OM NAMO BHAGAVATE / SARVA DURGATE PARI SHODHANI RAJAYA / TATHAGATAYA / ARHATE SAMYAKSAM BUDDHAYA / TADYATHA / OM SHODHANI / SHODHANI / SARVA PAPAM BISHODHANI / SHUDHE BISHUDHE / SARVA KARMA AVARANA BISHODHANI SVAHA

*Mantra of Buddha Mitrugpa**

NAMO RATNA TRAYAYA OM KAMKANI KAMKANI ROCHANI ROCHANI TROTANI TROTANI TRASANI TRASANI PRATIHANA PRATIHANA SARVA KARMA PARAM PARA NI ME SARVA SATTVA NANCHA SVAHA

*Short Mantra of Namgyalma (Ushnishvijaya)**

OM BHRUM SVAHA / OM AMRITA AYUR DA DE SVAHA

*Stainless Pinnacle**

NAMA TREYA DHIKANAM / SARVA TATHAGATA HRI DAYA GARBHE JVALA JVALA / DHARMA DHATU GARBHE SAMBHARA MAMA AH YU SAMSHODHAYA / MAMA SARVA PAPAM SARVA TATHAGATA SANTOSHNISHA BIMALE BISHUDDHE HUM HUM HUM HUM / AM BAM SAM JA SVAHA

Colophon: Original transcript checked against the audio file by Archhana Kombrabail and changes verified by Joan Nicell. Lightly edited and Mantras for Blessing Meat compiled by Joan Nicell, FPMT Education Services, January 2015.

The Great Fortune of Having Met the Buddha's Teachings

[5 December 2014, 2 p.m.]

KOPAN 20141205 S1 14:00 Lama Zopa Rinpoche – The Great Fortune of Having Met the Buddhas Teachings

(The group recites the traditional *Prayers Before Teachings*)

Rejoicing in others' happiness

As you see in the *Prayer Book*:

> **Do not commit any unwholesome actions.**
>
> **Engage in perfect, wholesome actions.**

Subdue your own mind thoroughly –
This is the teaching of the Buddha.

The mind that harms other sentient beings who are just like yourself, who do not desire even the smallest suffering, discomfort, the smallest suffering, and who have no satisfaction in their happiness… There is no difference between yourself and others in that case. The tiniest insect that you can't see with the eyes but only with machines, including that, there is no difference in not wanting suffering and wanting happiness, not at all. It is like that. Therefore you should generate happiness for others to not suffer and to experience happiness. One should be joyful for that as was mentioned by Panchen Losang Chokyi Gyeltsen, the third or fourth Panchen Lama (I took teachings from the Panchen Rinpoche in Tibet, His Holiness Panchen Rinpoche in Tibet, who is regarded as Amitabha Buddha, whereas His Holiness Dalai Lama is regarded as being Chenrezig in Tibet), in the extensive *Guru Puja*, *Pleasing the Guru*, the extensive guru yoga that [was relied on by] so many past ancient Indian yogis and Tibetan great Dharma practitioners, ordained and also lay, who achieved full enlightenment especially in one lifetime, in a brief lifetime of degenerate times, who achieved full enlightenment in one life, even in one brief lifetime of degenerate times, within some number of years, even Lama Tsongkhapa's disciple's disciple, Gyalwa Ensapa, then Chokyi Dorje. Not only Milarepa but many others achieved full enlightenment in one brief lifetime of degenerate times. In that *Guru Puja* it says that everyone is like that, just like yourself:

Developing equanimity between self and others

LC 90 DUG NGÄL THRA MO TSAM YANG MI DÖ CHING
There is no difference between myself and others:
DE LA NAM YANG CHHOG SHE ME PAR NI
None of us wishes for even the slightest of sufferings
DAG DANG ZHÄN LA KHYÄ PAR YÖ MIN ZHE
Or is ever content with the happiness we have.
ZHÄN DE GA WA KYE PAR JIN GYI LOB
Realizing this, I seek your blessings that I may generate joy
for the happiness of others.

Everyone is like us as I talked about yesterday or the day before yesterday. It is like that.

The need to analyze the religion you choose to follow

Perhaps maybe in the world it might be that Nepal is the country which sacrifices animals the most. Maybe, I think, maybe the most is in Nepal, this country. Nepal has the biggest number for sacrificing animals, for killing them for religious reasons. If you are a Hindu, if you don't sacrifice this, the gods won't be happy, then you will get problems. Basically it comes down to [making animal sacrifices] for your happiness, for yourself, for this life to be happy, to have no problems or sickness. I would think it might be like that – that it comes down to *yourself*. Whatever name it is called, Shiva or whatever, it is like that. In a past life due to karma, you do not check. The Buddha said, I repeat it again, "Bhikshus, learned ones, check my teachings well like you would gold by

burning it, by cutting it, by rubbing it. Check my teachings well and then practice them." He didn't say don't question them, you must not check them. He never said that. Probably only the Buddha gave this freedom to check well and only then to practice. If you see they are worthwhile then practice them, not with blind faith. That is what the Buddha said, you understand? That is logical. If you check [a wrong religion] the problem is that you find mistakes, that you become full of questions. Then it becomes difficult [to follow it], so they don't let you use your intelligence to ask questions, to check the religion to which you are going to dedicate your life. To be able to check is a special quality of the Buddha's teachings. There are a thousand religions but they don't ask people to check them but to follow them with blind faith.

If you check [a wrong religion] the problem is that you find mistakes, that you become full of questions. Then it becomes difficult [to follow it], so they don't let you use your intelligence to ask questions, to check the religion to which you are going to dedicate your life. To be able to check is a special quality of the Buddha's teachings.

Due to past karma, mainly due to past karma, either where you are born, the country, not just the country but the society, and probably the family where you are born, you don't examine, you just follow a god to make the god happy.

As I mentioned, as I gave an example a few days ago, there was one Nepalese man [who lived] outside [Kopan] named Ram. He told us many years ago, in the old gompa, that when they sacrifice a goat they sprinkle it with water and when the goat shakes the water off that means it accepts to be killed. Sacrificing the goat is to make a god like Shiva happy.

Spirits, some psychic beings who have discriminating thought, samsaric beings who are under the control of karma and delusions and who have discriminating thought, they like animals to be sacrificed for them, like in shamanism there is the sacrifice of animals. They are ordinary beings, spirits, ordinary beings, who desire these things. [People] follow them, they believe that is their god or whatever and they follow it. In Kathmandu in different places, there are some places where so many goats and chickens are killed, besides on the special days. The chickens, they hold them up and with a knife cut off their head so their blood sprinkles out. There are some places in Nepal where on normal days and on special days they do so many sacrifices. I heard that even the government kills one thousand buffaloes or cows. The ministers who are Hindus kill them with a knife. They cut the heads of the buffaloes. There is a competition as to who can cut stronger, who can cut well. There is that competition I heard on the big ground in Kathmandu there. I heard that.

It is all due to karma that in this life they are born like that and follow those religions and don't examine them. They don't check them. Also maybe if many high people do that [i.e., sacrifice animals], then [others] also follow them, I'm not sure. It is unbelievable, unbelievable. It is not logical.

[These spirits] are the same as people. One example is people, ordinary people, who like to be worshiped like that, then you believe in them and sacrifice [animals for them]. They [these spirits]

are similar to ordinary people who are not out of samsara, who are under the control of karma and delusions, who are stuck in the mud of samsara under the control of karma and delusions, [experiencing] samsaric sufferings, so they can't guide you. They can't help you. They can't free you from the oceans of samsaric sufferings, no. It is like a person drowning in the ocean, someone who is taken by a river or drowning in the ocean, who can't save you from the river or ocean. As the other person is also drowning, how can you expect that being to help you, to rescue you from the ocean or the river? It is the same. [Those spirits] are like that, they don't have that power. But the Buddha, Dharma, and Sangha have the power to free you from delusion and karma, the cause of suffering – from the root, ignorance, and from the result, the oceans of samsaric sufferings, so that you are liberated forever, forever. Not only that, they free you from the subtle obscurations and so that you achieve full enlightenment, you achieve *sang-gye*, the total elimination of all obscurations and the completion of all the realizations.

There is so much to study about the qualities of Buddha, Dharma, and Sangha. There is so much subjects to study about their qualities, it is not just blind faith. It is not like that. Buddha, Dharma, and Sangha, even if you don't their qualities, even with blind faith, oh, the object is unmistaken, [like] if you fall in a hole in a fire, then [someone] sends a rope to you, the rope you hold on to is unmistaken, even if you don't know much about its power or qualities. So much [about the qualities of the Buddha] is explained in the philosophical texts, *Abhisamayalamkarika*, the eighth chapter, the ninth chapter. It is unbelievable, so much, so much, unbelievable. Even the qualities of bodhisattvas who have achieved the path of merit and the path of preparation, even their qualities are unbelievable. Even their qualities [are unbelievable], so there is no question about the exalted beings who have achieved the right seeing path, the wisdom directly perceiving emptiness. Even just their qualities are unbelievable. There is so much to study about the qualities of the Buddha, Dharma, and Sangha, so much, so much you have to study. And not only study intellectually but you can meditate and actualize them. Your mind can become that. You can get those qualities, the qualities of Buddha, Dharma, and Sangha. Yourself you can achieve them.

You are most fortunate this time to have met the Buddha-Dharma

Therefore, we should respect other religions, but I want to say that you are most fortunate this time. That you are most fortunate this time – this just about one time that you have received a precious human body and especially a perfect human body, this just about one time, so you are the most fortunate. I want to express this – it is amazingly fortunate, amazingly, amazingly fortunate, like a dream. Even if you found dollars filling the sky that is nothing. That can't save you from the lower realms and bring a higher rebirth, and it can't free you from the oceans of samsaric sufferings and make you achieve the state of omniscience. That alone can't do that. Even if you own the sky full of diamonds, sapphires, gold, it is nothing. That alone can't do all these things. Even more rare than all those things is the wish-granting jewel, [which is such] that whatever you pray for (after you found it in the ocean you put it on a banner on the 15th day and then whatever you pray for), the material needs of this life, it happens. The main cause is your unbelievable, unbelievable merit you collected in the past, then the condition is the jewel. But just by having that, even if you have the whole sky filled with wish-granting jewels, not only one but numberless filling the whole sky, even if you own that much, they can't purify past negative karmas and

obscurations so they can't save you from the lower realms. They can't make you achieve higher rebirth in a pure land. They can't make you achieve nirvana, everlasting happiness, liberation from the oceans of samsaric sufferings, the oceans of human being suffering, the oceans of hell being suffering, the oceans of hungry ghost sufferings, and hat of animals, the suras and asuras, and so forth. They cannot liberate you from them.

You can't generate compassion for a wish-granting jewel. It doesn't have mind, it doesn't have suffering so you can't generate compassion for that, so it can't give you enlightenment. It can't help you do that.

This time that you have met the Buddha-Dharma, the Buddha's teachings, is like a dream. Don't think it is like a trip, a trip in India, a trip in Nepal, a trip in the Himalayan mountains where you climb Mount Everest. That it is part of the trip, don't think like that. A kind of trip, it is not like that. This is so, so, so, so, so, so, so, so, so, so, so, so precious. It is like hard to believe that it happened. The impossible thing happened this time; I mentioned this already in the past. So really make effort. Whether you are in the East or West try to learn, try to meditate correctly, try to learn as much as possible, especially from qualified teachers, qualified teachers, qualified gurus, qualified gurus, qualified gurus. I want to say *guru* because teachers can be school teachers, college, and university, in general. Teachers are those from whom you learn different things, but here specifically I'm talking about a guru, a lama or a guru who guides you to enlightenment, who can teach you, who can guide you to enlightenment. I'm talking about a guru that you can trust, to whom you can devote yourself and who can guide you to enlightenment through that. Specifically I'm talking about that.

As much as possible study sutra and tantra, as much as possible study and meditate, do the practice. As I said there are many people who meditate many hours every day for so many years, but, but, but, in regards to karma there is no practice of avoiding negative karma and practicing good karma. [Regarding] those very points of Dharma practice, the source of happiness of future lives, the source of happiness of future lives, the source of ultimate happiness, liberation from samsara, the source of happiness of full enlightenment, there is nothing. [Regarding] karma, avoiding negative karma, the cause of suffering, the cause of problems, and practicing the source of happiness, which can help not only you but for you to be able to help other sentient beings, which is the very root, there is nothing. They don't learn that. They don't learn that. They have no understanding of that and they don't do any practice. It is kind of like that, so they do meditation but it is nothing. It is no benefit to developing the mind. Sometimes [instead] the mind becomes dull through meditation. Through meditation the mind becomes dull. You lose your intelligence, instead of becoming more sharp you become more dull. Many people become like that. You have to know that. Depending on what you meditate on, if it is done in not a correct way, in a wrong way, then the result is, without talking about other shortcomings, that even in this life your mind instead of becoming more awakened, it becomes more and more dull, forgetful and dull. That happens. There is that danger. You have to know correct meditation, if you don't know what correct meditation is there is the danger that it destroys your whole life, as then you create the cause of samsara and the lower realms. If you don't know how to do analytical meditation, if you don't know Dharma, if you don't have wisdom to discriminate, then it destroys not only this life

but all the future lives. A hundred thousand, hundreds of thousands, millions [lifetimes] it destroys. By destroying this life it destroys so many future lives, it makes them meaningless. You destroy your mind, your mental continuum, instead of developing it, it degenerates. You make it so, so, difficult. It could be for millions of eons, on and on. It causes that. The danger is that, so you have to know, you have to be very careful with this life.

With the awareness of death your actions become Dharma

[Avoid] just doing anything without examining it; you have to examine it. You can't just do anything, accept anything. You have to be careful with this precious human life, and especially with this perfect human rebirth. It is so short, you can die today or tomorrow. In the world so many people died today in the womb and outside it. They were born but are already dead. They were alive in the mother's womb but then they were born and died. They were born alive but then died in baby time, in children time, in middle time, in old people time. Today so many people are dying in the world. That is soooooooooooo important, the awareness of death and impermanence, impermanence-death awareness. Remember this every day. The awareness that death can happen, even if you can't think today at least this year, this month, this week, something like that. At least you should have like that the appearance of a short life, "Even this month I might die."

You can't just do anything, accept anything. You have to be careful with this precious human life, and especially with this perfect human rebirth.

The best is [to think] not only that tomorrow but that even today death might happen. That is the best. Before you eat lunch, death might happen before you finish the plate (not that you eat the plate but before you finish eating the food on the plate). You begin to drink tea, death might happen before finishing the tea. If you go to Kathmandu, you might die before coming back. If you go to sleep, you might die and tomorrow you are a corpse. Your name could be joined with [the words] "… is dead" by this time tomorrow. It can happen anytime. You go to the bathroom, but then there is no time to come out. That happened to several people. That happened to one student from Malaysia. I don't know for how many hours, maybe she was there for a long time, she died in the bathroom. Then one very good-hearted person, Maldana, she died in the bathroom. Then there was somebody else. Several people have died in the bathroom.

The best is [to think] not only that tomorrow but that even today death might happen.

It is so important, most important, most important. That is the most important. If you have that awareness, that remembrance or awareness, then every day your effort goes to Dharma. Whether you are in your room or outside it always goes to Dharma. When you are eating it becomes Dharma. Your sleeping becomes Dharma. Whatever you do, not just prayers and meditation but other activities become Dharma if your awareness is kept in death, the reality of life, Then, everything becomes Dharma without effort, naturally. So your life becomes Dharma. (Tibetan) Your life and Dharma practice become equal. Life and Dharma become equal. [Otherwise] you live a long life but so much of it is wasted. Not only wasted, but your life is used to create so much negative karma and your practice of Dharma is so little.

With the awareness of impermanence and death, if you remember impermanence in the morning, your actions in the morning become Dharma. If you remember impermanence in the afternoon your actions become Dharma. If you remember Dharma at night your actions become Dharma. It says that in a text. Otherwise, even if you know all the Buddha's teachings, the Kangyur, the more than 100 volumes, and the more than 200 volumes of the Tengyur, the commentaries by the yogis and pandits on sutra and tantra, even if you know them by heart and can explain them well, like a professor in a university, even if you can explain them well, you can give lectures, you can explain them by heart, but if in daily life you don't remember your death, you ignore it, you don't remember it, then no matter how much you learn your actions don't become Dharma. Even if you meditate or do prayers, or eating, walking, sitting, sleeping, doing your job, nothing becomes Dharma. Everything becomes work for this life. Everything becomes service to attachment to this life, so everything becomes nonvirtue, even if you meditate, even if you listen to teachings, whatever you do. You may look religious outwardly but in reality what you do is nonvirtue. From the outside you look like you are doing Dharma, you look religious, but if there is attachment to this life then it is not Dharma. You are looking for the happiness of this life, like a [good] reputation and power, especially a [good] reputation. Perhaps renouncing attachment to dress and food is maybe a little bit easy but renouncing a [good] reputation is very difficult. Reputation, reputation, people praising you, people praising you, being kind of famous, people looking at you good, that attachment is kind of difficult to renounce. So that person will do anything for that. They show to be ascetic but they are not ascetic. They show to be ascetic so that people praise them as being a pure religious person. You are attached to that and act for that. You act as though you are an ascetic person who has renounced attachment, although you have not renounced attachment. So for reputation people do that.

Generating compassion for those who haven't met the Dharma

Even the Buddha-Dharma, you know so much texts by heart and you can explain them, blah, blah, blah, but if you never think of death, then practicing Dharma doesn't bring happiness. Your practicing Dharma and preparing for death doesn't happen. The practice of Dharma doesn't happen. That is a great, great, great danger. As there is that great danger, then there is no question for a person who hasn't met Dharma. They have so much knowledge of science, of this and that, so many university degrees, but the basic thing is that they didn't meet Dharma. They have so much knowledge, so many degrees, but of that person's actions nothing becomes Dharma because they don't think of their own death, impermanence, the reality of life. They don't think of that. They forget it, they put it off, they don't think about it. They think only of the happiness of this life, so nothing [they do becomes Dharma]. From the morning, dressing, washing, [eating] breakfast, doing their job, eating lunch and dinner, sleeping, the whole thing becomes done for the happiness of this life. Only that, not even for future life happiness, and everything becomes nonvirtue, done with attachment. It is purely nonvirtue, the cause of the lower realms. That is it, until death comes. Until one day, sooner or later, death comes, and it is finished. At that time there is nothing to show that is of help at the death time. No matter how much scientific education, so many degrees, [how] famous [you are], when you die there is nothing to show that can benefit your death, your mind, your rebirth, [nothing] that brings peace and happiness so you

go to a pure land or receive a perfect human rebirth, a precious human body. You just go to the lower realms. Since from birth, from beginningless rebirths, you haven't met Dharma, you don't know Dharma, even if you are so famous, you have so many degrees, but nothing becomes good karma, all is nonvirtue. Even if they live for more than a hundred years, they do nothing special. They only create the cause of the lower realms. Their eating, sleeping, whatever they do, their job, nothing is special; it is a cause of the lower realms. That is very sad. The person doesn't know this. They are completely blank, dark, like a dark room without light, like outside when there is no sun, moon, or stars it is dark, fogginess, dark, [like] a dark room without light, dark. They don't know anything about a life after this. That is very sad, very sad. Such objects of compassion are all those people in the world, the people and sentient beings in the world. The animals, the hungry ghosts, the human beings who are poor or rich, they are objects of compassion, unbelievable, most amazing objects of compassion.

You can't stand it. After meeting Dharma, after learning Dharma, even lam-rim, you can't stand that the world's people, even those in one universe, how much they suffer, how much ignorant they are that although they desire happiness and don't desire suffering, their actions are completely nonvirtue, negative karma. They completely live their life for that. No matter how much education they have but because they haven't met Dharma, it is like that. That is so sad, so sad, they are really an object of compassion. You can't wait… At least you have to pray for them. When I do the dedications we do prayers for this world's people. That is so important. [To pray] that they generate bodhichitta and for their happiness, that is so important. After having met Dharma, even if you just learned a little bit of lam-rim, you can see how the world is suffering. You could see suffering before, a little bit, but after you learn lam-rim you can see the suffering of even just the people of the world, without considering animals. The people are so ignorant: they desire happiness and don't desire suffering but their actions are totally wrong.

To help others it is important to learn Dharma and meditate

Therefore it is so important not only that you learn Dharma, but that you awaken your mind from the ignorant sleep from beginningless rebirths, that you awaken or enlighten it. The more you learn, the more you meditate… Especially the best learning is through meditation because then you see it with your mind. Before that, it was just intellectual, now through meditation your mind sees, it experiences impermanence, renunciation, bodhichitta, emptiness – that is in sutra. The best learning is through meditation. Of course to meditate you have to learn the words and meanings, so you have to find a qualified teacher, a guru, as I explained. Then the more you gain experience, a correct understanding of Dharma, the more you can explain and then you can help others more and more. The more you learn, and especially through your meditation experience, you can help others. You can awaken them from the sleep of ignorance, not only from this birth but from beginningless rebirths. You can help others more and more, deeper and deeper.

Without knowing Dharma, you can teach them many other things but the real benefit, which can help them at death time, which can help them in future lives, which can help them achieve liberation from samsara, which can help them achieve full enlightenment, is only Dharma, nothing else.

Without knowing Dharma, you can teach them many other things but the real benefit, which can help them at death time, which can help them in future lives, which can help them achieve liberation from samsara, which can help them achieve full enlightenment, is only Dharma, nothing else. That which can help the mind deeply to clear away ignorance, anger, attachment, and the self-cherishing thought and so forth, and then the root, ignorance, that is Dharma.

Therefore now you can see it is sooooooooooooo important to help others (sorry, I have to chant it. I have to do long chanting so you can understand it better!). So you can see how it is sooooooooooooo urgent to help the human beings in this world, the ones we see. It is so, so, so, so important that you learn and then help others, that you awaken others from suffering, I mean from ignorant sleep, and awaken them from the oceans of suffering. That you help free them from the oceans of samsaric sufferings by Dharma, by giving them the wisdom eye, the Dharma wisdom eye, is so, so, so, so most important, most important, most important, most important. That is why Dharma centers in the West, oh, in the West, especially in the West are so, so, so, so essential, so, so, so, so essential. It is essential, important, to have a place for people to learn Dharma, meditation, to correctly learn, and to have a qualified teacher correctly teaching, a guru, who has a correct education, correct knowledge of Dharma and teaches correctly. Of course it depends on the level of mind of others. You have to teach, like Lama Yeshe did, according to the mind of the person, then you can help bring deeper and deeper, more and more profound [understanding]. Then you can do that. So Dharma centers and retreat centers where they can do practice and experience the path, are so, so, so, so, so, so, so, so important, unbelievable, unbelievable, unbelievable, unbelievable, unbelievable, unbelievable important, really, really important.

(I must end this talk. Yesterday also I didn't finish the prayer, I got talking.)

In Dharma centers, in lam-rim centers, the basic teaching is lam-rim. Even though there are philosophical teachings taught, those extensive teachings, but the essence is the lam-rim. In a retreat place the essence is that, to actualize that, also in the centers.

The essence of Mahayana Buddhism is compassion

The essence of Buddhism, especially Mahayana Buddhism, is compassion to others, compassion toward others, toward sentient beings. Only compassion for human beings, but pigs, goats, animals, fish are for human beings to eat, or only compassion for poor people, it is not like that. Compassion for every living being, even the insects that you can't see with the eyes but only with machines, including even them, without leaving out even one insect – *that* is the essence of Buddhism, especially of Mahayana Buddhism.

Compassion for every living being, even the insects that you can't see with the eyes but only with machines, including even them, without leaving out even one insect – that is the essence of Buddhism, especially of Mahayana Buddhism.

Therefore, peace in the world and your own peace are dependent on compassion. So in a retreat center or meditation center, this [i.e., compassion] is the basic thing to be taught that brings peace, that really brings peace to everyone, to every sentient being, not only in this world, but in the numberless universes that are scientifically mentioned and that the Buddha mentioned. Even

yourself, the world, generally the six realm sentient beings but [in particular those of] this world, and even your own peace, all depend on compassion. The one answer is compassion. That also depends on or comes with Dharma wisdom. It comes with Dharma wisdom.

You can see the importance… Everything is to practice, not only to talk about it. Also talk is soooooooooooo beneficial, but then practice it. Like that is the importance of retreat centers and meditation centers and monasteries. They should be beneficial to the six realm sentient beings, especially to this world, and especially to yourself.

Everything, the whole entire thing, Buddha-Dharma, the whole thing comes… A Kadampa geshe, I don't remember which one, one Kadampa geshe, maybe Chengawa, I'm not sure (the Kadampa geshes were Lama Atisha's disciples and then their disciples), said that the whole entire Buddhism is to benefit sentient beings. The whole entire Buddhism is to benefit the numberless sentient beings. Then the basis of that is to not harm others. If you can't do that, then you can't benefit other sentient beings. To benefit other sentient beings, for that the basic thing is to not harm other sentient beings. At least if you can't benefit them, you shouldn't harm other sentient beings. That is basic Buddhism.

The whole entire Buddhism is to benefit the numberless sentient beings. Then the basis of that is to not harm others. If you can't do that, then you can't benefit other sentient beings. To benefit other sentient beings, for that the basic thing is to not harm other sentient beings. At least if you can't benefit them, you shouldn't harm other sentient beings. That is basic Buddhism.

The Buddha taught generally eighty-four thousand teachings. They come in three levels. There are the Hinayana teachings which contain the subject of the four noble truths [in order] to be free from the oceans of suffering of samsara and its cause, delusion and karma. But as there is enlightenment, then there is Mahayana sutra, the Paramitayana teachings, which have a greater method to achieve full enlightenment for sentient beings – to benefit sentient beings, to free them from the oceans of samsaric sufferings and bring them to full enlightenment – by collecting merits, the merits of wisdom and merits of virtue, for three countless great eons. Why it takes time is that the cause of the dharmakaya and the cause of the rupakaya – that of the dharmakaya is the merits of wisdom and that of the rupakaya is the merits of virtue – to finish collecting all that merit in sutra, the Paramitayana teachings, the Mahayana sutra, it takes three countless great eons. It takes a long time, then you can achieve enlightenment after completing that. Because it takes so long and because you have unbelievable compassion for sentient beings, then you practice tantra because you can't stand [their continuing to suffer]. The Buddha taught tantra: kriya tantra, charya tantra, yoga tantra, and mahanuttara tantra. The lower tantra has a greater, more skillful method [than Mahayana sutra] because of which you can achieve full enlightenment – you can complete the merits of wisdom and the merits of virtue, the cause of the dharmakaya and the cause of the rupakaya – in one life. You can achieve enlightenment in one life, so [the lower tantra] is quicker

The main reason to practice tantra is unbearable compassion for sentient beings.

to free them from the oceans of samsaric sufferings and bring them to enlightenment. It is quicker. The main reason to practice tantra is unbearable compassion for sentient beings. For that, you achieve a long life, you live for hundreds of years, for a thousand years, and then you achieve enlightenment in the lower tantra. But with [even] much greater compassion for sentient beings, to free them from the oceans of samsaric sufferings and bring them to enlightenment, as there is much greater compassion you can't stand that numberless sentient beings suffer, so then you practice highest tantra. That has the most skillful method and it also has wisdom. It has the most skillful method but nothing changes regarding emptiness. That is the same, but the wisdom, the mind (there is gross mind, subtle mind, and extremely subtle mind), it is the extremely subtle mind that realizes emptiness. It is especially to actualize the clear light (sorry to say this), the clear light, the transcendental wisdom of great bliss nondual with emptiness. So there is a great experience of wisdom. Because of that method, if you able to actualize [the clear light] in this life then you become enlightened in this life. If you actualize it in this life you are the person who achieves enlightenment in a brief lifetime of degenerate times. It depends on that. Then you free the numberless sentient beings from the oceans of samsaric sufferings quicker and bring them to enlightenment quicker. It is like that.

All the Buddha's teachings are contained in: do not harm others and benefit them

All the teachings of the Buddha are contained in these two words: don't harm and benefit others.

All those three levels of teachings of the Buddha are contained in the lam-rim, in the graduated path to enlightenment. All those teachings are contained in these two words: to not harm and to benefit other sentient beings. All the teachings of the Buddha are contained in these two words: don't harm and benefit others. "To not harm" contains the Hinayana teachings. In the lam-rim, the graduated path of a lower capable being and then the graduated path of a middle capable being, those two, are contained in this – to not harm other sentient beings. "To benefit sentient beings" contains the graduated path of a higher capable being of the lam-rim. The graduated path of a higher capable being is contained in the title "to benefit sentient beings."

To not harm and to benefit others is kind of sounding very easy. Of course you do whatever you can according to the level of your mind. As the level of your mind by listening, reflecting, meditating, through these as your mind actualizes the graduated paths of a lower capable being, a middle capable being, and a higher capable being… In them, there are so many realizations. For great compassion there is the Seven Causes and Effect and Equalizing and Exchanging Self and Others. There are the five paths and ten bhumis in Mahayana sutra to achieve enlightenment, to benefit others. Then it includes the tantra teachings. "To not harm others and to benefit others," the words are very simple but within that there are so many levels, so much to learn, to study. Also, for example, the monks, and nowadays also the nuns, in the monasteries their whole life they study philosophy, sutra and tantra, and debate. All that is [included] within the two: to not harm others and to benefit others. All are included in these two, that is the basic thing. So it is very extensive. To not harm others is very extensive and to benefit others is very extensive. Wow, wow, wow, there is so much to learn.

What I'm saying is that according to the level of your mind as you go higher on the path you can do deeper benefit to sentient beings. Even if you actualize the path of merit and the path of preparation, so much qualities you achieve, wow, wow, wow. So you understand the basic thing of Buddhism is this. (Sorry.)

The right view of Buddhism is dependent arising

His Holiness often used to say that the essence of Buddhism is the view. The right view of Buddhism is dependent arising.

[An aside:] Not Tibetan rice, not Tibetan rice, but dependent arising. Many years ago I spoke in the Chenrezig Gompa [here at Kopan]. We did a course and I spoke for three days about dependent arising. There was an old lady from England, a member of the London Jamyang Centre, her English, her language, was almost like singing as when she spoke it had so much tune. I spoke for three days about dependent arising. Because I spoke fast, it sounded to her like "Tibetan rice" for three days! Fortunately she asked one monk, Namgyal, his name is Namgyal, fortunately she asked him, otherwise she would have [always] thought I spoke about Tibetan rice for three days! She asked Namgyal and he said it is not Tibetan rice, it is dependent arising. This was because I spoke fast. I didn't pay attention to my words and spoke fast, that was the trouble. Now Ani Joan can do this [the live transcribing], so you don't have much trouble with not understanding my English terms, the sounds. It helps very much that she has been doing it. This time we traveled together and she did it wherever I gave teachings in the centers and also she has being doing it for the past years. I highly appreciate that, it is her special capacity, so that people don't waste time and also misunderstand.

The right view of Buddhism is dependent arising. Because of that, the right view of Buddhism is that everything that exists is empty. Everything that exists is empty [of existing] from its own side. It does not have true existence. It does not have real [existence]. Even though due to ignorance it appears real to us ordinary beings, to us sentient beings, but it is not. It is a hallucination. It is a hallucination as I gave the example yesterday of how we should meditate. I gave the example yesterday.

The right view of Buddhism is dependent arising. Because of that, the right view of Buddhism is that everything that exists is empty. Everything that exists is empty [of existing] from its own side. It does not have true existence. It does not have real [existence].

[Everything] is a dependent arising, not only a gross dependent arising depending on causes and conditions, but everything exists in mere name, merely labeled by the mind. There is a valid base, so therefore the valid name exists. That is merely labeled by the mind by, depending on, relating to that valid base. The valid base is also merely labeled by the mind. By relating to that, the name is given to the valid base. So things are not empty like in nihilism where they do not exist. It is not that but that they are empty of what doesn't exist – true existence, existing as real, which means

from their own side. Because of that, suffering and happiness exist. Through harm, suffering; through benefit, happiness. Therefore, to not harm them and to benefit them. To be able to benefit others, then you have to stop giving harm to them. So the conduct is to not harm other sentient beings.

Don't waste your life – use it to quickly actualize the path to enlightenment

What Buddhism is in essence is that [the view of dependent arising and the conduct of not harming]. His Holiness also explains that and I want to say this by the way: helping people is so essential, soooooooooooo important. Now you have a human rebirth so you can help other people, other sentient beings, your kind mothers, the source of all your past, present, and future happiness, from whom you receive all your past, present, and future happiness. Therefore while you have a human body you must help them. If this is gone, that is it, then you can't help others.

Therefore don't be lazy. Don't waste your life. You must learn Dharma, practice it, try to have realizations to develop your mind to be able to help others. Do it now. Do it now. You can't wait until next year, "When the problems are gone then I will do retreat." You have many problems in relationships and this and that, so [you think], "When they are gone then I will do retreat. I will learn meditation."

Don't be lazy. Don't waste your life. You must learn Dharma, practice it, try to have realizations to develop your mind to be able to help others. Do it now. Do it now. You can't wait until next year.

I have one brother named Pemba. A long time ago in France I was giving malas to people and he said, "When I get old I will recite OM MANI PADME HUM." Many years ago I was giving malas to recite OM MANI PADME HUM and he said, "When I get old I will recite OM MANI PADME HUM."

Do not be lazy. Do not waste your life in meaningless things, the works of this life. Do not be lazy. Purify the defilements, negative karma, obstacles, and collect the necessary conditions, the merits. Then one-pointedly request the guru to receive blessings to your mind. Then through that, through this help, then meditate on the path to enlightenment. Study and meditate on the path so then you can actualize it, through transforming the mind. If you receive the blessings of the guru in the heart, then the mind can change. The mind, the concepts, which are harder than rocks and iron, like a hard rock that has been under the ocean for hundreds of years but is still hard, the mind that is like that becomes soft and transforms into the path to enlightenment. That is what Lama Tsongkhapa asked Manjushri – how to quickly actualize the path to enlightenment – and Manjushri explained [it is necessary] to purify the obstacles to realizations. For this normally you do like the Vajrasattva practice. There are many practices of purification, such as that of the Thirty-five Buddhas. In Lama Tsongkhapa's life story, it says he did seven hundred thousand prostrations to the Thirty-five Buddhas and rainfalls of realizations happened. There is not much story about [him doing] Vajrasattva in his life but in the Kagyu, Sakya, Nyingma it is common. The Thirty-five Buddhas, even if you can recite it one time in day so much negative karma gets purified. By reciting their names so much negative karma collected from beginningless rebirths gets

purified. [Just] by prostration to Glorified Flower one hundred thousand eons of negative karma get purified. Then I mentioned the other day:

LA MA TÖN PA CHOM DÄN DÄ DE ZHIN SHEG PA DRA CHOM PA YANG DAG PAR DZOG PÄI SANG GYÄ PÄL GYÄL WA SHA KYA THUB PA LA CHHAG TSHÄL LO

[To the Founder, Bhagavan, Tathagata, Arhat, Perfectly Completed Buddha, Glorious Conqueror, Shakyamuni, I prostrate.]

Then:

TADYATHA OM MUNE MUNE MAHA MUNEYE SVAHA

80 billion eons of negative karma get purified if you recite one time LA MA TÖN PA CHOM DÄN DÄ DE ZHIN SHEG PA DRA CHOM PA YANG DAG PAR DZOG PÄI SANG GYÄ PÄL GYÄL WA SHA KYA THUB PA LA CHHAG TSHÄL LO, TADYATHA OM MUNE MUNE MAHA MUNEYE SVAHA. By these few syllables of the *Prajnaparamita*, that 80 billion eons of negative karma are purified is mentioned in the Kangyur. *Tra-trig chenpo gye gyu* [is 80 billion] in Tibetan.

So the Thirty-five Buddhas is soooooooooooo powerful. At least one time a day that would be unbelievable but if you can, do one in the morning, one in the afternoon, and one in the evening or at night – three times. If you can do prostrations that is best but otherwise put your hands in prostration and visualize numberless bodies of yourself covering the whole earth and doing prostrations. In the *Lama Chopa* merit field the Thirty-five Buddhas are there. If you visualize numberless bodies doing prostrations, you get the same benefit of that many bodies having actually done prostrations. You get the same benefit, you should know that, that is what Lama Tsongkhapa explained. He explained that the extensive way to get merit when doing prostrations is to visualize numberless of your bodies doing prostrations, covering the whole ground, even if you can't do actual prostrations because there is no space.

Since I'm talking about this, then there is not only that. Of course there are many mantras but working for sentient beings with a good heart is great purification, especially when you are bearing hardships to do hard work for sentient beings. Doing that with a good heart to benefit others, to free others from problems and bring them to happiness, especially doing hard work bearing hardships to work for others is great purification. Bearing hardships working for the sangha, for a monastery, all that is great purification. Then the most powerful one is working for the guru, whether you are close by, whether you are with the guru or living far away doing service, then that is the most powerful purification. It is the most powerful purification, the most powerful. All those are most powerful. This is the most powerful purification because this…

Working for sentient beings with a good heart is great purification, especially when you are bearing hardships to do hard work for sentient beings.

First are the parents of this life. They are very powerful for creating negative karma but if you serve them you collect most unbelievable, unbelievable, unbelievable merits. Then an ordained person is more powerful than them. Then the arhats. Then [between] numberless arhats or one bodhisattva, there is much more powerful purification and collection of merits by serving the one bodhisattva. One bodhisattva, if you look at them with a calm mind, if with devotion or a calm mind you look at a bodhisattva the karma is like you have given eyes to the three realm – desire realm, form realm, formless realm – sentient beings. It is like you gave eyes to them. Like that is how much merit you get by looking at a bodhisattva with a calm mind. If you look at a bodhisattva with negative, glaring eyes, then it is like the desire realm, form realm, formless realm sentient beings' eyes taking them out. It is like that. The negative karma is so heavy because of their bodhichitta. Then there is a buddha. [Between] numberless bodhisattvas and one buddha, to that one buddha if you create negative karma, with a negative mind you create negative karma, it is so unbelievable. If a bodhisattva is like that, it is so heavy. Then the merit, even a small offering of service, it is unbelievable, unbelievable, unbelievable, unbelievable, unbelievable, unbelievable merits that you collect. Then after that is the guru. After that comes the guru. Therefore even if you offer one glass of water or something like that to the guru, then you collect much more merit, unbelievable, unbelievable, unbelievable merit, than having made offerings to numberless Buddha, Dharma, and Sangha and to numberless statues, stupas, scriptures of the Buddha. Much more than that merit you collect by offering one glass of water to the guru. Like that all the others become small. Numberless offerings to Buddha, Dharma, and Sangha and numberless offerings to statues, stupas, scriptures become small compared to offering one glass of water to the guru; that is huge. Similarly the negative karma created with the guru becomes so unbelievably, unbelievably more heavy.

Even if you offer one glass of water or something like that to the guru, then you collect much more merit, unbelievable, unbelievable, unbelievable merit, than having made offerings to numberless Buddha, Dharma, and Sangha and to numberless statues, stupas, scriptures of the Buddha.

Therefore, as far as purifying negative karma and collecting good karma [is concerned], it is like that. The most is like that, it is unbelievable. Then, make a one-pointed request to the guru to receive blessings in your own heart. Then the fourth one is to meditate on the path. That is what makes to achieve the realizations of the path to enlightenment. Manjushri explained that to Lama Tsongkhapa – how to quickly actualize the realizations of the lam-rim.

Now the other thing is… I said don't waste your life. Not only wasting it in the meaningless but using your whole life to create negative karma, the cause of suffering for yourself and also it harms other sentient beings. So to not be lazy in your Dharma practice. Life is very short. A precious human life, especially a perfect human rebirth, is short.

Sentient beings live their life in hallucination

Then regarding other sentient beings. Human beings don't have a human rebirth all the time. It is just about one time that they have a human body and this can end anytime, this year, month,

week, anytime, so now is the right time to help them. Now is the best time to help them, they can understand, they can learn. When they are born as animals you can only circumambulate with them and chant mantras, there is no way to explain to them because there is no way for them to understand.

(I'm supposed to stop here, 3.30, but just to finish this one.)

The basis I've already explained – how everything comes from the mind, how the mind is the creator, and how your samsara, your nirvana, your hell, your enlightenment come from your mind, including everyday life happiness and problems. Day to day, even hour to hour happiness and problems come from your mind. Your happiness and problems hour to hour come from your mind, your way of thinking.

I gave an example also by explaining the letter A – how seeing that as A came from your mind, how that came from your mind – so as to understand how the rest of phenomena – the senses, the six senses and forms, sounds, smells, tastes, tangible objects, and dharmas come from your mind. You can understand that from that example. And I said to meditate on this while in sitting meditation but also in walking meditation, on how everything came from your mind. I told you that. I don't know whether you did it or not. That is so, so, so, so important, a very basic, very basic discovery, an important discovery in our life. It is different from in the West, it is our experience.

Going back to childhood time, your parents or somebody else taught [the letter "A"] to you, they introduced it to you. They wrote lines like this (*Rinpoche traces a capital A in the air*) on the blackboard. When you saw that, you saw [the lines] but you didn't see "this is A" until you were taught it, introduced to it. So make that clear. Then when a school teacher or your parents or somebody else introduced you to it, "This is A," then by following that your mind merely imputed A. Then your mind merely imputed A related to that base, relating to the base. So in the next second, it should appear back, the A should appear back to you as merely labeled by the mind, by your mind, but that doesn't happen. That is the reality of how the A is existing for you, but the next second when it appears back to you, after your mind merely imputed it, it appears back to you but it doesn't appear back to you as merely labeled by the mind. It appears back to you as existing from its own side, existing by its nature, truly existent, or, in the ordinary language that we use, as real. *Real* means existing from its own side. So that is a hallucination. If the A appears merely labeled by the mind, that is correct. That is what happened, so that is correct. But now the way it appears is totally opposite, false, totally opposite to reality. That is a total hallucination. That is a complete hallucination. When the I appears to you [it appears] as a real I, real aggregates, real body, real mind, and as I explained to you real tangkas, real paintings, real colors, real table, real brocade from their own side. I see you from your own side, and you see me from my own side, a real one from there, from its own side, existing from its own side. You look at the sky as existing from its own side, trees existing from their own side, the road existing from its own side, food existing from its own side, tea existing from its own side, so everything is a total hallucination, like a dream. A *tooooooooootal* hallucination.

That is how we are living our life, not only from this morning or from birth but from beginningless rebirths. Believing in this is the foundation of our suffering. Believing this is real is the foundation of our suffering. That wrong concept, that wrong view, wrong concept…

If you go to a supermarket [a department store], there is makeup, hundreds, two hundreds, so much makeup for sale. Whichever one you look at, it is a real one from its own side. It is all a hallucination. Whatever you look at, everything appears real. You go to the clothing section, all the clothing for old men, young men, all the clothing, real cloth existing from its own side, again it is a hallucination, a total hallucination. You buy, as I said before, you, the real I, which is not there, give real money, which is not there, to a real person, which is not there, to buy real clothing, which is not there.

You, the real I, which is not there, give real money, which is not there, to a real person, which is not there, to buy real clothing, which is not there.

We go to a supermarket (the other example was of a department story, now this one is of a supermarket) for food… Cheese in America, cheese, you have thirty or forty cheeses, all of them look real from their own side, existing from their own side, but all this is a hallucination. All this is a hallucination. Wherever in a department store or supermarket, whatever you look at, potatoes, onions, tomatoes, whatever you look at, it is all real from its own side; it is a hallucination. It doesn't appear merely labeled, in reality it is merely labeled but that appearance doesn't happen, so it is a completely a hallucination, a total hallucination – a real car, real house, real you, real bed, real from its own side, real parents, real mother and father, real children, the whole thing. So the whole life we are living in hallucination, in the hallucination.

Do mindfulness meditation on emptiness in every activity

That is why I said you need to do mindfulness meditation, either looking at yourself as empty, your actions as empty, objects as empty, whatever you are doing, cooking or buying, as empty, either that or you, action, object are merely labeled by the mind, a dependent arising. You meditate in mindfulness of this. Even if you are going for pee-pee or going around a stupa, whatever, if you are walking on the road – you, action, object, all are merely labeled by the mind, existing in mere name. Meditate on that, mindfulness of that. Or while you are dreaming, looking at it as a dream. Or [like] you are seeing a mirage. If you come from a beach or sand where there is no water at all, then when you look back you see water but you know there is no water so you look at it as a mirage as it is a mirage. Like that all these hallucinations… Your awareness, you practice mindfulness that all these are hallucinations. Yourself, a real I, real actions, real road, whatever it is, you constantly practice mindfulness. While you are busy in the office writing, talking, having meeting, whatever you do but part of your mind is meditating all the time, is meditating as much as possible. Part of your mind is doing the work, writing or whatever you are doing, and part of the mind is continuously aware of your life. Then that is incredible. Then your life is very satisfied, your life is very worthwhile – you are benefiting sentient beings, [striving] to achieve enlightenment to free them from the oceans of samsaric sufferings, first, and then [to bring them to] enlightenment also. It is incredible. Then there is great satisfaction, happiness, in your heart. That is great scenery in your life. It is incredible benefit, it is great scenery. Even if you are going to the market in

Kathmandu or in the West, it is the same. [If] you are going shopping or on pilgrimage or [being a] tourist, the meditation is the same. If you are going for pilgrimage with the meditation like that, it is the best pilgrimage. You are the best tourist if you are touring with that meditation, the best tourist, the most meaningful tourist. It is very good Dharma practice. Oh, that is fantastic.

Then of course other things, [like] bodhichitta, wow, wow, wow. It is so good. With mindfulness [of emptiness] looking at [everything as] scenery, a movie, scenery, the best movie or scenery. It is the best movie because it doesn't make arise attachment, anger, all the delusions, the five delusions, so it is the best movie, the best TV in your life – emptiness. Then that makes to be free from samsara, the oceans of samsaric sufferings, all the sufferings. If that is done with bodhichitta motivation then [it brings] enlightenment.

So that real A, how it happened you have to know that: the past ignorance holding true existence left a negative imprint on the mind, that negative imprint left on the mind reflected… right after your mind merely imputed it, your negative imprint left by ignorance projected, made it real, projected it as real. So it came from ignorance that you see everything as real. It came from ignorance, not wisdom. It came from ignorance.

I want to emphasize that to make sure you understand it is a hallucination, that it came from ignorance. Then you practice mindfulness of this also, that it all came from your mind, from ignorance, that all those real things came from ignorance. You understand? While you are busy working, cleaning, whatever you are doing, you are so busy but part of your mind is practicing mindfulness of emptiness. You can do that also with bodhichitta but now I'm talking about emptiness. That it came from ignorance, you can do mindfulness on that, wherever you go, to Kathmandu, to the mountains, as a tourist, on pilgrimage, or whatever. You are going to the beach but part of your mind is meditating on this. You are with people talking, but part of your mind is meditating. That is fantastic. You are in the lam-rim meditation wherever you go, that is fantastic, fantastic. Your mind is in renunciation, bodhichitta, then emptiness, wow, wow, wow, bodhichitta and emptiness, wow, wow, wow, that is so meaningful. Your life is so meaningful. That brings inner happiness, happiness like the sky.

Now, what is the A? What is the A? What is the A? This [line] is not A, this [line] is not A, this [line] is not A, even altogether they are not A. That is the base to be labeled A: it is not A. That is the base to be labeled A, and A is what is labeled on that, [what is labeled] in relation to that. You have to understand, you have to recognize, what is the base to be labeled and what is labeled. They are two different phenomena. They exist differently but do not exist separately. You have to understand that. Even the whole group [of lines] is not A; it is the base to be labeled A. In childhood time you saw the base to be labeled A, but you didn't see A until you were introduced to it. Remember that. So this [line] is not A, that [line] is not A, this [line] is not A, even all of them together are not A. Then, because of the basis to be labeled A, after that… [There is the base] to be labeled A and A is what is to label relating to that. So you see, now, it is a big mistake that this is A, that the basis is A. If the basis is A, then you have to label A on the A, A on the A, numberless

What is the A? This [line] is not A, this [line] is not A, this [line] is not A, even altogether they are not A. That is the base to be labeled A; it is not A.

[times]. If the aggregates are I, then you have to label I on the I on the I, numberless [times]. It says that in the text. So you have to understand the difference. That A appearing from there, not only is it coming, I mentioned it is coming, from ignorance, yes, but also by checking there: this [line] is not A, this [line] is not A, this [line] not A, even all together they are not A – they are the base to be labeled A, so that is not A. That proves your view, an A from its own side, appearing a real A existing from its own side, is totally wrong, it is a hallucination. It proves that, you understand? So like that aaaaaaaaaaall of the rest of appearances, I, action, object, everything appearing real, that is wrong, it is a hallucination. We have to understand that. By realizing emptiness, then it eliminates that ignorance. Through that then you achieve great insight on the basis of *shi-ne*, which has nine levels or categories. You achieve *shi-ne*, on the basis of that realization you meditate on emptiness. You do analytical meditation, then you experience rapturous ecstasy of body and mind– you actualize great insight. By developing that, you actualize the wisdom directly perceiving emptiness. Then with that, only with that, you directly cease the seed of delusion and karma. Then as you remove the cause of suffering, you remove the oceans of samsaric suffering and achieve liberation from the oceans of suffering, nirvana. Then with bodhichitta you actualize the Mahayana path and achieve full enlightenment for sentient beings.

Maybe I stop here. Maybe that is enough. Thank you very much.

(The transcript of the following oral transmissions was checked and corrected against the audio recording by Joan Nicell, January 2015.)

Oral transmission to increase the power of prostrations and circumambulations

I think maybe today I will do the *lung* [oral transmission]. First I will do the *lung*. I don't remember a hundred percent whether I got the lineage of the *lung* or not of this one but it is a really important prayer and mantra to recite. It is so important, but I don't remember [whether I have] the lineage. Perhaps I received the *lung* from maybe Kyabje Kyongla Rinpoche or Kyabje Kirti Tsenshab Rinpoche, one of my gurus. I don't remember. But you can recite this. In the case that I received the *lung* I will just read it anyway.

(*Rinpoche recites in Tibetan then translates the title:*) *The Mantra for Circumambulating the Holy Objects of the Precious Sublime Ones* – the Buddha, Dharma, and Sangha. *Phagpa* is arya or exalted.

The Mantra for Circumambulating the Exalted Holy Objects of the Precious Sublime Ones

Then, the mantra to recite and the name to recite are:

The Buddha's Name

CHOM DÄN DE DE ZHIN SHEG PA DRA CHOM PA YANG DAG PAR DZOG PAI SANG GYÄ SHA KYA THUB PA LA CHHAG TSHÄL LO

That is the same [as before]. Then after that:

The Buddha's Mantra

OM NAMO DASHA DEKA TRI KALA SARVA RATNA TRAYAYA MAMA PRADAKSHA SUPRA DAKSHA SARVA PAPAM BISHODHANI SVAHA

(*Rinpoche recites the mantra two times then translates the benefits of reciting the name and mantra:*) "If you recite this mantra one time, it becomes circumambulation or prostration to the Three Rare Sublime Ones, the Buddha, Dharma, and Sangha, of the three times" – the past, present, and future Buddha and all those – "of the ten directions." So by reciting this mantra one time, [it is as if] you have circumambulated aaaaaaaaaaall the holy objects and the Buddha, Dharma, and Sangha of the ten directions. *The ten directions*: this is one universe but there are numberless universes. Aaaaaaaaaaall the Buddha, Dharma, and Sangha of the ten directions, not only those existing now but all the past, present, and future, *du sum*, [it is as if you] have done prostration to aaaaaaaaaaall the holy objects and have circumambulated them, you get those benefits if you recite the mantra one time. Then, "Second, it purifies the negative karma collected from beginningless rebirths. That gets purified." That is the second benefit. "Third, you quickly achieve enlightenment." "Third, you quickly achieve enlightenment." Then, "Fourth, you don't get harm from enemies, interferers," not only people but even spirits. Even spirits, nonhuman beings, spirit possession, you don't receive harm [from them]. So this is also good if you are sick. If you are sick it also helps to heal because it makes [it such] that they cannot harm you. It also purifies past negative karma so the cause of the sickness gets purified, so it becomes healing. Then, "Fifth, you get liberated from all disease and spirit harm." So there are five [benefits].

Sorry, I don't remember whether I got the *lung* of this. Maybe I got it, maybe I didn't get it. Some I wrote down that I received the *lung*. There are five very important benefits, so it is very important, so important.

Oral transmission to increase the power of prostrations and circumambulations by a million

Then, this one. When you do prostration or circumambulation, if you do this mantra at the beginning, then the circumambulation or prostration becomes a million. If you do one circumambulation, it becomes a million if you recite this name and mantra at the beginning:

CHOM DÄN DÄ DE ZHIN SHEG PA DRA CHOM PA YANG DAG PAR DZOG PÄI SANG GYÄ RINCHHEN GYÄLTSHÄN LA CHHAG TSHÄL LO *(7X)*

The main thing is the name Rinchen Gyältshän.

OM NAMO BHAGAVATE RATNA KETU RAJAYA / TATHAGATAYA / ARHATE SAMYAK SAMBUDDHAYA / TADYATHA / OM RATNE RATNE MAHA RATNE RATNA BIJA YE SVAHA

This one, I remember that I got the *lung* from Kyabje Kyongla Rato Rinpoche.

The oral transmission of the benefits of the Buddha's name and mantra

The benefits of the Buddha's mantra is in the Kangyur. The few syllable *Prajnaparamita*… There [is the *Prajnaparamita* in] twelve volumes, then three volumes, *Nyi Tri* (*nyi khri*) then the *Eight Thousand [Stanza]*, *Gyä Tongpa* (*brgyad stong pa*), then the short one, the *Heart Sutra*, that condenses all that. Then, shorter than that is this mantra:

LA MA TÖN PA [CHOM DÄN DÄ DE ZHIN SHEG PA DRA CHOM PA YANG DAG PAR DZOG PÄI SANG GYÄ PÄL GYÄL WA SHA KYA THUB PA LA CHHAG TSHÄL LO

To the Founder, Bhagavan, Tathagata, Arhat, Perfectly Completed Buddha, Glorious Victorious One, Shakyamuni, I prostrate.]

TADYATHA OM MUNE MUNE [MAHA MUNEYE SVAHA]

So the benefits of that.

(*Rinpoche begins the oral transmission of the text in Tibetan and translates it as he goes through it:*) "Chenrezig, the Compassionate Eye Looking One, stood up, kneeled down with his right side [right knee] on the floor, and then requested the Buddha with his palms together, then with a smiling face he told the Buddha, "Buddha, *Prajnaparamita* in a few syllables, which has great benefit [such that] just by hearing it all sentient beings' negative karma gets purified and definitely it brings them to enlightenment," no doubt, it is definite. [And for] "those who are practicing tantra to be without obstacles to accomplishing tantra, to accomplishing Secret Mantra, please explain it." (*Rinpoche continues in Tibetan*.) The Buddha Bhagavan said "Yes" to Chenrezig. (*Rinpoche continues in Tibetan*.) "Then He told Chenrezig, 'For a long time, to benefit all the sentient beings, if you attend to this it is so good.'" "Good. Good." (*Rinpoche continues in Tibetan*.) "He told Chenrezig, 'Listen well, keep it in mind, these few syllables of the *Prajnaparamita* collect great merit. Just by listening to them it purifies all sentient beings' negative karma and definitely brings them to enlightenment. Those who are practicing tantra will be without obstacles to accomplishing tantra. I will explain this to you.'" (*Rinpoche continues in Tibetan*.) "The bodhisattva Compassionate Eye Looking One…" *Bodhisattva sattva* that means an arya who has a direct perception of emptiness. (*Rinpoche continues in Tibetan*.) "Then Chenrezig told the Buddha, "Please explain it to benefit all sentient beings." (*Rinpoche continues in Tibetan*.) "Then the Buddha explained it." (*Rinpoche continues in Tibetan*.) "The Buddha said, 'I will explain it now and I also will rejoice.'" (*Rinpoche continues in Tibetan*.) Buddha was telling it to Kungawa, or Ananda, the Buddha's attendant, "Any race, a son or girl, anyone who memorizes this mantra, who reads this mantra, who keeps it in mind, who tries to understand the meaning, or who is able to remember it for seven lifetimes, he or she will never reverse or change from bodhichitta. So this is the mantra: TADYATHA ANDE BANDE…" (*Rinpoche continues in Tibetan*.) "Sentient beings will be protected from fears, harms, disease, contagious disease," all that. (*Rinpoche continues in Tibetan*.) "This mantra is taught by ten million buddhas," but it not finished by that, by ten million like that, eight eight, "ten million buddhas, eight eight," that many buddhas taught this, "I will explain it to you. I will rejoice." "Then, he told Ananda, 'Whoever keeps this mantra, memorizes it, reads it, keeps it in mind, keeps the meaning, or remembers it for fourteen lifetimes in past lives, he or she will not change from bodhichitta, will not reverse from it. This is the mantra: TAYATHA…'" (*Rinpoche continues the* lung *in Tibetan*.)

(Rinpoche flips through the pages of the text.) I think a page is missing. (*Rinpoche laughs.*) Finally, a page is missing. *(Rinpoche looks a bit more.)* No, no. Sorry, I made a mistake. I made a mistake,

that wasn't the prayer I got a *lung* of, it is this one *(Rinpoche holds up another text.)* After I read all, it wasn't that one. (Rinpoche laughs.) I have to look at the beginning, there are a few syllables missing, [but] even the one I have a *lung* of has some syllables missing at the beginning. A page is missing, I mean I don't have the beginning page, a page is missing, so I will have a look and give you the *lung*.

(*Rinpoche gives the lung of the right text.*)

This one I got the *lung* of from Kyabje Kyongla Rato Rinpoche but there are a few syllables missing at the beginning, I have to look for them, so I will find it and do the *lung* of the few syllables that are missing. So that is the one, not the other one I read, sorry.

Dedication sealing with emptiness

Due to all the past, present, and future merits collected by me, all the three time merits collected by numberless sentient beings and numberless buddhas, which are merely labeled by the mind, may I, who am merely labeled by the mind, achieve the unified state of Vajradhara, which is merely labeled by the mind, and lead all sentient beings, who are merely labeled by the mind, to that unified state of Vajradhara, which is merely labeled by the mind, by myself alone, who is also merely labeled by the mind.

Colophon: The transcript of the section of oral transmissions was checked and corrected against the audio recording by Joan Nicell, January 2015. Transcript lightly edited by Joan Nicell, FPMT Education Services, January 2015.

We are slaves to ignorance and self-cherishing thought

[6 December 2014, 2 p.m.]

KOPAN 20141206 S1 14:00 Lama Zopa Rinpoche – We are slaves to ignorance and self-cherishing thought

(The group recites the *Prayers Before Teachings*)

Becoming free from samsara is just done one time therefore it is very worthwhile

DIG PA CHI YANG MI JA ZHING
Do not commit any unwholesome actions.

GE WA PHÜN SUM TSHOG PAR CHÄ
Engage in perfect, wholesome actions.

RANG GI SEM NI YONG SU DÜL
Subdue your own mind thoroughly –

DI NI SANG GYÄ TÄN PA YIN
This is the teaching of the Buddha.

Today we are going to do the prayers. This that contains the four noble truths: the true cessation of suffering, the true cause of suffering, the true cessation… What did I say? I don't remember what I said. True suffering, true cause of suffering, true cessation of suffering, and true paths. The wisdom directly realizing emptiness is the method to achieve the true cessation of suffering. This is in Buddhism. You have to understand that. Here is the method to be free from the cycle of death and rebirth, to be free from them forever. It is not to be free for a few days or one week, one month, and then you come back to samsara, like you wash your body and again it becomes dirty so you have to wash it [again] or go to the beach [to wash it by swimming]. It is not like that; it is a onetime practice. [Therefore], it is extremely worthwhile. From beginningless rebirths we have been trying the same pleasures; there is nothing new. The suffering that we experience and that we see others experiencing, we went through them numberless times. They are nothing new. Therefore that it is so hard [to become free from samsara] depends on yourself. It is not the same for everybody. But it is so worthwhile [and] it is just one time.

The wisdom directly realizing emptiness is the method to achieve the true cessation of suffering. This is in Buddhism. You have to understand that. Here is the method to be free from the cycle of death and rebirth, to be free from them forever.

In the world you [would even] give up your life to climb Mount Everest. You spend a billion, not a billion dollars but many millions of dollars to climb Mount Everest, and then what? Then what? There are many Sherpas who have climbed it, many. Who was the first? Edward Hillary and the Sherpa who was his helper, I don't know who was the very first. Now many people climb Mount Everest. It is not so much surprising, but [still] people give up their lives to climb Mount Everest. It is like that. That is attachment, just basically. What benefit is it to the world? Nothing. What benefit is it to you when you die? Nothing. It is like that. Maybe you get some money so you can feed your family, maybe. That is it. Anyway, I'm not going to talk about that. What was I saying?

We are slaves to the ignorance holding to a truly existent I and to the self-cherishing thought

Then the next [verse]. Remember I mentioned yesterday and the day before yesterday that we are living in a hallucination? We are living our life in a hallucination, not only this life but from beginningless rebirths. Not just this human life, no, from beginningless rebirths we have lived, we have worked, we have become a servant to ignorance – to the king of delusions, ignorance. We have been serving that ignorance as slaves. We have been slaves to self-cherishing thought. We have been slaves to the self-cherishing thought, which is a dictatorship. That is a dictatorship. People don't like a dictatorship. In the world, in many countries like Syria, people are demonstrating and so many people are getting killed because one person has power. There is so much suffering [and] refugees who have to get out of the country. We have been a slave to self-cherishing thought from beginningless time. Not only from this morning or from birth, no, from

Not only from this morning or from birth, no, from beginningless rebirths we have been a slave to the dictatorship of self-cherishing thought.

beginningless rebirths we have been a slave to the dictatorship of self-cherishing thought. There is no logic [in the thought] "I'm more important than the numberless buddhas, the numberless bodhisattvas, the numberless sentient beings." This I is more important than the numberless hell beings, hungry ghosts, animals, human beings, the numberless beings in Kathmandu and Nepal, in this universe. They are numberless but this I is more important than the numberless human beings in the world, in the universe, then the asuras and suras. This I is the most important. What is the reason it is more important? What is the logic? It is a dictatorship, a wrong concept.

Then, we have been slave to the ignorance that holds the I that is *tooooooooootally* false (I must chant it more, longer – *tooooooooooooooooooooooootally* false), existing from its own side, existing by nature, real (*real* means existing from its own side), while it never happened for even one second, while it never came into existence even for one second from beginningless rebirths up to now, while it never happened up to now. Numberless buddhas and bodhisattvas see it as nonexistent. The bodhisattvas who have realized emptiness and the numberless arhats who have destroyed the cause of samsara see it is totally nonexistent. Those who have ultimate wisdom, that is what they see, no matter what we see and believe. The whole life we become slave to that. We work day and night for that.

[You think,] "I didn't get a good sleep because in this hotel there are fleas biting," so you move to another hotel. Because fleas – tiny, tiny insects – bite you in the hospital, not the hospital, in the hotel, so you move to another hotel. That is being a servant to self-cherishing thought and to the ignorance believing that the I is real, existing from its own side. The ignorance to which that appears, that believes that, you become a servant to that. That is wrong. The whole life, from when you open your eyes in the morning to when you go to bed, aaaaaaaaaaall the work you do, for the government, for your family, it is all done for that. All night [having trouble] sleeping, "Last night I didn't go to sleep. I had too much problems. I woke up so many times. Oh, so bad," all that is from the ignorance believing in a truly existent I. You are worried about that, wanting happiness for that, for the self-cherishing thought, you are so worried about that which is nothing. [You think,] "Oh, I didn't get to sleep," [and so you have] big problems.

Then in the world there are so many people dying from hunger and sickness. There is so much – for the young, middle and old – so much suffering. At the same time as that, some people who didn't get sleep for one or two hours have so much problem. One flea bites them so they have much problems in that place, if one or two fleas are there. It is amazing. So some huuuuuuuuuge problems are [actually] nothing. The mind makes them [big], like a balloon. It makes mountains of problems out of nothing. Some people do that. Maybe rich people do like that. For mountain people or beggars that [flea bite] is nothing; there is no problem.

When practicing thought transformation any problem is great happiness

And then there is thought transformation. [For someone] who is practicing lam-rim and who is practicing lo-jong, who has accomplished lo-jong, any problem is great happiness for them. Any problem, any obstacle, that happens, it is great happiness for them. Through thinking in a Dharma way, especially with thought transformation, transforming problems into happiness, training the mind in that, practicing the mind in that way, in that way [a problem] is great happiness.

I already told you the story of [Geshe Lama Konchog and Gen Jampa Wangdu who experienced] great happiness when obstacles came. We always pray [for this to happen]. We have different prayers, like Nagarjuna's prayer that I did yesterday: ["May others' suffering ripen upon me. May all my virtue ripen upon others."] Then in the *Guru Puja* during the section of lam-rim we do… Before that there is:

Contemplating the faults of the self-cherishing mind

LC 91 RANG NYI CHE PAR DZIN PÄI CHONG NÄ DI
This chronic disease of cherishing myself
MI DÖ DUG NGÄL KYE PÄI GYUR THONG NÄ
Is the cause giving rise to my unsought suffering.
LE LÄN DÄ LA KHÖN DU ZUNG JÄ TE
Perceiving this, I seek your blessings to blame, begrudge,
DAG DZIN DÖN CHHEN JOM PAR JIN GYI LOB
And destroy the monstrous demon of selfishness.

Contemplating the advantages of cherishing others

LC 92 MA NAM CHE ZUNG DE LA GÖ PÄI LO
The mind that cherishes mothers and places them in bliss
THA YÄ YÖN TÄN JUNG WÄI GOR THONG NÄ
Is the gateway leading to infinite qualities.
DRO WA DI DAG DAG GI DRAR LANG KYANG
Seeing this, I seek your blessings to cherish these migratory beings
SOG LÄ CHE PAR DZIN PAR JIN GYI LOB
More than my life, even should they rise up as my enemies.

All the shortcomings came from cherishing I and all happiness comes from cherishing other sentient beings. Whether they are one or numberless, all happiness comes from that. Therefore, [we pray for] mother sentient beings' obscurations, negative karma, and all the results, the sufferings, to ripen on oneself right now, to ripen on me right now. My [i.e., your] happiness, the cause of which is virtue (this means my present happiness, my next life's, my next lives' happiness, ultimate happiness, liberation from samsara, and full enlightenment, the state of omniscience, all that) and the cause of that, which is your past, present, and future good karma, merits, you dedicate them, give them, to others. That means you make charity of your body, possessions, everything, to the surrounding people, your parents, all the people who are kind to you, who are helping you, to your brothers and sisters, to anybody who is kind to you, to the numberless sentient beings. [You give] your body and enjoyments to the surrounding people who are helping you, [thereby] cherishing all sentient beings. From that, [you pray for] all sentient beings, all the transmigratory beings: "Please bless them to have happiness," ultimate happiness, which means enlightenment. You pray like that.

The meditators who are real, real practitioners of lo-jong, when obstacles come they make torma offerings to the deities, Dharma protectors, yakshas, rakshas, spirits. They give torma offerings to receive harm [from them]. Those who are not capable [of this] make torma offerings to not

receive harm, but those whose minds are well trained, like in the stories I told you, make torma offerings to receive harm, to receive other sentient beings' problems. They do like that. Because they make that prayer normally, when something bad happens they think their prayers have succeeded. What they pray for normally has succeeded and as the greatest success is to receive suffering and experience it for others, they are so happy. Then that doesn't become a cause of the lower realms or a cause of samsara, but it becomes a cause to achieve peerless happiness, enlightenment, for sentient beings, for the numberless sentient beings. [It becomes a cause] like that for them to achieve enlightenment – to become free from the oceans of samsaric sufferings and achieve enlightenment.

(Sorry, once I begin to speak, it becomes long. Sorry, it goes on and on.)

Making your pleasure useful for sentient beings

The great yogi.. I forgot his name. Maybe I will remember after saying what the great yogi said. Then, maybe I will remember it. (*Rinpoche cites a quote in Tibetan*)

> **[When you are happy, dedicate to others.**
> **When you suffer, take all sentient beings' suffering.**
> **May the oceans of suffering be dried up.]**

It means "When you are happy, dedicate to collect merits." "When you are happy, dedicate the merits to others to collect merits." The beginning [of the quote], I don't remember. (*Rinpoche cites in Tibetan*) "When you are happy, dedicate to others." [Since] there are numberless sentient beings, you collect more than skies of merit, good karma, good luck. I want to use ordinary people's talk – "good luck." I want to call this "good luck." Non-believers also use "good luck," but they think good luck comes from its own side. But no, it comes from the mind, from your mind. So it is good karma. (*Rinpoche cites in Tibetan*) That means every sentient being… If you dedicate your happiness to them, then every sentient being receives all the happiness up to enlightenment, all the happiness, like skies of happiness. Every sentient being, every hell being, every hungry ghost receives like that. That is a great prayer.

If you are staying in a five-star hotel where all, even the bathroom, is so luxurious, dedicate it to all sentient beings, rather than using it for the self-cherishing thought. [Usually] everything is used for the self-cherishing thought, for I to be happy. Rather than that… [Usually] for this most precious I (which has no logic), for this I to be happy, then you offer everything to the self-cherishing thought. You offer everything, every comfort, to the self-cherishing thought and to the ignorance that is the root of samsara. It is so expensive – you offer millions of dollars or rupees to the self-cherishing thought and to the ignorance, the cause of samsara. [Instead when] you are in a five-star hotel, you offer all these comforts to the numberless sentient beings – "May each one receive skies of happiness." That is the best prayer. It is fantastic.

If you are staying in a five-star hotel where all, even the bathroom, is so luxurious, dedicate it to all sentient beings, rather than using it for the self-cherishing thought.

That becomes a prayer for the world to not have suffering. That is also contained in that – the world outside [yourself] and, not only that, [also] the numberless universes. That prayer is for everybody, the numberless hell beings, hungry ghosts, animals, who have so much suffering. If the hell beings' suffering were materialized, it cannot fit in the sky. It would fill the sky if their suffering was materialized. One hell being's suffering of pain, if it were materialized it would fill the whole sky. We don't know that. We don't even know there is hell. Because you don't know there is hell, you can't develop compassion for the most suffering beings. That is because you don't know that.

(*Rinpoche cites in Tibetan*) "If you are suffering, take all the sentient beings' suffering." Aaaaaaaaaaall the sentient beings' suffering, take it on yourself, in your heart, on the self-cherishing thought. Give it to that. Eliminate that. Like a bomb in the world, that is a bomb to the self-cherishing thought. It is totally eliminated in a second. It becomes nonexistent. Not only do you give it to the self-cherishing thought, but it is bombed in that second and becomes nonexistent. Not only that, you also bombed the ignorance, the root of samsara. *Dendzin marigpa* – the ignorance holding the real I, the real I, the false I, real from there, from there real – is totally gone. You totally realize it is nonexistent as it is nonexistent, in reality. Then that becomes a meditation on emptiness only. With bodhichitta practice, you also do meditation on emptiness, *tongpa-nyi*, emptiness only. If possible stay there. Concentrate a little bit on the emptiness of the real I. Then generate loving kindness. Take the suffering with compassion. Then give all the happiness, merits, your body, possessions, surrounding people, you make charity [of them] with loving kindness. (*Rinpoche cites in Tibetan*) "When you suffer, then take all sentient beings' suffering."

(*Rinpoche cites in Tibetan*) "May the oceans of suffering be dried up." That means for each sentient being in the lower realms and [for those with] a higher rebirth, may their oceans of suffering dry up.

That is a great prayer and practice. That is a great prayer and practice. The name of the great yogi is Shri. I remember the beginning part, Shri.

(People make suggestions.)

Shri Sanggye… What? Sanggye? No. Shri Shakya Sengge. Shri Shakya Sengge, I think, Shri Shakya Sengge.

It is not only [when you have] suffering that you use lo-jong; only when you have problems, no, also when you have happiness. When you have pleasure or happiness make it worthwhile for sentient beings, for it to not become a cause of samsara or a cause of the lower realms. Use your pleasure to become a cause of all the sentient beings' [happiness]. When you use that to achieve enlightenment, when you use that for bodhichitta, it becomes a cause for yourself to achieve full enlightenment – *sang*, the total elimination of all obscurations, and *gye*, the completion of all the realizations – for sentient beings, not just for

When you have pleasure or happiness make it worthwhile for sentient beings, for it to not become a cause of samsara or a cause of the lower realms. Use your pleasure to become a cause of all the sentient beings' [happiness].

yourself. If the motivation is for yourself, you cannot achieve enlightenment. Even if you are expert, learned in sutra and tantra, but your motivation is self-cherishing thought, you cannot achieve enlightenment.

Only seeking [happiness for] the I, [thinking] "When can I be happy?"… In the West, like reciting OM MANI PADME HUM, OM MANI PADME HUM, [people think] "When can I be happy? When can I be happy?" Daytime, nighttime, [they think,] "When can I be happy? When I can be happy? " That is the main thing, whatever you do – "When can I be happy? When I can be happy? When can I be happy? When I can be happy?" Oh, daytime, nighttime. *Ooooooh*. I think here… Of course, those who don't practice bodhichitta think [like] that. I think comparing here [Asia] to the West, the West is very… That is the whole purpose of life in the West - your I, your happiness. Wow, wow, wow, you do everything for that. You would do anything for that. You don't know karma, you don't think of karma, [so then] you would do anything for that – for the happiness of this I which is not there. For the happiness of this I which is not there. Do you understand? You can't find it in your head, in your chest, in your belly, in your toes, nothing, nowhere. If you look for it you can't find it. You can't find it either inside or outside, that real I. Neither can you find it in the body, in the aggregates, nor anywhere in the world. Yet, oh, can you imagine, you dedicate your whooooooooooole life for that I which is not there. You work for it from birth, kindergarten, college, university, for the whole life until you die. It doesn't stop there but talking about this life, with body, speech, and mind, everything is done for that – the real I which is not there. So, of course, it becomes a cause of samsara. Everything done with body, speech, and mind, every action, becomes a cause of samsara. Not only in this life, but from beginningless rebirths, from beginningless rebirths. It is so amazing. That is the real scenery. That is the biggest scenery – to recognize that, to recognize your mistake. Then starts wisdom, ultimate wisdom. By recognizing your mistake, through that you get wisdom, ultimate wisdom. So the oceans of suffering of each sentient being is dried up. That is a great [prayer]. If you pray like that, your pleasure and comfort here is made worthwhile, not just a cause of samsara or the lower realms. Normally it is a cause of the lower realms, [for which] you spend a million, billion dollars. It is amazing, amazing.

That is the whole purpose of life in the West - your I, your happiness. Wow, wow, wow, you do everything for that. You would do anything for that. You don't know karma, you don't think of karma, [so then] you would do anything for that – for the happiness of this I which is not there.

Those who have money, they spend their money for the self-cherishing thought and for the root of samsara, ignorance. They make offerings to that ignorance. They make offerings to the root of samsara, to the ignorance holding the I as truly existent, while [that I] is not there, while you can't find it either in your aggregates or anywhere else. [Among] the aggregates, the body is not the I, and the mind is not that I, the real I. Even the aggregates all together are not the real I. It exists nowhere. That is the reality. That is the reality of the real I. Even though what exists is the merely labeled I, what is merely imputed relating to the aggregates (I would say *relating to the aggregates*), [even though] that is what exists, but my question is even that, where is it? My big

question is where is it? That is what exists – what is merely labeled by the mind relating to the aggregates – but where is it? Is it on the tip of your nose, in your ears, on the top of your head, inside your toes? That is my big question. You think about it, write it down, and discuss it. To understand that is important. You can ask the American government. You can ask Western scientists. That would be very good – to ask the Western scientists and the government. It would be very worthwhile to ask them where the real I is. Before it was a question about the merely labeled I but now it is about the real I, for which you do everything. You are a slave to the real I. You listen to it, whatever order it gives – the I which is not there.

So even pleasure and comfort are [made] useful for sentient beings. Even your comfort and pleasure are [made] useful for sentient beings – useful to achieve full enlightenment which is for sentient beings. To use your happiness and comfort for all sentient beings, oh, like that is this prayer by Panchen Shakya Shri. I got the name wrong before. I told you I might remember it after I finished [explaining it]. Panchen Shakya Shri. Even when you are eating delicious food, use it for lo-jong to dedicate it for sentient beings. [Do that with] any pleasure, any comfort. Of course then for those who practice tantra it is different, everything is transformed into the pure, so that is different, but in lo-jong, thought transformation, do like this. Even pleasure is not wasted; it is made useful for sentient beings.

Stories of stopping harm from spirits

I explained to you: when you go in the road, when you see animals or people with so much suffering, at least do tong-len, the taking and giving bodhichitta practice. Then sometimes it can [actually] help. Sometimes when you do it strongly, sincerely from your heart, it stops the other person's great sickness or their pain. It stops that and sometimes you get sick and the other person gets better. Sometimes that happens. That happens because you dedicated yourself to the spirits who harm that person; as a gift you give [yourself] to them. Similarly when we do puja, different pujas [of] giving a torma (a cake, not a tasty cake but a torma, flour mixed with butter, there are many different ones, *Chag Sum*, *Lu Zong*, it is made with flour), we make a substitute of the sick person, then we make charity [to the spirits who are harming that person]. The words we say are about how beautiful the person is, how glorious the person is. As you say the words "how beautiful, how glorious," ornaments and so forth fill the whole sky. As you say the words, they [the spirits] actually see them in that way, so when you are doing that you have to say how beautiful they are.

Lama Yeshe's brother who passed away, Gen Tsering, made dough then he put his two fingers [into it] for the eyes, then he put a mouth. He put his two fingers [into it] to make the eyes. He said that is enough. He made a dough head, then with his finger he made a mouth. Then he said it was finished. But my guru, Kyabje Song Rinpoche, in his past life, he made it so beautiful. He made hair and eyes so beautiful. In Italy when Rinpoche was making a *lu* (a naga made of dough), he was telling me you have to say how beautiful it is because even before you do the puja of making a substitute to give to the spirits of the person who is sick, they are already waiting nearby. So you have to say how beautiful it is before the puja.

Rinpoche was a Heruka yogi, he was a deity, Heruka, a yogi, so of course… In Italy, in some people's houses there was a telephone ringing but nobody was talking on the phone, so spirits were ringing the telephone, using the telephone. Some people had that [experience]. They informed Rinpoche, so Rinpoche gave them a blessed string to tie on the telephone and it stopped.

Sorry, I have to tell one story. In Singapore I stayed two months in this family. The father and mother are Buddhist but they don't know [much about Buddhism]. Maybe through family generations, they were Buddhist. Their son is a Buddhist. He studied with Cherry, our student, Thubten Chodron, or Cherry, when I sent her to Singapore, to Amitabha Buddhist Centre. He studied with her and he was of great benefit in publishing books. The daughter was going to school but he bought, due to karma, Christian books and gave them to her. She read them and became a Christian. The parents cannot explain the reason. They found it difficult [to understand] but by reading books she became a Christian. Does she work in the airplane?

Ven. Roger: She is a flight attendant.

She is a flight attendant, going to Australia, like that. In hotels, when she stayed in hotels, there was a flushing toilet but there was nobody there. It was flushing again and again. She carried… Somehow she got Lama Osel's wooden mala. She carried that and it stopped. She put Lama Osel's mala in the room and that stopped the flushing again and again. So even though she is Christian, because nothing else can stop it, she carries the mala everywhere. One time she saw a spirit in human form. She saw a lady that absorbed into the lift. She saw like that. She is a Christian but what to do about those problems? [Only] the mala stopped the flushing again and again. Somehow she got that mala and so she carries it everywhere.

There are many pujas. In *Lu Zong*, which [one makes] a substitute of the patient, one says how beautiful the wealth is so that they receive it. Then after that you give them teachings to not harm others [such as] if you plant a hot seed like chili, then the result is a hot fruit. That comes. If you plant sweet things then the result is that also the fruit is sweet. Like that, if you harm others the result is only suffering; if you benefit others the result is only happiness. You teach that to the spirits. Then patients normally, I mean sometimes… I think it depends on many things, maybe on the qualities of the person who does the puja. Depending on the person who does the puja, if they have no qualities it doesn't benefit the patients. Generally it benefits the patients but if something is missing it doesn't benefit them.

When I do observations for people, it is not enough for me that somebody knows how to beat a drum or recite the prayer. That doesn't satisfy me, so I check who can do the puja and help [the person]. Just because somebody knows how to do the puja doesn't mean that he can help the person. A connection is needed. Sometimes a wise doctor can't help the person but a doctor who is not so wise can help that patient.

Sorry, I will tell you one story today. In Canada, there is one lady from Mongolia. She was an old secretary for a long time in Mongolia for the Ulaanbaatar center. She is a very nice lady, a kind of good friend with people, not kind of angry and all that. She had to leave the office in Canada because her son got, what do you call the disease?

Ven. Roger: Leukemia.

Leukemia. Her son got leukemia. For how many years could he not find a blood transfusion?

Ven. Roger: For one year.

For one year he could not find it. According to the hospital he needed a blood transfusion, no, a bone marrow transmission, transplant, sorry, a bone marrow transplant. This is the hospital method, [for which] he had been waiting for one year.

I also told one person in Tara House… He was told by a doctor that he had only six months [to live]. He is an old student of the center. He was a monk before. He is an old student, a very good student. The doctor told him he could only live six months. I told him not to do a blood transfusion. He also needed a transplant of bone marrow, but I told him to not do it. In my observation it didn't come out. That is big change to not do what the hospital says. I don't know. I gave a lot of water blessed with mantras to him, also Tibetan medicine and Mani pills. Before, when I was in Bendigo, I checked. He was going down but now I don't know.

Also to the one in Canada I said don't do it. It came out that in the observation. I sent him Tibetan medicine. Today I got a message that he went to see the doctor and the doctor was surprised because he is getting better. He didn't do a bone marrow transplant but the doctor said he is getting better. He got better the doctor said.

What was I saying? It is very interesting. There was one [lady], I don't know her name. She lived in Japan for a long time. She used to live here [at Kopan] many years ago when we had the old gompa. In the morning she would wake up and help the boys to wash their mouths. She offered service as a mother to the small monks to help them wash in the morning. What was her name?

Ven. Roger: Judith Hunt.

Judith Hunt. What disease did she have? She had some very heavy disease. It was regarded as very heavy in the West. But I said to take *cho-nga* from Tibetan medicine, which is against nagas. She took that and the heavy disease got better after a few days. Very strange. Just a few stories which I can remember. What was I saying?

When you do tong-len, you offer [yourself] to the spirits. Instead of making a flour figure, you become that [offering]. You give that to the spirits and, not only to the spirits, but to all sentient beings. You satisfy them so they don't harm the person. Sometimes that person gets better but you get sick. That also happens. Dharmarakshita, I think Lama Atisha's guru, when somebody beat a dog outside with a rope, [although] the dog [was beaten] but he [Dharmarakshita] got the mark because of his bodhichitta, his letting go of the I and cherishing sentient beings. [Because of] his bodhichitta, because of that, when the other person beat the dog, he actually got the mark on his back. That is taking the suffering of others with the thought of cherishing others. But, you know, it is really unbelievably worthwhile. It is so great for you. It is a great, great, great, so powerful purification and it collects so much merits and is the quick path to enlightenment. It becomes like that for you. It is an incredible, incredible, best practice.

I thought today we would do the prayer but now it is already late, so it didn't happen again. What was I going to say?

Tong-len is very good if you want [to do it] really. Whether the person right now immediately gets better or not, just to do that is so, so, so, so good. As I just said, it is the best purification for you of negative karmas and obscurations collected from beginningless rebirths and it collects skies of merit and a quick path to achieve enlightenment for sentient beings, to free them from the oceans of samsaric sufferings and bring them to the peerless happiness of full enlightenment. It is unbelievable the benefit that you get. It is most unbelievable, most unbelievable. There is no business that is comparable. There is no business for which you can make a profit like this. In the world there is no business that is like this. Even if you are thinking in terms of business, there is none. There is no profit or benefit, like that. The profit, the benefit that you get, there is none like that.

His Holiness Song Rinpoche… Sorry, I'm talking so many stories. Song Rinpoche. One time I was sick in Buxa with a fever, a very high fever, so His Holiness Song Rinpoche in his past life [was asked to do a puja for me], *Gya Zhi*. The name of the puja is *Gya Zhi*. It is a puja against the mara of the delusions, the mara of the aggregates, the mara of the Lord of Death, and the mara of the deva sons (I should speak about deva sons but maybe not today as it would take time). The four maras, the puja was against them. That evening before sunset, around that [time], [before] they performed the puja, the things that they had to make, they made all those things. Tomorrow they were going to do the prayers, the actual practice, but just by making the torma today, the things to give to the spirits, I got better, just by that. (If you know exactly what to do it fits, it works every time. It fits but the big problem is that we don't know what to do. So that is the big problem – ignorance. Then it also depends on who does the puja. That a big question – who does it. Here it was His Holiness Song Rinpoche.) The next morning I was supposed to go to hospital, not in Buxa. From Buxa, one mile or more than a mile you go on foot. Then where the cars stop, where there are police checking the people going to Buxa, to the monastery, where there were more than 1500 monks. The police checked when people came there, so the cars stopped there, the trucks or things. Then from there you have to go by car. It is quite far to the hospital. It is called Kushbya. Kushbya has a big hospital. It is Assam, Jalakuri, Assam, Jalakuri. Kushybya has a big hospital so many monks went there and lived there for years and years in the hospital with TB. They learned Hindi in the hospital. Like Lama Yeshe's brother, Geshe Tsering, many monks learned Hindi in the hospital.

Four people carried me, one there, one there. They carried me on a stretcher in the morning from my room. They carried me down to the car road, where the cars stop. The car was full of dust. Somebody had offered a black car full of dust. I saw Lama Pasang, one tall monk, Lama Yeshe's disciple who was called from south India to come here [to Kopan]. (He built the outside houses and did the shopping. Lama Lhundrup was the abbot for many years and was the main person educating and looking after discipline.) The car waiting was full of dust, so Lama Pasang told the driver to clean it. Then Lama Pasang hit the driver there. He hit him. He [Lama Pasang] was very tall. Then he was going to throw a stone but his zen got caught under his feet. The corner of his zen was under his feet so he couldn't catch [hold of] the stone. Otherwise if he had thrown the big

stone, it would have smashed [the driver] and made blood come. Fortunately his zen got caught so he couldn't get the stone. Then the market people selling things made noise. I was on the other side, the side of the police. On that side there were more people, they were making noise. Then I got up from the stretcher. I didn't go there. I was sort of afraid to go there. Then from there I didn't go to the hospital. From there I walked by foot, without a stretcher, back to the monastery in Buxa. I walked. Before I was carried by the stretcher. From there I didn't go [to the hospital]. The driver went back to inform the office about the fight, so then I walked back. Nothing had happened, His Holiness Song Rinpoche hadn't done the actual puja. They were going to do it the next day but all the things to be made for the spirits were performed. Even just by that, I recovered from my disease, my fever went down. That was the day before the puja. Just to tell you [that]. In any case [His Holiness Song Rinpoche] is a yogi of Heruka, so there is no question that He is the best. Generally it depends on who does the puja or practice. It depends a lot on that. It can depend on [their] meditation, on their mind, whether they have bodhichitta and a realization of emptiness. His Holiness Song Rinpoche had all the tantra realizations so there is no question that he had renunciation, bodhichitta, emptiness. Those are the basic things, you have to understand that.

From where did I begin my talk? I will just say a few words, a few quotations.

We live our lives in the hallucination projected by our ignorance

Do you remember what I mentioned yesterday using the example of an A to introduce the hallucination, the projection, that which is a projection of our ignorance? We have been living our lives, not only from this morning and from birth, but from beginningless rebirths in the hallucination projected by ignorance, projected by our ignorance, like a dream. It is not a dream but it is like a dream. It is like an illusion. A magician either recites mantras or uses some materials and illusions your mind. He illusions the audience's senses. The magician person illusions the audiences' senses, so then they see all kinds of jewel palaces, golden elephants, or I don't know what. He shows many amazing, wonderful things [to them], but in reality they are not there. He illusions the minds of the audience with mantras or certain substances so the audience sees all kinds of jeweled palaces and all kinds of amazing, wonderful things. But in reality there is no such thing there. It is all illusioned by the magician person to the audience.

We have been living our lives, not only from this morning and from birth, but from beginningless rebirths in the hallucination projected by ignorance, projected by our ignorance, like a dream. It is not a dream but it is like a dream.

From this morning, today, everything we see, what we see, the forms, the sounds that we hear, what we taste, what we smell, everything that we touch, the six objects (the dharmas are the sixth), everything [appears] real, truly existent, existing from its own side. Whatever exists, it exists in mere name, merely labeled by the mind. That is the reality but it does not appear that way to us sentient beings. Everything [appears as] real. The perceiver, yourself, the mind, what you perceive, everything is real. (*An airplane is heard flying overhead*:) Even the sound of the airplane exists from its own side. That hallucination, that illusion, is like a dream, like a reflection in the water. It

is not real. All are hallucinations. Everything is like this. So ordinary people in the world, ordinary people in samsara, they believe, they live their life believing [everything is] real every day. From beginningless rebirths is has been like this. We have been believing to be real that which does not exist at all, which is a total hallucination. We have been believing that from beginningless rebirths. Not only from birth but from beginningless rebirths we have been believing they are real. That is the basis of problems. Then [we need] so many doctors and this and that. There are so many diseases, all come from that. All the expenses come from ignorance, from this ignorance believing everything is real, believing this I is real. They came from that ignorance.

Coming to Kopan, that is a big discovery. Do you understand? It is a huuuuuuuuuge discovery, a huge, the biggest discovery in life. Really studying your life, what is right and what is wrong, is a big question. That is huuuuuuuuuge. That is what you discover by coming to Kopan. You have to know that – what is the root of samsara, what is the root of all the suffering, what is the way to become free from suffering. As you know the root, what is the way for yourself to become free from suffering is by knowing what is emptiness; *that* is the benefit of coming here. Then the most important is bodhichitta, on the basis of renunciation. The foundation of Buddhism, the essence of sutra, is like that.

A is what is merely labeled by the mind. To your mind, your senses, a real A appears. A real A appears, which is a projection of your ignorance. Oh. You see? It does not exist. It does not exist. In reality the way A is appearing, the way it is appearing, to your mind is totally false, a hallucination. It doesn't exist there. It is not there. It is not there. If you look for it, also if you look [for it], besides the projection of ignorance (yes, I explained that), but also if you search for it, for that real A, you can't find it here. You can't find it here. You can't find this. Even the whole group [of lines] is not that [the A]. The whole group is the basis to be labeled A, so they are different phenomena. They don't exist separately but exist differently, like the I and the aggregates. What exists as A is what is merely labeled by the mind, therefore there is no real A there. *That* is a total hallucination. Like that [are] the I, the real I appearing from there, real aggregates, real object, real action, real hell, real enlightenment, real samsara, real nirvana. *Real* means appearing from there, existing from there, in the view of our mind, the projection of ignorance. The whole thing, happiness and problems, real happiness and real problems, the whole thing is a hallucination. It doesn't exist at all. It is totally empty. It totally does not exist from its own side. Everything is totally empty. No phenomenon has true existence.

Phenomena are like the sky

Here Milarepa' disciple Gampopa said this, (*Rinpoche cites a quote in Tibetan*), he [Gampopa] is an enlightened being, (*Rinpoche cites in Tibetan*) that is what he said: "Phenomena are like the sky." Phenomena *are* the sky, it is not saying that. Everything is empty, it does not have true existence. [Things] are not real. They do not have true existence. Everything is totally empty of being real. What appears to us and what we believe, everything. (*Rinpoche cites in Tibetan*) "Phenomena are like the sky." Everything is like the sky. The sky is used as an example. Formless sky is used as an example. Meditate on them as being like the sky, which means emptiness only. By meditating on them as being like the sky, (*Rinpoche cites in Tibetan*) "You achieve enlightenment like the sky." You achieve enlightenment like the sky; not a truly existent, real, truly existent enlightenment, but

you achieve enlightenment, you achieve also an enlightenment that is like the sky. That is this great yogi's experience, his realization. That is what you see during equipoise meditation.

Eating, walking, sitting, sleeping – in the break time – then you meditate like I said – [that everything is] like a dream, like an illusion. Instead of looking at it as real, you look at everything as like an illusion, like the reflection of the moon in water. When you look… When you are dreaming, if you are able to look at the dream as a dream, then there is no fear, no attachment, no anger. The mind is in great peace, and it is great scenery. Then sometimes sharp things, like wood or stones, sharp stones won't hurt you. When you recognize a dream as a dream, when you touch sharp things it won't hurt you. You touch them but it doesn't hurt you. Like that, [meditate] in the break time. (But it is not [that there is a break time] from Dharma. There shouldn't be a break time from Dharma.) In the break time from equipoise meditation, you look at it like that.

Then he [Gampopa] says, he advises, "Whatever of the four actions, whatever is done, look at it like a dream, like an illusion." After doing that, you leave your mind in that emptiness, in that emptiness that is like the sky. Do not think other than that, leave it [your mind] in that emptiness. It is like that. If you practice like that, all the works for I, all the works for others, all the works for I and all the works for others, everything, will succeed if you meditate like that.

Phenomena are like illusions and dreams

Khedrub Sangye Yeshe, it might be him, I think he might [have said] the same as Gampopa. He mentioned (*Rinpoche cites a quote in Tibetan*) "All phenomena are like illusions." As I explained before, you meditate that they are like illusions. That meditation is also like an illusion. Then you achieve enlightenment which is like an illusion. You achieve enlightenment which is like an illusion. Then he advised to try to realize how phenomena are like dreams, like illusions. Then anger… In that way anger doesn't exist. The anger naturally perishes. If you keep the mind in that, anger naturally perishes. It perishes. It is not that it dissolves, it goes away. Using simple English, it *goes away*. Not that it goes away to America or Tibet! It perishes. *Shigpa*? [Doing as] he said, as he advised, anger naturally perishes, or loosens. Then even attachment loosens. By knowing [that everything is like] a dream, like an illusion, any anger, any delusion [loosens]. The thought doesn't go toward anger or attachment. Whether sitting, sleeping, whatever action is done, you see everything as a dream, like an illusion. If you practice like that, there will be no difficulty at all to perish the *den dzin*, the wrong concept, the root of problems, the wrong concept holding I and the aggregates and so forth, while they are empty [of existing] from their own side, holding them as truly existent, as real. This is the root of all problems and suffering and without difficulty it loosens, it ceases. I think Gampopa advised that. By practicing like that, in this life you achieve the sublime realization, *chog gi ngodrub*.

Then also these are Milarepa's words. I think Milarepa is Hevajra Shepa Dorje. Milarepa said: "In this way there is no meditator. There is no meditation." Everything is empty so there is no meditator, there is no real meditator. It [a meditator] appears to us and we believe it, but there is no meditator in reality. There is no meditation in reality. "There is no deity" means there is no real deity. There is no deity and also [no] mantra. That means a real deity and a real mantra, there is no such [thing] as what appears to us and what we believe. There is no such thing in nature, not

having creativity. *Creativity* means the projection of true existence by ignorance, which made it up as real. Everything in nature has no creation, no creativity. In that nature there is a perfectly existing deity and mantra. Milarepa [said that].

The importance of saying emptiness *on* the base

The 5th Dalai Lama mentioned… Gyelwa Kelsang Gyatso, His holy name is that. He mentioned that for meditation you don't need many words, that for effective meditation it is important the meaning. (*Rinpoche cites a quote in Tibetan*) That is great, great advice. It is great, great. It is one of the verses you can use for meditation on emptiness, if you write it down. "Every single samsara and nirvana…," everything, "Every single phenomenon…" (I just make it small, [i.e., short) "Every single phenomenon of samsara and nirvana…" *Chö-chen* is the base, *chö-nyi* is emptiness. *Chö-chen* is the basis, [for example] *chö-chen* is the mug, *chö-nyi* is the emptiness of the mug.

I think it has a great meaning: emptiness *on* the vase. To say emptiness *on* the vase, that is important. Emptiness *on* the I – it is so important to say *on* the I. It is very important. Why do you say that? Emptiness *on* the mug, emptiness *on* the I, emptiness *on* the table, why do you say *on*? Because the *gag-cha*, the object to be refuted, the real, truly existent, existing from its own side, existing by own nature, real, you see that *on* the *chö-chen*. You see that *gag-cha* on the *chö-chen*, on the base. You see true existence, existing from its own side, real, *on* the merely labeled I. You see that *on* the merely labeled mug, *on* the merely labeled table. You see the *gag-cha* on what is merely labeled by the mind. On what exists, on that basis, you see the object to be refuted, the *gag-cha*, which doesn't exist. The way it appears is *on* that. You have that appearance, like on the A you have true existence. On that [A] true existence appears and you believe it. We have been believing this from beginningless rebirths. Therefore, the *gag-cha* is *on* the *chö-chen*. The hallucination is on the *chö-chen*, on the base. So emptiness, *chö-nyi*, emptiness *on* the *chö-chen* oh, that has a great meaning. There is a great meaning to saying the word *on*.

Kyabje Pabongka, who was like sun shining in the world, the only sun dispelling all the darkness, a great, great master, a bodhisattva, an enlightened being, he gave an example in his notes to, I don't know, *Tendrel Töpa* [*In Praise of Dependent-Arising*] or *Drang Nge Leg She Nyingpo*, [*Treatise Differentiating Interpretable and Definitive Meanings: Essence of Eloquence*], I'm not sure. In some notes of his experience, he said there is an I on the I. You feel like that: there is an I on the I. It means that the first I is what is merely labeled by the mind on the base, but the second I is what you exaggerated, the truly existent I. Then you will see that helps to suddenly recognize the I is on the I, the I is on the I – the real I, the truly existent I. It has been appearing and you have been believing it all the time, but you didn't recognize that. But with such experience of the teachings, without many words, even just two or three words, you see it helps to recognize the *gag-cha*, the object to be refuted, the I which is the object to be refuted. Then you come to recognize it. It is like that. What you have to see, what you have to realize, is empty – that one. So first recognize it. You see the colors of the tangka, the colors of the brocades, red and blue, you look at them in the same [way]. The brocades, the yellow, red, blue, there is something additional, something real, on top of them. You recognize that existence from its own side that is on top of them. Then you look at the ceiling. Also the ceiling exists from its own side. It always appeared that way and you believed it is real but you didn't recognize it. That is the object to be refuted. You look at it. Then,

of course, in reality everything is like that – wrong. Then in a minute… The I is a dependent arising – not Tibetan rice (!), a dependent arising.

When you recognize the *gag-cha* suddenly there is nothing there

The real I, as I mentioned so many times, is false, a wrong concept. It is projected. It is built by a wrong concept. It is projected by ignorance. So it cannot stay. Just after that, then it doesn't take much time [to perish]. It cannot last. It cannot stay. Because it never existed from beginningless rebirths for even one second, so then in just a minute, a minute, then it *shigpa* [perishes]. There is nothing to hold to. It doesn't go anywhere, through the door or window, to Kathmandu or Tibet. That it goes somewhere; it is not like that. You have been holding it like this from beginningless rebirths, from birth, this morning, you have been holding it is there, cherishing it. You have been believing in a real I, holding a real I and cherishing that, cherishing that, as I explained, more than the numberless buddhas, numberless bodhisattvas, numberless sentient beings, as more important [than them].

But then, due to strong devotion to the guru… (this is very scientific, it is not blind faith.) Due to strong devotion to the guru… At the same time [as meditating on emptiness] you look at Him as a buddha. Due to the blessing of that and doing strong purification and collecting merits, all that helps as conditions [to realize emptiness]. This [seeing the guru as a buddha] is not just intellectually built up. It doesn't happen that way. Intellectually is not enough, you have to practice and experience it. It is not just intellectually. You have to have that, but not just that. Oh, then, you see [emptiness]. Before it was like that, like the I – a real I, holding [that]. A real I appeared and you held it to be a real I, then on top of that you cherished it. I told you that before. But now, due to the conditions of receiving the guru's blessing by looking at the guru as a buddha from your heart with quotations and reasons, with all those conditions together, you suddenly recognize it is a wrong concept, a wrong view. Once you recognize the *gag-cha*, suddenly there is nothing there. There is nothing there to hold on to. Suddenly there is nothing there. If something exists it would go somewhere, but it has not existed in that way from beginningless rebirths for even one second. It has never existed. You have to understand: it never existed [even] for one second in the past, [yet] you are holding it so strongly, all the time. You do everything with your body, speech, and mind for this I, [even if] you have to kill millions of people. If you have power, to get happiness you kill millions of people. That happened many times in the world. Even you do like that or kill a small number of people [for your happiness]. Then all the suffering, without talking about the animals, wow, wow, wow, [due to] one person working to give happiness to this I, which is not there at all. Suddenly you see there is nothing to hold onto. To hold onto, there is nothing.

Now, due to the conditions of receiving the guru's blessing by looking at the guru as a buddha from your heart with quotations and reasons, with all those conditions together, you suddenly recognize it is a wrong concept, a wrong view. Once you recognize the gag-cha, suddenly there is nothing there.

There is no true existence on the merely labeled I

That [was said] by Keutsang Jamyang Monlam, a bodhisattva whose incarnation lives in Dharamsala, as proof that there is no true existence on the merely labeled I – that on the merely labeled I, there is no true existence, no existence from its own side, no existence by its own nature, or real [existence]. On the merely labeled I, there is no real I. That is realizing that there is no real I, that there is nothing to hold on, that nothing is there. Perhaps for the mind, if you don't know [emptiness] well… Then what happens is that if you don't know all the experience of realizing emptiness well, if you haven't heard it before, you might think you are falling into nihilism. That fear is maybe [even] greater than that of meeting a tiger because you have been believing in this I from beginningless rebirths. Not only from birth in this life but from beginningless rebirths you have been believing in this I and doing everything for it, to free that I from suffering. That I that doesn't exist, you have been working all the time to free that I from suffering and bring it happiness, but that I has never existed at all. So the fear is even greater than that of meeting a tiger. That is my assumption.

For that mind you feel there is no I, but it is not falling into nihilism. If you fall into the nihilism that there is no I, things like that, the negative karma is worse than or the same as having killed one hundred million people. It is said in the commentary, I've forgotten, to *Four Hundred Stanzas* or something, I think, that the negative karma is so heavy that it is like having killed one hundred million people. It is like that. It looks like that, it looks like you are falling into the nihilism that there is no I AT ALL. You feel like that, but it is not falling into nihilism. You have to understand that. But you get so scared because you have been believing in that I from beginningless rebirths. Can you imagine? So, of course, it is the greatest fear. Then you don't want to continue. You don't want to continue because of falling into nihilism, you think. It is not falling into nihilism, but it appears like that.

I told you that Keutsang Jamyang Monlam said that that it is proof that there is no true existence on the merely labeled I. So the biggest refuge, the most important refuge, is to continue. You don't stop, but you continue. You continue the experience, you go through that. You let disappear that false I. You [let it] completely disappear or *shigpa*, loosen, [so there is] nothing to point to, nothing to hold [on to], totally. You meditate in that, train the mind in that, [whereby] slowly, slowly then it becomes a cause of realizing that the I definitely exists, but it exists in mere name, merely labeled by the mind.

Before you were realizing absolute truth, now you are realizing *kündzob denpa*, conventional truth, the truth for the all obscuring mind, *kündzob denpa*, the conventional truth. Now here you realize the conventional truth. Before you were realizing the absolute truth, which becomes the cause for realizing the conventional truth, the result.

One of my teachers, Gen Jampa Wangdu, said that for him after fifteen days of realizing emptiness then he saw everything as an illusion. After fifteen days of meditating on emptiness, then he saw everything as an illusion. He said like that.

Kyabje Kunu Lama Rinpoche, who gave an elaborate commentary on *Bodhicharyavatara* to His Holiness, said that you get incredible fear. You cannot recognize that that is realizing emptiness, so

you think you are falling into nihilism. Kyabje Kunu Lama Rinpoche said that is like a small child riding a horse – a small child you put on a horse but he doesn't know how to ride the horse. So it is like that. Rinpoche gave that example.

(*An aside*:) Maybe I will finish this [subject of the prayer *Taking Refuge and Generating Bodhichitta*]. I think we should plan. [There is the refuge ceremony for] those who are taking refuge, then there are a few initiations. First, maybe taking refuge [for] those who are taking refuge. But I must finish [explaining] the *Taking Refuge and Generating Bodhichitta* prayer. I began it but I haven't finished explaining it, [my talk] went to more and more [topics]. So first I will do refuge, but I don't know when. Refuge and then several initiations – Vajrasattva is one, maybe Medicine Buddha or Chenrezig, like that according to the time. Maybe I do…

Holding phenomena as truly existent has cheated us from beginningless rebirths

(*Rinpoche cites a quote in Tibetan*) This is also a very good teaching. It is a quotation for meditation on emptiness. You just think this and then meditate on it. There is so much to meditate on this. "Every single phenomenon of samsara and nirvana…" (*Rinpoche cites in Tibetan*) *Chö-chen* [here translated as "phenomenon"] is the base. "Every single base of samsara and nirvana..." (*Rinpoche cites in Tibetan*) "To the illusion..." There is one word, another word? There is one word, a different word. Not *created*. Mentally fabricated? Fabricated. An illusion that is fabricated by one's own superstition. (*Rinpoche cites in Tibetan*) "By holding it as truly existent... "Because of holding [phenomena] as truly existent, it has cheated you." "By holding to true existence, it has cheated you from beginningless rebirths." Your mind, your wrong concept, what appears as truly existent, you hold that as true; that cheats you. That cheats you aaaaaaaaaaall the time from beginningless rebirths. Not only now, not only after knowing emptiness, no, but from beginningless rebirths it has cheated you. Oh, that is the biggest enemy, your biggest enemy, your inner enemy. You can't shoot it with a gun or [throw] a bomb at the wrong concept; you have to learn Dharma. You have to learn Dharma. You have to meditate. It is not [eliminated by] a gun or by shooting bombs or by killing yourself. That doesn't help. It has cheated you all the time. "The antidote (*Rinpoche cites in Tibetan*) is to not cling to the hallucinated appearance." "Don't cling to the hallucinated appearance, but look at is as empty."

Practicing mindfulness of emptiness in daily life

I told you already yesterday, several things I mentioned to practice mindfulness of. As I remember it now I will mention it, as later on I might forget. One meditation in daily life… You can do different meditations each day on emptiness. You can do that so it doesn't become boring. One meditation for one day, one week, or one month, whatever, [is to see] this ignorance holding a truly existent I and so forth as a magician person. Then the leaving of the negative imprint on the mind is the magician person's mantra or substances that he or she [uses] to illusion the audiences' mind. The negative imprint illusioned you, your senses. It illusioned your hell and enlightenment, samsara and nirvana, happiness and problems, the whole thing – yourself, actions, forms, sounds,

smells, tastes, and tangible objects. Everything, all these things are [illusioned as] truly existent – all these which are merely labeled by your mind. Right after your mind merely labeled them, it projects on them true existence, the hallucination. Everything is like that, so everything is a hallucination, like an illusion. Everything – I, action, object – appears as truly existent. It appears truly existent, so everything appears here like an illusion. By illusioning the audience's minds they see everything as real, a real jewel palace, so many wonderful things, but real from their own side. So [everything is] illusioned, it appears illusioned like that. Like that, similarly, exactly the same is what ignorance does to you – it is illusioning you, hallucinating you. Everything that is merely labeled by the mind appears as not merely labeled by the mind. Do you understand? It is like that. So practicing mindfulness of that.

[Seeing] the hallucination as a hallucination, practicing mindfulness of that is also a very good meditation. Whether you do it for one day, one week, one month, or one year, that is very good. I already explained the subject so you should understand it easily. The illusion is fabricated by one's own superstition. I and so forth – I told you about the A are merely labeled by the mind. At the beginning they are merely labeled by the mind, but right after that second, right after that, the ignorance that left a negative imprint projects on them true existence, real, not merely labeled by the mind. It appears from its own side, so everything [appears as] real. Yourself here at Kopan, the buildings, everything, appears as real in nature. So that is the hallucination. It is an illusion. *Gyuma* is illusion in Tibetan. Everything, yourself, everything, all those objects of the senses, yourself, action, object, [appears real]. If you are walking on the road, yourself is real [doing] the real action of walking on a real road. Everything is an illusion projected by your ignorance. There is no real [I, action, object]. All this is empty in reality, so it is an illusion. Then you believe it. The next biggest problem is that without knowing this, [without] recognizing this, you let your mind believe in a real I, real action, real object. You believe all that. You should understand that you create the illusion. On top of that you hold everything as true, real. You believe it. That concept, *ooooh*, it is the greatest enemy that has been cheating you from beginningless rebirths. And still, if you don't realize emptiness in this life… Generally speaking if you don't realize it, don't actualize it, [don't] develop direct perception to it, then it can be endless. It can cheat you endlessly like beginninglessly, [bringing] the endless suffering of each realm, endlessly. The antidote is not believing the hallucinated appearance. You don't believe it. Oh, that is huuuuuuuuuge. The old one is believing, the new one is not letting your mind believe that is real. Oh, then you look at it as empty. Oh, that frees you from the oceans of samsaric sufferings, [whereby] you reach nirvana, and with bodhichitta you reach enlightenment for sentient beings.

I will stop here.

Benefits and meaning of OM MANI PADME HUM

The *lung* of OM MANI PADME HUM is the most important. The most important practice is Medicine Buddha and OM MANI PADME HUM. By reciting [OM MANI PADME HUM] one time, it purifies the negative karma and obscurations collected from beginningless rebirths and collects skies of merit. Even by counting the drops of the ocean, that is not enough to express the benefits of OM MANI PADME HUM; they are so much more than that. Even the [particles of] dust of the earth is not enough to count the benefits of OM MANI PADME HUM, they are so many, so many. It

is the source of collecting unbelievable merits, especially it is a cause to generate compassion to all sentient beings. Then that helps to achieve enlightenment, not only to achieve enlightenment, the state of omniscience, but to achieve the state of omniscience quickly. If you do ten thousand malas a day of OM MANI PADME HUM and, like that, a Nyung Ne, the two-day retreat of Nyung Ne, if you do even one perfectly, you don't get reborn in the lower realms. Even just by doing one [Nyung Ne] or by doing eight, just only a few, you get reborn in a pure land. You get reborn in Amitabha Pure Land just by doing one or a few – it depends on the individual person. If you are born there, it is impossible to be born in the hells, as hungry ghosts, or animals. It is an easy way to be born in a pure land. It is an easy and quick way to achieve enlightenment, all the realizations, in particular compassion – the root of enlightenment, compassion to every sentient being. That is so, so, so, so important. To recite the mantra is to receive the blessings of Guru Chenrezig in your heart, through that comes bodhichitta and all that. It is a great, great help, a great, great help to sentient beings. Wow, wow, wow, it is a most important help to sentient beings.

Medicine Buddha is for success. The great success is to achieve enlightenment for sentient beings, to actualize the path, but it also helps to have success in works for sentient beings and for the teachings of the Buddha. For any projects, it helps to have success. So I say that both [the Chenrezig and Medicine Buddha mantras] are very important.

OM MANI PADME HUM: HUM is like saying hello, "Hey, Mom, hello," which makes your mom pay attention to you. "Hey" makes a person pay attention to you, so HUM makes Chenrezig pay attention to you. The meaning is "May Guru Chenrezig's blessings be established in my heart." HUM means that. The blessing are the blessing of the whole path to enlightenment from correctly devoting to the virtuous friend up to enlightenment, the path of merit and wisdom, the qualities of Guru Chenrezig's holy body, holy speech, and holy mind to actualize them. The blessing is for that. That is what the blessing is for.

Then what is contained in OM MANI PADME HUM: MANI is method and PADME is wisdom. MANI PADME contains the method and the wisdom of the Lesser Vehicle, or Hinayana, path. It contains the method and wisdom of the Mahayana path. Then it contains the whole path of tantra. MANI PADME is Chenrezig's holy name. Having achieved the dharmakaya of the transcendental wisdom realizing the emptiness of all phenomena directly, makes you totally free from samsara, [so you have] no stains of samsara. Then with bodhichitta, which is contained in MANI, by being beyond the lower nirvana, beyond samsara and beyond the lower nirvana, you achieve great nirvana, the total elimination of all obscurations and the completion of all the realizations. Holding a lotus signifies that. A lotus is born from mud but doesn't have the stains of the mud. Holding a mala in the hand means revealing the graduated path to enlightenment, revealing the path. With infinite compassion to all sentient beings, leading sentient beings to not only nirvana but to enlightenment, full enlightenment; [this is the meaning of] holding the mala. Then holding a jewel in his hands in prostration like this (*Rinpoche folds his hands at his heart*), holding a jewel in the hands, signifies actualizing the whole Mahayana path with infinite compassion for all sentient beings and achieving the dharmakaya and rupakaya. Not only that, but [it also means that Chenrezig] fulfills the wishes of all sentient beings by manifesting in numberless forms with the holy body, holy speech, and holy mind for every sentient being, for numberless sentient beings,

and then guides every sentient being from happiness to happiness, including yourself. Not only the sentient beings outside but also yourself [are guided] from happiness to happiness, then he brings you to enlightenment. [In this way Chenrezig] fulfills the wishes of all sentient beings, for that he holds a jewel in the hands. [He does that] without effort. Before on path [one has to] put effort but now no need for effort. Like the sun reflects in water, in dew, or anywhere, like that [Chenrezig] works for you. [All sentient beings] includes yourself. You should know that Chenrezig is helping you. Your coming to Kopan is Chenrezig helping you. Chenrezig is helping you to come to Kopan and learn Dharma. You should know that that is Chenrezig's action of bringing you to enlightenment.

Then [the meaning of] OM: by actualizing the path signified by MANI PADME you purify your ordinary body, speech, and mind from obscurations. The negative karmas and obscurations created by your body, speech, and mind are purified. [The path] purifies your obscurations and negative karma collected with body, speech, and mind. You purify them and then they transform into Chenrezig's vajra holy body, vajra holy speech, and vajra holy mind. [Having been] transformed into that, you do perfect work for sentient beings, without the slightest mistake. You are able to do perfect work for every sentient being. That is what OM signifies. It signifies that your ordinary body, speech, and mind get purified and that they become Chenrezig's holy body, speech, and mind.

OM has many meanings, I don't remember them by heart now. There are many verses about reciting OM. Also it contains your ordinary death, your ordinary intermediate state, your ordinary birth. OM contains them. They get purified by actualizing the dharmakaya, sambhogakaya, and nirmanakaya of the time of the path. They are purified by actualizing the path-time dharmakaya, sambhogakaya, and nirmanakaya, [whereby] you actualize the result-time dharmakaya, sambhogakaya, and nirmanakaya by using ordinary death, intermediate state, and birth [in the path]. OM contains also that. A, O, MA, these three letters or three sounds [when] put together become OM, by the Sanskrit way of working. It signifies that.

OM MANI PADME HUM contains all the Buddha's teachings. There is so much benefit from reciting it. I explained [this] from the Mani Kabum. The essence is like that. It is a drop of the very essence. It is good whenever you recite OM MANI PADME HUM, when you turn a prayer wheel and recite OM MANI PADME HUM, to think of all sentient beings. Whenever you recite OM MANI PADME HUM think of all the sentient beings, all the hell beings, hungry ghosts, animals, human beings, suras, and asuras. Recite it to free them from the oceans of samsaric sufferings and bring them to enlightenment. When you turn a prayer wheel, inside of which there are many mantras, [visualize that] beams are emitted from it of different colors. Five different color beams are emitted to all sentient beings and liberate them from the oceans of samsaric sufferings and bring them to Chenrezig's enlightenment, the Compassionate Buddha's enlightenment. When you turn it, don't turn it too fast, that causes problems to the mind, *lung* and other things. Don't turn it too slowly but enough to read the mantras. Don't turn it so fast. Even if you turn it one time, this is what you meditate. [If you turn it] with a mala in your other hand, you will know how many OM MANI PADME HUMs you recite. In this hand you have a prayer wheel.

Turning a prayer wheel has infinite benefits. If it has one hundred thousand or one billion [mantras in it], by turning it one time you get the merit of having recited one hundred thousand or one billion mantras – however many OM MANI PADME HUMs are inside it. If there is one billion [mantras], in one second it is like you recited one billion mantras. That is the advantage of having a prayer wheel. It is like so many years of retreat are done in a few seconds. It is a question of being concerned about quickly getting enlightened for sentient beings, as then you have to be concerned about creating merit, good karma; the prayer wheel helps for that.

I think maybe that is all. Thank you very much. Oh, I will do [some] *lungs*.

Oral transmissions of the mantras of Chenrezig and the Medicine Buddha

Lung *of Chenrezig's short mantra*

Think: I'm going to take the *lung* [of OM MANI PADME HUM] to achieve Guru Chenrezig's enlightenment and free the numberless sentient beings from the oceans of samsaric sufferings and bring them to enlightenment. Think of that motivation – for sentient beings you are going to take the *lung*.

(*Rinpoche recites a prayer to Chenrezig and gives the* lung *of OM MANI PADME HUM by repeating it three times*.)

OM MANI PADME HUNG, we recite HUNG normally, but Indians recite OM MANI PADME HUM, with MA at the end. I asked in Varanasi one, two, or three monks who are supposed to be expert in Sanskrit, at translating from Tibetan texts into Sanskrit. They were asked to do this by His Holiness. They said [it should be] HUNG because there is a zero [a dot] on top of the *ma*. Because of that it is HUNG. He said that but I don't know what other experts in Sanskrit would say. I don't know. According to him it is HUNG. We recite HUNG, but Indians recite HUM. So OM MANI PADME HUNG.

Then, the Medicine Buddha mantra.

Chenrezig has a longest mantra that is very common for Chinese to recite but is not common among Tibetans. It is in the *Mani Kabum*, the longest mantra. I received it from Kyabje Kirti Tsenshab Rinpoche. Then there is a shorter mantra in the Nyung Ne text, then there is the six syllable [mantra].

Lung *of the Medicine Buddha's short mantra*

Then also Medicine Buddha has a very long mantra, not long like that of Chenrezig, but a long mantra. There is also a middle one and a short one. I will do the *lung* of the short one. [Think:] To achieve Medicine Buddha's enlightenment and free all sentient beings from the oceans of samsaric sufferings and bring them to enlightenment, to Medicine Buddha's enlightenment, I am going to take the *lung*.

(*Rinpoche gives the* lung *of the Medicine Buddha's mantra by reciting three times*:)

TADYATHA / OM BEKANZAY BEKANZAY MAHA BEKANZAY BEKANZAY / RADZA SAMUDGATAY SOHA

There are different ones. In the *Rinjung Gyatsa* initiations, I think in the Rinjung Gyatsa, [the Medicine Buddha mantra] is: TADYATHA / OM BEKANZAY BEKANZAY MAHA BEKANZAY / RADZA SAMUDGATAY SOHA. But in Kachen Yeshe Gyeltsen, he was a great lama of Tibet, in Kachen Yeshe Gyeltsen's teachings and in maybe in the 5th Dalai Lama's teachings, in many texts it is: TADYATHA / OM BEKANZAY BEKANZAY MAHA BEKANZAY *BEKANZAY* / RADZA SAMUDGATAY SOHA. So recite it in whichever way [you prefer]. Maybe one is elaborate and one is short. Maybe it is like that.

Dedications

Due to all the past, present, and future merits collected by me, all the three time merits collected by numberless sentient beings and numberless buddhas, may bodhichitta, which is source of all happiness and success including enlightenment, be generated in the hearts of the six realm sentient beings, in the hearts of everybody in this world, in all the students, center benefactors, and volunteers of the FPMT, especially in the hearts of all those who rely upon me, all those whose name has been given to me, all those for whom I have promised to pray, especially in all of us here, in all the monks, all the nuns here, then in all of us, including our family members who are dead and living, without the delay of even a second. Then in those in whose heart it has been generated, may it increase.

Due to all the past, present, and future merits collected by me, all the three time merits collected by numberless sentient beings and numberless buddhas, may we be guided by Lama Tsongkhapa in all our lifetimes as our Mahayana direct guru, and may we are never separated from the pure path highly admired by all the buddhas.

That means not only to actualize the path, but to achieve enlightenment like the Buddha, like Nagarjuna, Asanga, and so forth, like Milarepa, like Padmasambhava.

Due to all the past, present, and future merits collected by me, all the three time merits collected by numberless sentient beings and numberless buddhas, may anybody who hears me, who sees me, who hears of me, who remembers me, who touches me, ("me" means yourself, I'm not talking about *me* but about *you*), who talks about me, just by that may they be free from all the sufferings, mental and physical. May they be free from all sufferings and always (I think it is time to go to bed) have happiness. May they be free from all the sufferings of samsara and have all the happiness, which means up to enlightenment.

Due to all the past, present, and future merits collected by me, all the three time merits collected by numberless sentient beings and numberless buddhas, who, because they exist in mere name, [because they are] merely labeled by the mind, do not exist at all from their own side, who are empty, may the I who exists in mere name, who doesn't exist at all from its own side, who is totally empty, achieve the total elimination of all obscurations and the completion of all the realizations, which does not exist from its own side, which is totally empty from its own side, and lead all the sentient beings, who do not exist from their own side, who are totally empty from their own side, to this full enlightenment, which does not exist from its own side, which is totally empty, by myself alone, who does not exist from its own side.

My talking about emptiness is not because I've realized emptiness. It is not that. For that I need to collect unbelievable, so much merit, and I have to study the teachings on emptiness, so [there is]

no way [I have realized emptiness]. But this tiny bit of understanding – this tiny bit, tiny bit, which is like a drop in the ocean, this tiny bit – is because my alphabet teacher, when I was very young, led me to read *Diamond Cutter Sutra* every day, just as an exercise for me to [be able to] read fast. [He made me read] that and something else, something that was hard to train in. [I had to] read it all day long, more or less. Then my teacher, my uncle and teacher, would beat me when I was naughty. He hit me with a dry bamboo [rod] on my head and all the bamboo shattered into pieces. Quite a few times [it happened] like that because I was naughty. [Sometimes] I thought he had gone far but then he would come back and [find that] I was playing.

There were the *Kangyur,* the *Prajnaparamita,* texts, that belonged to the gompa, that we would read. I wrote on them with coal, making black things on the paper. Then I weaved them with thread. I turned [the pages] back as if I had read the pages. I turned back the long pages. Then my teacher came back and beat me. One time (I don't remember what I did, maybe something like that) my teacher took me outside. There were nettles growing outside the door and he took off my clothes and rubbed my backside on the nettles. But I don't remember having much pain. Normally you touch nettles and it is kind of painful, but I don't have memory of that. He beat me so much because I was naughty. Due to the blessings of the guru, just a tiny bit I can talk about emptiness although I didn't study it. I have received many teachings and *lungs* but that doesn't mean that I studied it. But the little drop, the tiny bit, I'm able to explain is due to the kindness of my teacher who made me read the *Diamond Cutter Sutra* so many times and beat me. It is due to the blessings of the guru.

Colophon: Lightly edited by Ven. Tenzin Palmo (Marketa Bartosova), December 2014. Further editing by Joan Nicell, FPMT Education Services, January 2015.

Emptiness and Dependent-arising AND Taking Refuge

[7 December 2014, 2 p.m.]

KOPAN 20141207 S1 14:00 Lama Zopa Rinpoche – Emptiness and Dependent-arising AND Taking Refuge

(The group recites the *Prayers Before Teachings*)

Emptiness is like a star covered by the brightness of sun

KAR MA RAB RIB MAR ME DANG
A star, a defective view, the flame of a lamp,

GYU MA ZIL PA CHHU BUR DANG
An illusion, a drop of dew, or a bubble,

MI LAM LOG DANG TRIN TA BUR
A dream, a flash of lightning, a cloud –

DÜ JÄ CHHÖ NAM DI TAR TA

See all causative phenomena as such!

A star in daytime is covered by the brightness of the sun, so you cannot see it. There is a star, but it is covered by the brightness of the sun. Like that, the way the I exists, the way actions exist, the way objects exist, the way all phenomena exist is in mere name. In reality everything, all these things, exists in mere name, merely labeled by the mind. Because of that, I, action, object, and all phenomena do not exist from their own side; they are totally false. That is the reality. [But] I, action, object, all phenomena appearing to our mind, to the ignorance, to the hallucinated senses, all these appear as truly existent. They appear as truly existent, existing from their own side, existing by nature, and real. They appear as real, *from there*. I, action, object, all phenomena [appear like that], while they are existing only in mere name, merely labeled by the mind. Therefore, all the appearances that we have – I, action, object, everything appearing as real from there – all are hallucinations. From beginningless rebirths, not just from this morning, not just from birth time, but from beginningless rebirths we have been habituated to [what appears to] our hallucinated mind. I, action, object, everything appears as real from its own side, so we have been habituated, our mind has been habituated, to this from beginningless rebirths. We have also been holding into that, trusting in that a hundred percent, trusting in that. Can you imagine? [We have been] a hundred percent trusting in that from beginningless rebirths, trusting in that, holding onto that as true, not understanding the ultimate nature. Not understanding the ultimate nature, [we have been] holding onto that, holding onto the I, holding onto actions, holding onto objects that appear as real. We have been totally trapped living in this hallucination. We die with that, are born with that. It is the same thing in the intermediate state, the same thing. The way things appear and the way you believe, that is like that. That hallucination is a huuuuuuuuuge. It is a huuuuuuuuuge, gigantic, huuuuuuuuuge suffering. Wow, wow, wow, wow, wow, wow. That you have to understand – *that*, that life, the mistaken life, the mistaken way of thinking, the mistaken way of believing. For our mind that which doesn't exist, for our mind it exists a hundred percent.

What [actually] does exist is a subtle dependent arising, existing in mere name – things existing in mere name. Because of that things do not exist from their own side, they are empty. For our mind what exists is like it doesn't exist – emptiness doesn't exist. True existence, what doesn't exist, looks like it does exist. Like that it is tooooooooootally opposite [to reality]. You have to recognize that. "Like a star": emptiness exists like a star covered by the brightness of sun, so you can't see it. For our mind, for our hallucinated mind, it is like that. That which exists we don't understand in our mind. We don't believe it and we don't understand it; it is like it doesn't exist. But what doesn't exist is for our mind like as if it a hundred percent exists. So

Emptiness exists like a star covered by the brightness of sun, so you can't see it. For our mind, for our hallucinated mind, it is like that. That which exists we don't understand in our mind. We don't believe it and we don't understand it; it is like it doesn't exist. But what doesn't exist is for our mind like as if it a hundred percent exists. So it is totally opposite.

it is totally opposite. Our life is totally opposite [to reality]. You understand?

If you want to be a scientist, you should be a scientist in this – a scientist of your concept. Look at phenomena, especially, in particular, your life, in particular your life, I, the aggregates, enjoyments, the surrounding people, friends, enemies, strangers, the surrounding people, especially those to whom you have attachment and to whom you have anger, especially those, and on top of them causative phenomena – all the causative phenomena but in particular these things, your life – look at them as like stars. As I have taught for [the past] few days, everything appears to us as real – real I, action, object – and we believe it a hundred percent, because we are so used to it, so habituated to this false way, from beginningless rebirths. Wow, wow, wow, wow, wow, wow, amazing, wow, wow, wow. This is what our mind is used to, what it is habituated to – the wrong way it is habituated. So it is like this. Yes, things exist in mere name. Soooooooooooo what is the I is soooooooooooo subtle, it is unbelievable. What is the I is soooooooooooo subtle, unbelievably subtle. That which is merely labeled by the mind is extremely subtle, so subtle. [However], it is not that it doesn't exist. It is not nihilistic. But it is unbelievably, unbelievably subtle, so fine, so subtle.

Understand the Middle Way view devoid of the two extremes

[Because of that] so many famous meditators fell into nihilism. They slipped into that from the conventional truth, existence. [Because] the I existing in mere name is so subtle, they slipped from that and fell into nihilism. [Thinking] that there is no I, they fell into that. Then there are great difficulties. Then they believe everything is nothing, nothing exists. There is no I, no you, nothing exists. Then they believe that, so they fall into nihilism. Then it is so difficult to come to the point of subtle dependent arising, even the ordinary dependent arising of gross causes and conditions. Depending on causes and conditions [things] exist, but even that becomes difficult [to see] because you have fallen into nihilism, so nothing exists [for you]. It becomes an obstacle to realizing especially subtle dependent arising – existing in mere name. It [that nihilism] is the opposite to that, so it becomes very difficult to understand and to realize that [subtle dependent arising]. It is so fine and subtle, that it is easy to slip into nihilism even for famous meditators. You have to have so much merit to not fall into nihilism and to understand that the I exists, but it exists in mere name, merely labeled by the mind. Oh, that is to come to the point of the middle way devoid of nihilism – the I doesn't exist – and devoid of the extreme that if I exists it should exist from its own side – true existence, the other extreme of eternalism. It is devoid of both the extreme of nihilism and the other extreme of eternalism, devoid of *tag-ta* and *che-ta*. Discovering that I exists in mere name, merely labeled by the mind, that is the middle way, *umai lam.* I exists in the middle way devoid of the two extremes.

As is mentioned in the *Heart Sutra*, "Form is empty. Emptiness is form. There is no emptiness other than form. There is no form other than emptiness." The second one ["There is no emptiness other than form. There is no form other than emptiness"] shows [phenomena are] devoid of the extremes of nihilism and eternalism – the middle way. They exist in the middle way. Form, what is form, is what is merely labeled by the mind. So it is soooooooooooo subtle, unbelievably [subtle]. It does not exist from its own side. It is totally empty, completely empty. Then, that which has the nature of emptiness, that is then form. So "There is no emptiness other than form. There is no

form other than emptiness" shows the middle way, *umai lam*. Even though they are Buddhists, many famous meditators, sorry, but many famous meditators fall into nihilism. They cannot [avoid it]. It becomes an obstacle to realizing the *umai lam*, Middle Way view. To realize what is the I devoid of nihilism and eternalism, the Middle Way view of I, existing in mere name, is so difficult. It is so difficult to realize it To come to that point is so, so, so, so difficult. It is so difficult.

Emptiness and dependent arising are totally unified

Karma… (*Rinpoche laughs*) Yes, emptiness is unified with dependent arising. While the I is existing… You get some rough idea: while the I is empty, while the I is empty, it exists – it exists in mere name. While the I is existing, it is empty from its own side. So they are totally unified – emptiness and dependent arising. Oh, they are totally unified – emptiness and dependent arising. Oh, then this is what we have to realize. Oh, then that is correct. Then, that is correct. If you cannot come… Every day, for many hours, you meditate on emptiness, "I'm meditating on *shunyata*," you know, something very important, meditating on emptiness for years and years, but if you can't come back [to this point, if] your meditation on emptiness cannot be unified with existing, with subtle dependent arising, with existing, if you can't unify it with that, if you find conflict between those two things, emptiness and dependent arising, [if between] emptiness and existing or dependent arising you find conflict, if from your meditation on emptiness you can't come to this point of existing, the Prasangika Madhyamaka school's (not the Svatantrika's but the Prasangika's, *Uma Telgyurwa*), their view of subtle dependent arising, if you can't unify it with that, if you cannot come to that acceptance, the realization of that, if you can't come to that, if you can't unify [emptiness] with that, if you cannot come to that conclusion of existing in mere name, that means something is wrong with your meditation on emptiness. That proves that what you have been believing is meditation on emptiness for your whole life is wrong. You have to understand that. If you cannot come to this point, if you cannot unify [emptiness] with the Prasangika's view of subtle dependent arising, if you can't unify the emptiness that you have been meditating on, that you think you have realized or that you have been meditating on, with that, if you can't unify it with that, that means that the emptiness you have been meditating on your whole life is wrong. It is a wrong emptiness. You have to know that. If you can unify it with this, oh, then it is correct. It is correct. If you can't unify [the emptiness you have been meditating on] with this, with existence, with subtle dependent arising, then there is something wrong.

While the I is empty, it exists – it exists in mere name. While the I is existing, it is empty from its own side. So they are totally unified – emptiness and dependent arising.

In Lama Tsongkhapa's teachings, the *Three Principal Aspects of the Path to Enlightenment*, (*Rinpoche cites in Tibetan*):

Showing the Right View

GANG SHIG KHOR DÄ CHÖ NAM THAM CÄ KYI
GYU DRÄ NAM YANG LU WA ME THONG ZHING

MIG PÄI TÄ SO GANG YIN KÜN ZHIG PA
DE NI SANG GYÄ GYE PÄI LAM LA ZHUG[7]

[One who sees the cause and effect of all phenomena
Of both cyclic existence and the state beyond sorrow as forever unbetraying,
And for whom any object trusted in by the grasping mind has completely disappeared,
Has at that time entered the path pleasing the buddhas.[8]] **(v. 10)**

The Definition of Not Having Completed the Analysis of the Right View

NANG WA TEN DREL LU WA ME PA DANG
TONG PA KHÄ LEN DRÄL WÄI GO WA NYI
JI SI SO SOR NANG WA DE SI DU
DA DUNG THUB PÄI GONG PA TOG PA ME[9]

[If the appearance of dependent relation,
Which is unbetraying, is accepted separately from emptiness,
And as long as they are seen as separate,
Then one has still not realized the Buddha's intent.[10]] **(v. 11)**

There it is mentioned that "As long as you see emptiness and dependent arising as separate," you can't unify them,

JI SI SO SOR NANG WA DE SI DU
DA DUNG THUB PÄI GONG PA TOG PA ME

[And as long as they are seen as separate,
Then one has still not realized the Buddha's intent.] **(v. 11cd)**

"As long as you see those two as separate," you can't unify them, "still you haven't realized the view of, the ultimate view of, the Mighty Ones." That means the buddhas' ultimate view still you have not realized.

(*Rinpoche cites in Tibetan:*)

The Definition of Having Completed the Analysis of Right View

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[7] *gang zhig 'khor 'das chos rnams thams cad kyi / rgyu 'bras nam yang bslu ba med mthong zhing / dmigs pa'i gtad so gang yin kun zhig pa / de ni sangs rgyas dgyes pa'i lam la zhugs*

[8] *FPMT Retreat Prayer Book*, 2014.

[9] *snang ba rten 'brel bslu ba med pa dang / stong pa khas len bral ba'i go ba gnyis / ji srid so sor snang ba de srid du / da dung thub pa'i dgongs pa rtogs pa med*

[10] *FPMT Retreat Prayer Book*, 2014.

NAM ZHIG RE JOG ME PAR CHIG CHAR DU
TEN DREL MI LUR THONG WA TSAM NYI NÄ
NGE SHE YÜL GYI DZIN TANG KÜN JIG NA
DE TSHE TA WÄI CHÄ PA DZOG PA LAG[11]

[If [these two realizations] are happening simultaneously without alternation
And from merely seeing dependent relation as completely unbetraying,
The definite ascertainment comes that completely destroys
The way all objects are apprehended [as truly existent],
At that time the analysis of the ultimate view is complete.[12]] (v. 12)

NAM ZHIG RE JOG ME PAR CHIG CHAR DU, [emptiness and dependent arising are] not two separate things, so when you are able to unify those two, then you see subtle dependent arising – existing in mere name, merely labeled by the mind. You come to that conclusion. Then just by realizing that as unbetraying – the dependent arising, that they are in mere name, born in mere name, existing in mere name, ceasing in mere name, in mere name sitting, in mere name walking, in mere name eating, in mere name meditating, in mere name sleeping, all activities, everything, exists and everything happens in mere name, all experience happens in mere name – [by realizing] that dependent arising is unbetraying, *TEN DREL MI LUR THONG WA TSAM NYI NÄ,* just by that, *NGE SHE YÜL GYI DZIN TANG KÜN JIG NA / DE TSHE TA WÄI CHÄ PA DZOG PA LAG*, then at that time what our ignorance focuses on, what our hallucinated mind, our ignorance, focuses on – true existence – all that loosens.

As I mentioned yesterday, you have been holding the I from beginningless rebirths as *sooooooooooo* precious. You do everything for this. You become a servant of it. You do every single thing for this I. But then, due to the guru's blessing and strong purification and collection of merits, suddenly, due to past good karma, suddenly you see that there is nothing to hold onto – there is no real I there onto which to hold, there is nothing to hold onto – *oooooh*, so it is loosened, *shigpa*. The truly existent I is loosened. Like that any truly existent phenomenon – the object of ignorance – is loosened. At that time then you see that they are non-existent. That is loosened. It is nowhere. Suddenly you see that. If that happens, if you are able to unify it with dependent arising – that everything happens in mere name, the aggregates, table, bed, table, good karma and its result, happiness, and negative karma and its result, suffering, everything happens in mere name… For us it appears real from its own side but it is happening in mere name. When you think it exists in mere name, merely labeled by the mind, that loosens the object of ignorance, the object of the hallucinated mind, the object of ignorance – it loosens the real I, the truly existent I. Then you discover that what you have been believing all the time, a hundred

[11] *nam zhig res 'jog med par cig car du / rten 'brel mi bslur mthong ba tsam nyid nas / nges shes yul gyi 'dzin stangs kun 'jig na / de tse lta ba'i dpyad pa rdzogs pa lags*
[12] FPMT Retreat Prayer Book, 2014.

percent trusting in, oh, that is what doesn't exist. Oh, that. Then your analysis of emptiness is completed, finished, completed.

So what I want to tell you, what you must keep in your mind, is (*Rinpoche recites in Tibetan*):

Showing the Right View

[GANG SHIG KHOR DÄ CHÖ NAM THAM CÄ KYI]
GYU DRÄ NAM YANG LU WA ME THONG ZHING
MIG PÄI TÄ SO GANG YIN KÜN ZHIG PA
DE NI SANG GYÄ GYE PÄI LAM LA ZHUG[13]

[One who sees the cause and effect of all phenomena
Of both cyclic existence and the state beyond sorrow as forever unbetraying,
And for whom any object trusted in by the grasping mind has completely disappeared,
Has at that time entered the path pleasing the buddhas.[14]] (v. 10)

As I have already mentioned, by having created the cause, virtue, then the result is happiness. All this happens in mere name. It is appearing but not [existing] from its own side. It appears and we believe [that appearance] but in reality that doesn't exist. In reality it has been happening in mere name. Happiness and suffering arise in mere name, so that [dependent arising] is unbetraying. I exists in mere name. I think I already mentioned it before: I exists in mere name. So the merely labeled I creates the cause of samsara, which is merely labeled, we experience the merely labeled suffering of samsara. If the merely labeled I creates virtue, merely labeled virtue, then [we experience] merely labeled happiness. If we merely actualize the merely labeled path, we achieve merely labeled liberation, and achieve merely labeled great liberation, merely labeled full enlightenment.

MIG PÄI TÄ SO GANG YIN KÜN ZHIG PA
DE NI SANG GYÄ GYE PÄI LAM LA ZHUG[15]

[And for whom any object trusted in by the grasping mind has completely disappeared,
Has at that time entered the path pleasing the buddhas.] (v. 10cd)

(Tibetan) What ignorance focuses on, the object that ignorance focuses on, appears as truly existent. To that hallucinated mind, true existence appears. While it used to believe it is true, now that is *shigpa*, loosened. *Shigpa* is not exactly [loosened] but maybe we can say that. If something is loosened, is it still there? Here, is it loosened or has it disappeared? It disappeared? Is it

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[13] *gang zhig 'khor 'das chos rnams thams cad kyi / rgyu 'bras nam yang bslu ba med mthong zhing / dmigs pa'i gtad so gang yin kun zhig pa / de ni sangs rgyas dgyes pa'i lam la zhugs*

[14] *FPMT Retreat Prayer Book*, 2014.

[15] *dmigs pa'i gtad so gang yin kun zhig pa / de ni sangs rgyas dgyes pa'i lam la zhugs*

loosened or has it disappeared? There is a cow on this mountain or hill, it doesn't go anywhere but while you are seeing the cow, it is gone, it disappeared. It didn't go anywhere, the cow you are were seeing on the mountain, but while you see it, it disappeared.

Ven. Gyatso: Disintegrated.

Rinpoche: *Disintegrated* means it became pieces. *Disintegrated* means [it broke] into pieces, that it became pieces. That is very different.

Ven. Gyatso: Vanished.

Rinpoche: Vanished, maybe. Disappeared. Vanished or loosened. Vanished. It doesn't go anywhere. It kind of doesn't go through the window or the door to somewhere far, just there it disappeared. It disappeared. The Tibetan word is *shigpa*. So that is unbelievable. It is really an unbelievable discovery, realization, discovery that you make – just the idea. It is not that I have realized it, I'm not saying that, but the idea. You understand that what you have been believing, not only from this morning, from when you woke up, but from beginningless rebirths… Can you imagine that? From beginningless rebirths you have been trusting in that, believing that, a hundred percent. Only now, due to devotion to the guru, strong purification, the collection of merits, and past imprints, then comes emptiness, *tongpa-nyi.* (I don't know whether emptiness is a complete translation of *tongpa-nyi,* but because it has been used for a long time people have become familiar with it.) *Tongpa-nyi*, *shunyata*, that is a huuuuuuuuuge discovery. That is incredible. It is such a deep understanding and discovery, the discovery of your life, what is the I. Oh, but it doesn't mean there is no I.

What I want to say is that. Also I talked about that yesterday: it is not that there is no I, but when you realize [emptiness], it happens like that – for the mind it is as if there is no I. It is as if you fell into nihilism, as if there was no I. It is like that because of the habituation to believing in a real I from beginningless rebirths. That is the cause. The result is that there is I. There is I but not a real I. There is I, a hundred percent, but existing in mere name. As a result of seeing emptiness, that is the result – it definitely a hundred percent exists but not as a real I. It exists in mere name. That is so subtle, unbelievably subtle. So you have to realize, at that time, the two truths – the absolute truth of the I and the conventional truth [of the I]. You realize the two truths of the I.

The path of the Middle Way

Now, there are other meditators, there are many other famous meditators, who negate Lama Tsongkhapa's teachings. They explain that and write books and things like that, but once you have that experience you can never be cheated by anybody. [Although] famous meditators negate Lama Tsongkhapa's view or teachings, but once you have that experience, once you have your experience, once you see this in the way as Lama Tsongkhapa explained them, such as in the short teaching *Three Principal Aspects of the Path*, which I just read, (Tibetan):

MIG PÄI TÄ SO GANG YIN KÜN ZHIG PA
DE NI SANG GYÄ GYE PÄI LAM LA ZHUG[16]

[16] *dmigs pa'i gtad so gang yin kun zhig pa / de ni sangs rgyas dgyes pa'i lam la zhugs*

[And for whom any object trusted in by the grasping mind has completely disappeared,
Has at that time entered the path pleasing the buddhas.] **(v. 10cd)**

Oh, that disappears. What ignorance is focused on, the object it is focused on – true, real, true existence – all that is gone, *shigpa*, all that disappeared. Only now you realize that. *Ooooooonly* now you realize that, you see it. It is amazing. It is amazing. Then that person, that meditator, has entered the path pleasing all the buddhas. They enter the path that pleases all the buddhas. Oh, once you have that experience as Lama Tsongkhapa exactly said, once you have that experience nobody can cheat you. It is your experience, so nobody can cheat you. Those famous meditators wrote books negating Lama Tsongkhapa's teachings, his view, but once you have that experience nobody can cheat you. With this, your valid precious experience of *tongpa-nyi*, *shunyata*, when you develop this, you overcome samsaric sufferings. You are able to cease the delusions and karma - actions motivated by delusions - then with bodhichitta you are able to achieve enlightenment. Nobody can cheat you [because] you have your own experience. You have your own experience, as Lama Tsongkhapa had.

I'm not talking [about this] because you have some experience [of your own], but according to Lama Tsongkhapa, what I just recited, if you see exactly what Lama Tsongkhapa explained, then nobody can cheat you. If [you meet] somebody who can talk well, if you follow this and follow that, then you are lost. [This happens] if you don't examine well, [but] mainly if you don't have good karma. You need so much good karma, so if you don't have good karma first, [this will happen]. If you have good karma, you can examine well and have a valid precious experience. The first is incredible merit. The first thing is that you need merit, otherwise, even if you have studied well [and have] so much to talk about, you intellectually know so much, you know so many words, [but] if somebody comes along who can explain well, your mind can change and you fall into that [wrong view]. If you don't have the experience, if somebody speaks well you get attracted to that and follow them. They can be a good speakers, but lead you into the wrong path, the wrong concept, not to the realization of subtle dependent arising.

(Sorry, I talked [a lot]. I wanted to go into the prayer [of *Taking Refuge and Generating Bodhichitta*] but now the time is going. Now we will leave [aside] that prayer, [and] I will say a few words. There is no time to say all those quotations, just some.)

A great Indian pandit, Aryadeva from Nalanda, in *Four Hundred Stanzas* said (*Rinpoche cites in Tibetan*):

[When you see dependent arising
Ignorance won't arise.
Therefore, putting all effort into this,
Only talk about this.[17]] **(v. 6.11)**

[17] Translation compiled based on Rinpoche's commentary.

Aryadeva said, with his experience, "If you see dependent arising,,," (it may be [thought to mean] gross dependent arising, but actually it is subtle dependent arising, the Prasangika view), "If you see subtle dependent arising, then ignorance won't happen, won't arise." "If you see dependent arising," the Prasangika view of subtle dependent arising, "then ignorance won't arise. Therefore, put all the effort into this." "Therefore, put all the effort into this. Only talk about this." This talk is the best – that of dependent arising. Then also meditation on this, meditation on dependent arising, saves you from falling into nihilism and eternalism. It saves you from falling, from the danger of falling into nihilism. If you fall into nihilism, the negative karma is like that of having killed a million people. I saw that in a text. So you have to be careful to not fall into nihilism and eternalism.

Also in the *Four Hundred Stanzas* it is explained that [just like] the whole body is covered by the body sense, the body sense basis, like that all the delusions arise and abide [based] on ignorance. All the delusions arise or abide [based on] ignorance. Therefore, if you destroy ignorance, then all the delusions are destroyed. (*Rinpoche cites in Tibetan*:)

[Just as the whole body is covered by the body sense,
All the delusions abide [based] on ignorance.[18]] **(v. 6.10)**

Then also Nagarjuna explained in *Root of Wisdom*, (*Rinpoche cites in Tibetan*):

[Anything that is a dependent arising,
That is explained as empty.
That is merely labeled by relating to the base;
This is the path of the Middle Way.[19]] **(v. 24.18)**

"Anything that is a dependent arising, that one is empty." "Anything which is a dependent arising," this means a subtle dependent arising, existing in mere name, merely labeled by the mind. "Anything that is a subtle dependent arising is [explained as] empty." It is empty of existing from its own side, so "That is explained as empty." That which is empty… As I said before, "Form is empty. Emptiness is form. There is no form other than emptiness. There is no emptiness other

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"When dependent arising is seen, / Obscuration does not arise. / Therefore, with all endeavor here, /Just discourse on this should be proclaimed." (as translated by Joan Nicell in Lama Tsongkhapa's *Illumination of the Thought*, Masters Program material)

[18] "Like the body sense power [abides in] the body, / Confusion abides in all." (as translated by Joan Nicell in Lama Tsongkhapa's *Illumination of the Thought*, Masters Program material)

[19] Translation compiled based on Rinpoche's commentary.

"Whatever is a dependent and related arising, / That is explained as emptiness. / That imputed by being what is caused, / That is the middle way." (as translated by Joan Nicell in Lama Tsongkhapa's *Illumination of the Thought*, Masters Program material)

"That which arises dependently and relatedly / Is explained as simply being empty. / And that which is empty is dependently designated. / This is the middle way path." (as translated by Glen Svensson in Nagarjuna's *Fundamental Wisdom*, Masters Program material)

than form." Here, that which is empty is merely labeled by relating to [the base]. "That which is a dependent arising, which is empty, that is merely labeled by relating to the base." (Tibetan) Now that unified emptiness and dependent arising, oh, that is devoid of nihilism and eternalism. "That is the Middle Way view."

[There is no phenomenon
Which is not a dependent arising,
Therefore, there is no phenomenon
Which is not empty.[20]] **(v. 24.19)**

"There is no phenomenon which is not a dependent arising, [therefore] there is no phenomena which is not empty." What comes after is "there is no phenomenon which is not empty." The first one is "There is no phenomenon which is not a dependent arising" – they all exist in mere name, merely labeled by the mind. The next one is "There is no phenomenon which is not empty." Everything, as is mentioned there, everything is the path of the Middle Way view, *uma*. Everything is the path of *uma*, the Middle Way view. All phenomena are like that.

Nagarjuna explained in *Root of Wisdom* (*Rinpoche cites in Tibetan*). Nagarjuna, the savior Nagarjuna explained, that any phenomenon which is empty, that which is empty, basically, that which is empty, then because it is empty then everything happens. Everything can happen from that, [from] that which is empty. To that which is empty, everything can happen. Everything can happen. Because our mind is not independent, it is a dependent arising. Because it is a causative phenomenon, it is a dependent arising. Our mind exists in mere name, merely labeled by the mind. It is existing in mere name, merely labeled by the mind. Therefore, the mind is completely empty from its own side. The mind is empty of a truly existent mind. The mind is empty of a real mind. Mind is empty of real mind. Our recognition or belief is of mind existing from its own side, a real mind, real in that way, but the mind is empty of that because the mind exists in mere name, merely labeled by the mind. That is buddha nature. Because of that, [the mind] is not stained, it is not oneness with the delusions. That merely labeled mind which is empty, which does not exist from its own side, that is not oneness with delusion, the cause of suffering. Temporarily it is obscured, it is temporarily obscured, but it is not oneness with delusion. The mind is pure by nature. Therefore, by realizing that, oh, then not only do you become free, liberated, able to cease, able to be free from the oceans of samsaric sufferings – able to become free from the suffering of death, the suffering of old age, the suffering of sickness, the suffering of birth, then the suffering of change and the pervasive compounding suffering, you become free, liberated, from all the oceans of samsaric sufferings – not only that, [but] with bodhichitta you achieve full enlightenment. That wisdom realizing emptiness is the direct method to cease the delusions – the gross obscurations and the subtle obscurations. That wisdom directly does that. Then you are able to achieve great liberation, full enlightenment, for sentient beings. Then you are able to liberate

[20] Translation compiled based on Rinpoche's commentary.
"Because there is not one single phenomenon / That is not a dependent-arising, / There is not one single phenomenon /That is not empty." (as translated by Glen Svensson in Nagarjuna's *Fundamental Wisdom*)

numberless sentient beings – numberless hell being, hungry ghost, animals, human beings, suras, and asuras – from the oceans of samsaric sufferings and bring them to full enlightenment.

So this mind can become buddhahood. Then it is clear light. The nature of the mind, clear light, is called buddha nature because it can become a buddha. It can achieve buddhahood, so it is called "buddha nature" according to Lama Tsongkhapa's tradition. The reality is like this. The mind is empty and because the mind is empty, you have the freedom to be free from the oceans of samsaric sufferings, not only from the lower realms, not only not experiencing the lower realms, but free from the oceans of samsaric sufferings. You can be free [from them]. Because [the mind] is empty, everything can happen. You can be free from the oceans of samsaric sufferings and not only that, you can [also] achieve all the Mahayana path, which have unbelievable, unbelievable qualities. All the paths – the five paths and ten bhumis – you can achieve because the mind is empty. So everything, the infinite qualities of a buddha's holy body, holy speech, and holy mind, everything you can achieve. To everything that is empty, then everything happens to that. To that which is not empty, that which cannot be empty, nothing [happens]. All the things won't happen to that. All the things won't happen to that. If the mind was truly existent, all these changes and development would not happen. There would be no development, if it were independent.

(Maybe I will stop. Maybe that much is enough. Maybe I will just mention one quotation from Lama Tsongkhapa, then I will stop there. Because I have a very bad memory, I have to read my notes.)

How ignorance works

(Tibetan) Lama Tsongkhapa refers to the *Commentary to 'Four Hundred Stanzas by Aryadeva'*.[21] (Tibetan) What Lama Tsongkhapa is saying is that first there is ignorance. We create ignorance, our ignorance. God doesn't create our ignorance. The Buddha doesn't create our ignorance. The Buddha always eliminates our ignorance, he does not create it. We create our ignorance. This ignorance exaggerates the beautiful. It exaggerates "This is beautiful," "This is ugly," the different things, all of that. First it projects, ignorance projects true existence, it makes everything real. Ignorance projects everything which is merely labeled, making everything real – a real Nepal, a real Kopan, a real gompa, a real pillar, real tangkas, as I mentioned the other day, a real statue, a real me from its own side, nothing to do with your mind. It [makes it]

First, there is that basic projection of real, and then of ugly and beautiful existing from their own side. Not merely labeled ugly, not merely labeled beautiful, but ugly and beautiful existing from their own side. Then on that basis attachment arises, then anger arises.

[21] The *Commentary to 'Four Hundred Stanzas'* (v. 6.10ab) says: "Confusion, because of obscuring to realize them as truths just as they are, thoroughly operates to exaggeratedly superimpose true existence on things as their own entity. Because attachment and so forth also operate to superimpose the distinctions of attractiveness, unattractiveness, and so forth on only the nature of things which are imputed by confusion, they operate not differently from confusion. They are also based on confusion because confusion is the main [affliction]." (as translated by Joan Nicell in Lama Tsongkhapa's *Illumination of the Thought*, Masters Program material)

gross, much gross, nothing to do with your mind, that it never came from your mind, that it was never labeled by the mind. It [makes things] very gross, not subtle, not merely labeled by the mind. You look at yourself and others like this, then ugly and beautiful are exaggerated as existing from their own side, then, on that, attachment and anger arise. So first, there is that basic projection of real, and then of ugly and beautiful existing from their own side. Not merely labeled ugly, not merely labeled beautiful, but ugly and beautiful existing from their own side. Then on that basis attachment arises, then anger arises. The root is ignorance, which causes to arise all the negative emotions, all the delusions. It is the base for all the delusions, the five delusions, the six root delusions. There are many, so more and more. (Tibetan) Ignorance is projecting, decorating, true existence. It is decorating true existence, projecting it, then come ugly, beautiful, all that. Then all the delusions arise, attachment and anger and all that [towards] objects.

So Lama Tsongkhapa is saying that these wrong concepts, including ignorance, their way of holding all these objects, that with logic you can prove that they are wrong and eliminate them. You can prove that all these are wrong. You can eliminate all these wrong concepts. All these wrong concepts can be eliminated.

(Tibetan) The quotation is from the *Commentary to 'Four Hundred Stanzas'.* The root of mistakes is ignorance. It is inseparable from ignorance. It depends on ignorance. Ignorance is the main thing. From there, from this quotation, you get the idea of our life. This is studying our life. To make it simple, it is about studying our life, coming to know our life, all our mistakes.

(That much is enough. Okay. Now the result – samsara. That much is enough. We should also do refuge, I think today, but maybe not in this session.)

The importance of learning Dharma

Samsara is created by this ignorance. The suffering of samsara that we have been experiencing from beginningless rebirths is like the Pacific Ocean if you don't practice Dharma, if you don't meet Dharma, if you don't practice Dharma, if you don't learn Dharma. The main learning is for practice, for experience, it is not just learning the words. It is not just learning words like putting billions of information in a computer. It is not like putting billions of information in your brain or feeding a computer billions of information. It is not like that. Whether you know a lot or middle or little, practice is the main thing. Practice and meditation are the same thing. If you don't know that, you will have to experience the oceans of samsaric sufferings – the sufferings of hell beings, hungry ghosts, animals, human beings, suras, and asuras – numberless times. You will have to suffer not only beginninglessly but endlessly. If you think of that, then any problem of this life is nothing, even cancer is nothing – it is great peace, great bliss. If you think of the endless suffering of samsara, this is nothing. So learning Dharma, learning correct Dharma from a qualified teacher, practicing correctly and [gaining] correct experience is unbelievable. It is the most important thing in the life.

For example, everybody thinks their happiness and comfort come from money, but without Dharma there is no money. Without past good karma, without Dharma, there is no money. Money comes from Dharma.

For example, everybody thinks their happiness and comfort come from money, but without Dharma there is no money. Without past good karma, without Dharma, without karma, without Dharma, there is no money. Money comes from Dharma. Generally people think that happiness comes from money, so they become slaves of money. It is not money [serving] them, but they become a slave of money. The general people in the world think like that but in reality without Dharma, without good karma, there is no money, without good karma there is no job. Even if you have a high degree, a university education, you can't find a job. Some people can't find a job for years and years. I know some students like that. Money comes from Dharma, from past good karma. All happiness and success, everything comes from Dharma, not from money. It comes from Dharma. Dharma means good karma, a positive mind, positive actions of body, speech, and mind, [but] mainly a positive mind, virtuous thought. It is like that. That all sentient beings' happiness comes from Dharma is a correct [understanding].

Therefore, to practice Dharma, you have to learn it first. Then you can practice it correctly. If you don't learn [Dharma], you may make mistakes in your practice and then it is not a correct experience and realization. This is for yourself. Even for yourself Dharma is the first thing in life. Now, think of the numberless sentient beings, the numberless human beings, hell beings, hungry ghosts, oh, to help them – Dharma. The main help is Dharma. Without Dharma there is no happiness for them. They can't achieve happiness without Dharma, so educate them in Dharma, educate them, awaken them from the beginningless sleep of ignorance, awaken them from that ignorant sleep. Therefore it is soooooooooooo most unbelievably, most unbelievably important to educate other sentient beings in Dharma. You learn Dharma and you help other sentient beings to awaken. You educate them in Dharma to get the Dharma wisdom eye of what is right and wrong for them to achieve not only temporary happiness from life to life but especially ultimate happiness, liberation from the oceans of samsaric sufferings, and bring them to peerless happiness, the great liberation, buddhahood, the total cessation of obscurations and the completion of all the realizations. [For that,] Dharma becomes the most important thing.

Now, think of the numberless sentient beings, the numberless human beings, hell beings, hungry ghosts, oh, to help them – Dharma. The main help is Dharma. Without Dharma there is no happiness for them. They can't achieve happiness without Dharma, so educate them in Dharma.

Now that you came to Kopan, you can see how important that is. Coming here, learning all these things which you didn't know before, that is the most important thing for you and especially for numberless sentient beings, wow, wow, wow, to benefit them, to benefit them, to benefit them by Dharma. You benefiting sentient beings by Dharma, wow, wow, wow, that is the most important, most important, most important, most important. Therefore, what is the most important thing in life? To learn Dharma, to practice Dharma. That is the most important thing for you, that is the concern for you and for numberless sentient beings [in order] to bring them deep benefit. Not just service, but the deep benefit of eliminating ignorance, the root of samsara, and the self-cherishing thought, the basis. Then of course there is tantra, Mahayana tantra.

The aggregates are like a sack filled with filth

The 7th Dalai Lama mentioned (*Rinpoche cites in Tibetan*): "Like a sack full of kaka, full of dirty [things], full of bad substances…" It doesn't say *kaka* but it means kaka, bad substances. There can be somebody who enjoys kaka as nectar but in general it doesn't include them. "[Like] a sack filled with bad substances, like that you look at your body." You look at your body like a burden. You look at your body as a burden. Aaaaaaaaaaall the previous sufferings, how much you have suffered, aaaaaaaaaaall that came from your aggregates, the contaminated aggregates, the defiled aggregates contaminated by delusion and karma. If you didn't have delusion and karma, then there would be no cause of suffering, so you wouldn't have to suffer. But because of the contaminated aggregates [contaminated by] delusion, the cause of suffering, and negative karma, aaaaaaaaaaall the suffering you have gone through up to now it all came from your aggregates, the contaminated aggregates, the defiled aggregates. It came from these aggregates. If you did not have aggregates contaminated by karma and delusions, there would be no reason to suffer from cancer. You would not have to worry about cancer. This is just a small example [but also] you would not have to worry about AIDS, cancer, or ebola. You wouldn't have to worry about ebola, the disease in Africa that is causing many people to die. You wouldn't have to worry about that. They all come from the contaminated aggregates. All the suffering up to now [comes from them]. Look at this. Think of this. Look at them as suffering – all the three types of suffering come from them. Therefore, from now on don't look at this suffering as an ornament. These aggregates, which are the nature of suffering, are like a sack full of kaka, full of suffering, of junk, pus, blood, kaka, all those things. It is very strange when you think [about it].

If you did not have aggregates contaminated by karma and delusions, there would be no reason to suffer from cancer. You would not have to worry about cancer.

When you meditate… It is very interesting, just the body is very interesting. The outside [of the body] is so expensive. [You spend] so much dollars, hundreds, thousands, I don't know if millions, [for] dresses, ornaments, makeup. [You have] so much, so much, so much dresses, shoes, hats, wow, wow, wow, so much. It is very interesting – outside for all this you spend so much money on makeup, on shoes, many shoes, shoes for the winter, summer, spring, autumn, for inside, for outside, wow, wow, wow. Then [you have] so many hats, a hat for the beach, so many, dresses so many, for inside the house, different party dresses, wow, wow, wow, so much. But inside it is all the same, everybody is the same – a skeleton inside, then flesh, pieces of flesh, the same as in a meat shop, an animal meat shop with all the pieces hanging up. It is exactly the same – a heart, liver, all this, then there are the veins, the veins tied on the body. Only that it is covered by skin, but all these things, the brain, liver, heart, skeleton, heart are all wrapped with the veins. Inside everybody is the same. It is just skin that we spend so much money to paint it, to put paint on the body. It is really quite funny. It is really something to laugh about. It is something that is greatly funny, very funny. Inside, if you open the skin, oh, it is frightening. Just if you see your blood coming out, it frightens you, even [just] blood coming out. Inside it is like that, like in a meat shop. If you go to a meat shop, it is the same as what you have here. It is very interesting. You spend so

many dollars – even if you don't have the money you borrow it – for makeup, all the dresses. It is amazing, amazing, amazing. Inside, it is very frightening – everybody is the same.

(Tibetan) Gyelwa Kelsang Gyatso said: "Don't look at these suffering aggregates as ornaments, but like a sack full of bad substances." Like this body, which is suffering in nature, don't look at it like an ornament. "So you turn your back to these aggregates." That means renouncing it instead of being attached to this body. We have been attached to it from beginningless rebirths, that is why we have always been born in samsara continuously up to now. [That is why we] never got free from this samsara. ["Turn your back"] means renouncing them. Turning your back to the aggregates means renouncing them, like a sack filled up with kaka, full of suffering.

Samsara is a like being in a burning house

Then, there is another one [another quotation]. I think this may be from the same Gyelwa Kelsang Gyatso. (Tibetan) "The three realms…" We are in the desire realm. Animals are in the desire realm, [also] pretas, also devas. Some devas are in the desire realm – those devas situated on the levels of Mount Meru. The desire realm, form realm, and formless realm are all in the nature of suffering. All are in the nature of suffering, like a burning house, like a burning iron house. What is called the three realms, the samsaric three realms, all are like a burning iron house, a hot, red, burning iron house – oneness with hot, red. (Tibetan) "In the ten directions, wherever you go, it is a burning iron house." In the ten directions, wherever you go, it is burning by suffering. So it is all a burning iron house. Wherever, in ten directions wherever you go, it is like being burned by suffering. It is so difficult for the mind, for the heart (not the bumping heart, but the heart: "I request you *from the heart*," "I felt it *from the heart*" – that heart). Samsara is so difficult, like a burning iron house that is oneness with red fire. It is bothering, so difficult, unbearable for the mind, for the heart. This is what you see, this is what you have. This is what you have, this is what you see. This is the view that you should have – of wandering in such a bad place like this, in a bad place with this way of appearing, this way of appearing. In the six realms, wherever you are born, it is all like that – it is like being in a burning house. Wherever you are born, it is like going in different burning houses that are one with fire. So the way things appear to you is so sad, suffering, unbelievable suffering, so sad.

There is nothing to be attached to

Milarepa said (Tibetan). Milarepa achieved enlightenment in a brief lifetime of degenerate times, I think nearly a thousand years ago, not quite a thousand years but maybe nine hundred years, I'm not sure, [by practicing] tantra. Probably in the West they don't believe there are [dragons, but] here it speaks about the dragon sound. "Even though the dragon sound is so big, but it is empty." Ooooooh, it is a big sound but it is empty. [No matter] how much you become famous in the world, so famous like the sound of a dragon, so huge, but it is nothing. It is empty. Like that, [no matter] how much you become famous in the world, it is nothing, it is empty. [No matter] how much a beautiful house, beautiful, everything beautiful, a beautiful body, beautiful dresses, a beautiful body, a beautiful house, anything, it is like a rainbow – nice but it doesn't last long. It is only [there] for a short time, then in the next minute it is gone. No matter how beautiful is the

body, the house, whatever, it is like a rainbow – it doesn't last, it is gone. The next minute it is gone, disappeared.

So what it is saying here is that there is nothing to be attached to. (Tibetan) The world, I mean the people, the places, they kind of look so nice, so beautiful, but it is all like a dream. They are just for a short time, then they are gone. Also soon you will die, so it is just like a dream. All those things you had are like a dream, they are gone, separated. Also from the object's side, it changes. It doesn't last, it changes. So there is nothing to be attached to. Always doing that [i.e., being attached] gives so much problems to you, so there is nothing to be attached to. [No matter] how great the desirable object is, how many great desirable objects you have, how many desirable objects, [even] a million, in the West a million, billion dollars, food, house, all the clothing, [no matter] how great objects of desire [you have], they are all a cause of suffering. It is all done with attachment so it is like that.

Maybe I will just conclude this [topic of the prayer *Taking Refuge and Generating Bodhichitta*].

Taking Refuge (*continued from 3 December 2014*)

I explained the cause refuge and the result refuge, so I don't have to repeat that. First, before you do the prayer:

SANG GYÄ CHHÖ DANG TSHOG KYI CHHOG NAM LA
I go for refuge until I am enlightened
JANG CHHUB BAR DU DAG NI KYAB SU CHHI
To the Buddha, the Dharma, and the Supreme Assembly.

Before you do that prayer, think first that you are suffering because of the root of samsara, the ignorance holding a truly existent I and aggregates. From beginningless rebirths you have been experiencing the oceans of samsaric sufferings, in particular the lower realms – the hells, hungry ghosts, and animals. Think that. It is so important to think of that as depthless, beginningless. It is unbelievable. If you think of that, it is something due to which you can't eat food, you vomit, you can't sleep. Then if you think that again you will suffer endlessly in samsara, suddenly you will die with a heart attack because you can't stand it. You are like this – you [will experience] the endless suffering of samsara. Wow, wow, wow, this is unbelievable, unbelievable. If you think really well, you can't [remain] even for a second without being free from this samsara and its cause, delusion and karma. So then you take refuge in the Buddha, Dharma, and Sangha, who have the complete power to save you, to save you from the oceans of samsaric sufferings. Not only [can they save you] from just one time suffering, but from that of beginningless rebirths, which are again endless. You understand? Taking refuge in the Buddha, Dharma, and Sangha is so important. Wow, wow, wow, wow, wow, wow, how that is important. It is not just play. It is not just following some trip, wow, wow, wow. It is the most important [thing to] take refuge in the Buddha, Dharma and Sangha, who have all the qualities and power to liberate you, to liberate you from the endless suffering of samsara, [that which is] beginningless and endless, the six realms' suffering. Wow, wow, wow, the Buddha, Dharma, and Sangha.

This life we have been born as human beings who are able to find unmistaken objects of refuge, the Buddha, Dharma, and Sangha. This life is sooooooooooooo rare, so precious, sooooooooooooo precious. We haven't been taking refuge from beginningless rebirths, no, just in this life – this life which is just almost one time. You have been able to meet the Buddha, Dharma, and Sangha, able to find this refuge, an unmistaken refuge that has all the qualities and power to liberate you from samsara, from the beginningless and endless suffering of samsara, wow, wow, wow.

The Hinayana refuge is that just for you to be free from samsara – having fear of samsara, your samsara, and with devotion to the Buddha, Dharma, and Sangha, who have the power to free you from samsara – with these two minds you rely on the Buddha, Dharma, and Sangha. With this mental factor, that is refuge. That is the Hinayana refuge.

Okay. Now, NOW, that was just for yourself, one person. That is just for yourself. Now for the Mahayana refuge, use that example of yourself. Oh, like that, it is so, so, so, so dangerous, oh. And there are numberless hell beings, numberless hungry ghosts, numberless animals, numberless human beings, numberless suras and asuras, numberless intermediate state being in the same situation as you, suffering from beginningless rebirths, endangered by endless suffering in samsara. So now you take refuge in the Buddha, Dharma, and Sangha not only for yourself, but for numberless others, to free them from oceans of samsaric sufferings. Wow. Use yourself as an example [to understand] there are numberless [beings] in each realm [in the same situation]: "To free them from the oceans of samsaric sufferings I will rely on the Buddha, Dharma, and Sangha." Can you imagine the numberless beings in each realm in the same situation? To free them from the oceans of samsaric sufferings you take refuge in the Buddha, Dharma, and Sangha. That is so, so, so, so important. To help others – the numberless sentient beings – it is so, so, so, so important, unbelievable, most important, most important to take refuge in the Buddha, Dharma, and Sangha. Oh, that is the Mahayana refuge. [With] the fear of your samsara and faith in the Buddha, Dharma, and Sangha, with those two causes to rely on the Buddha, Dharma, and Sangha is the Hinayana refuge. Now, in the Mahayana refuge, the one extra thing is compassion for all sentient beings. Relying on the Buddha, Dharma, and Sangha with that mental factor [of compassion], that is the Mahayana refuge. Mahayana refuge is incredible – it is for every suffering sentient being. Here you take refuge for them. You understand? That includes everybody in the world – your parents who died or are living, your enemy, everybody who there is in this world, every insect, every ant. There are numberless universes with numberless sentient beings, the six realms, so every single one is [included] there when you take Mahayana refuge. Everybody, every insect, is there. Even the insects that you can't see with the eyes but with machines are there in Mahayana refuge – it is for them to be free from the oceans of samsaric sufferings. For a sick person, animals, for a person who is sick or dying, you do Mahayana refuge. That is the basis of

Mahayana refuge is incredible – it is for every suffering sentient being. Here you take refuge for them. You understand? That includes everybody in the world – your parents who died or are living, your enemy, everybody who there is in this world, every insect, every ant.

the pujas, the basis of all the practices, all the pujas, all the realizations, everything. It is so, so, so, so important. How important [it is]. Wow, the Mahayana refuge is helping, benefiting, all sentient beings, not only your family, [but] your family is there, [your] enemies and friends are there.

Without speaking about tantra refuge, it is like this. Then now: (*Rinpoche cites a quote in Tibetan*). It is something like that. I think these may be Nagarjuna's words, I'm not sure, maybe [from] *Uma Shi Jopa.*

> **[If the benefits of taking refuge were materialized,**
> **Even the three realms would be too small to contain them.**
> **If you were to take up the treasure of the water of the Pacific Ocean**
> **In handfuls, it would not be enough to express them.[22]]**

If [the benefits of] taking refuge were manifested in material things, if they were manifested in form, if when you take refuge they were manifested in form, then even the desire realm, form realm, and formless realm [together] would be too small [to contain them]. If [the benefits of] taking refuge were materialized, even the three realms would be a small container. By taking up the ocean, the Pacific Ocean, with your hands, like this (*Rinpoche cups his hands*), it would be not enough for the refuge benefits; they are much greater than the Pacific Ocean. Even if you were to take up the Pacific Ocean like is [i.e., in handfuls], it would not be enough to express the benefits of refuge. (Tibetan) If the treasure of the water, the Pacific Ocean, you were to take it up with your hands, it would not be enough as the benefits of refuge are so great, the benefits are so many.

Generating bodhicitta

Then, [there is] bodhichitta.

> [DAG GI JIN SOG GYI PÄ TSHOG NAM GYI
> **By my merits of generosity and the other perfections,**
> DRO LA PHÄN CHHIR SANG GYÄ DRUB PAR SHOG
> **May I become a buddha to benefit all sentient beings.]**

It is not mentioned there [in the prayer] but I elaborate [on the verse saying]: "Due to all the past, present, and future merits collected by me, all the three time merits collected by numberless sentient beings and the three time merits collected by numberless buddhas." You put them all together. One rupee is not much, one dollar [is not much, but if] you collect one dollar or one rupee from one million people, if you collect one dollar from a million people, then you will have one million dollars and then you can accomplish a one million dollar project. Like this, you put all the merits together. Then, I elaborate [the verse saying], "Due to the collections of the merits of charity and so forth," *drola penchir drubpar shog*, "in order to benefit all the transmigratory beings, may I achieve *sang-gye*, the total elimination of all obscurations and the completion of all the realizations." That is generating bodhichitta.

[22] The translation compiled based on Rinpoche's commentary. It needs to be checked against the Tibetan.

Now the benefits of benefiting transmigratory beings. The first benefit is to free them. Well, before [explaining] the benefits, I will talk about [the term] "transmigratory beings." *Dro la* [in Tibetan], *transmigratory beings* [in English], are under the control of delusion and karma, so they migrate. They have always been, from beginningless rebirths up to now, migrating in one of the six realms and experiencing the oceans of suffering of each one. Like that they have been suffering by migrating from beginningless rebirths and suffering the oceans of suffering in each realm. And again they will be suffering again endlessly.

So the first benefit for sentient beings is that [i.e., freeing them from suffering]. The transmigratory beings are not free from delusion and karma. They are under the control of karma and delusions so they always die and are reborn. They cycle like that, so that is *dro la*. Another meaning of *dro la* is that after birth, so quickly, second by second, they are rushing to death. After birth they are continuously rushing second by second to death. That is *dro la*. Maybe [it can be translated as] going, goer, not goer, the one who is going. *Dro la* is the one who is going, running, the one who is going.

I explained to you "transmigratory beings" and the second meaning of *dro la*. So when you think of the meaning of *dro la,* it naturally makes you rise compassion for sentient beings. [Once when] I was going to Tushita, when I was coming from McLeod Ganj to Tushita, there were monkeys on the road. [I thought,] "They are just under the control of karma and delusions." They are born as monkeys under the control of karma and delusions. Their karma is to be born as monkeys. Before they didn't meet Dharma, so they didn't get to purify [that karma]. Being under the control of karma and delusions, the karma to be born as a monkey has already ripened. They have been born as monkeys and have to suffer as monkeys for as many years as they have the karma. Then [they might be] again born as monkeys. That is possible, then they will have to suffer, [experience] so much suffering, [again]. Before there was a choice to purify their negative karma but they didn't get to practice Dharma, so that karma ripened already. When the karma has ripened already, they have to suffer a monkey life.

For example, a slug or a tiger, before [in their past lives] they were able to meet Dharma, but they didn't meet Dharma, so they didn't get to purify. Under the control of karma and delusions, being born as a tiger already happened. Now [there will be] many months and years of living as a tiger killing all the pitiful animals, the deer, zebras, goats, sheep. Tigers kill them. They hide, then jump, chase, and eat them. They have to suffer. They have to live a tiger life and suffer and they create so much negative karma in that life as a tiger.

When the rain comes – in Dharamsala there is raining lot – then slugs [appear]. Being under the control of karma and delusions, in the past they didn't meet Dharma, they didn't purify [their karma to be born as a slug], so the karma to be born as a slug happened. Then they have to suffer so long as a slug. It is the same for spiders, scorpions, spiders, scorpions. All those are like this, [also] snakes.

A snake, it is good to remember snakes. In Singapore, Hong Kong, and Taiwan they eat snakes. They cut them in pieces and eat them. I don't know how they eat them, but they do. For my first animal liberation in Singapore, we bought frogs and fish, but also bought three snakes. They were in the car and we went to a reserve to liberate them. There were three snakes besides the other animals, so I thought if we liberate them, they will eat mice and frogs, but if we don't liberate them, they will get eaten, their body will get sliced and there will be so much suffering. So what to do? Because they were one night in a sack, when they came out, I don't know what happened, but it took them time [to come around], but then we let them go. I thought what is the solution? If they are not liberated they will get eaten, if they are liberated they will eat many mice and frogs. So I thought what is the solution, the remedy? I thought the remedy is only Dharma practice. By learning Dharma, practicing Dharma, actualizing the path, the four noble truths, you are liberated from samsara. Because you are in samsara, so many sentient beings have to suffer and create negative karma. So many sentient beings have to suffer because you are in samsara. To reveal Dharma to other sentient beings to lead them to be free from samsara, that is the antidote. You practice Dharma, actualize the path, achieve liberation, then lead them to practice Dharma; that is the antidote. That is the only solution. You liberate yourself from samsara and you teach others Dharma to lead them to be free from samsara. That is the solution. So Dharma is the only solution that helps the problem with the snakes – if you can do that. So Dharma is the only solution, that is the conclusion.

So many sentient beings have to suffer because you are in samsara. To reveal Dharma to other sentient beings to lead them to be free from samsara, that is the antidote. You practice Dharma, actualize the path, achieve liberation, then lead them to practice Dharma; that is the antidote. That is the only solution.

So the first benefit [of generating bodhichitta] is to liberate the numberless sentient beings, the transmigratory beings, from the oceans of samsaric sufferings. That is the first benefit. In the prayer it says "For the benefit of all transmigratory beings, may I achieve enlightenment." The first benefit is that. Make sure you can remember that. The second benefit is to bring the numberless sentient beings, transmigratory beings, to peerless happiness, *sang-gye*, the total elimination of all obscurations and the completion of all the realizations. To bring them to that, that is the second benefit. That is your benefit to sentient beings. For that reason, to do that perfectly without any mistakes, "may I achieve enlightenment." At that time [of reciting that] put your hands together at your heart and pray "may I achieve enlightenment for the sake of all transmigratory beings."

Then there are the benefits explained by Lama Atisha in *Lamp of the Path to Enlightenment.* If you offer to the buddhas the universe full of jewels, the seven types of jewels, [or if you] put your hands in prostration at your heart and think "May I achieve enlightenment for the benefit of all sentient beings," oh, that [latter] one has *faaaaaaaaaaaaaar* greater merit than the universe filled with diamonds, gold, silver, the seven types [of jewels], and offered to numberless buddhas. The benefit of that itself is unbelievable but compared to putting the hands together and [thinking] "May I achieve enlightenment for the benefit of all the transmigratory beings," the merit that you get by doing that is *faaaaaaaaaaaaar* more greater, [such that] the previous one

becomes small. [The merit of] generating bodhichitta and putting the hands together is much greater than that of making offerings of universes filled with jewels to the buddhas. And this benefit has no limit, there are limitless skies of merit. So when we do the prayer, as the prayer is very short but the meaning is VAST, think well, not just reciting the prayer, but meditating on it.

Generating bodhichitta while putting your hands together has eight important benefits to achieve enlightenment. What Lama Atisha explained is like that. As His Holiness says so often, you can do this [prayer] by practicing emptiness, relating it to [enlightenment being] merely labeled, a dependent arising, or [to it being] empty by looking at it as empty, [by looking at] that which is empty as empty: "May I achieve enlightenment, which is empty or which is merely labeled by the mind." After each word say "merely labeled by the mind." So you can take refuge by sealing it with emptiness, then it becomes even more powerful.

(*An aside*:) I will stop here now for a break. Maybe later I will do refuge. You think it is okay? 3 o'clock in the morning?

Ven. Gyatso: That would be fantastic.

Rinpoche: Six o'clock up to nine o'clock? I think maybe later I will do the refuge [ceremony]. I don't know. Maybe six o'clock or maybe later. Eight o'clock? Maybe. Refuge. Refuge and precepts also. The basic talk is done. Maybe [I will say] just a few [words] on karma, but the basic talk is done. Also [I can say something] during the actual ceremony. Thank you very much.

Dedication sealing with emptiness

Due to all the past, present, and future merits collected by me, all the three time merits collected by numberless sentient beings and numberless buddhas, which are merely labeled by the mind, may the I, who is merely labeled by the mind, achieve the unified state of Vajradhara, which is merely labeled by the mind, and lead all the sentient beings, who are merely labeled by the mind, to that full enlightenment, which is also merely labeled by the mind, by myself alone, who is also merely labeled by the mind.

Colophon: Lightly edited by Ven. Tenzin Palmo (Marketa Bartosova), December 2014. Further editing by Joan Nicell, FPMT Education Services, January 2015.

Giving Refuge and the Lay Precepts

[7 December 2014, 8 p.m.]

KOPAN 20141207 S1 20:00 Lama Zopa Rinpoche – Giving Refuge and the Lay Precepts

Suffering and happiness depend on the motivation

Guru Shakyamuni Buddha mentioned in *Dzom*, the Dhammapada, (Rinpoche cites in Tibetan from the *Dhammapada*):

> **[Phenomena are created by the mind.**
> **The mind is a preliminary; it comes before actions.**
> **If with a good heart you talk,**
> **Happiness comes, like a shadow always follows the body.[23]]**
>
> - Dhammapada, Chapter 31, v. 25

What it is saying is "Phenomena are created by the mind." "Phenomena are created by the mind."

(*Something happens that makes Rinpoche and everyone laugh*. *Rinpoche says*: It is now time to go to bed! And then we are going to get up tomorrow at 12 o'clock.)

The next one (Rinpoche cites in Tibetan). "The mind becomes the motivation." "The mind become becomes a preliminary, before the actions of body, speech, and mind." The motivation of the mind goes before them. "If with a good heart, you talk," "If with a good heart, then you talk to a person, then what comes as a result [of that] is happiness." By generating a good heart, then you talk, then what comes as a result is happiness, just like the shadow follows the body all the time. That is the example that is given, it is all the time. It means that definitely if with good heart, for example, you talk to somebody, talking or whatever action you do, any action, eating, walking, sitting, sleeping, doing a job, and so forth, anything, meditating, listening to teachings, anything, then happiness comes. All those actions become virtue by the motivation of a good heart which is virtue, which is Dharma, which is virtue, so then the result, happiness, comes. [Just as there is] no doubt that wherever the body is the shadow follows it, like that always the result is happiness, all the time.

Then also the Buddha said (*Rinpoche cites in Tibetan*):

> **[Phenomena are created by the mind.**
> **The mind is the principal; it goes before an action.**
> **If with a bad motivation you talk to someone,**
> **Suffering arises, like after an ox comes a heavy load.[24]]**
>
> - Dhammapada, Chapter 31, v. ??

"All phenomena are created by the mind." (*Rinpoche cites in Tibetan*) It is a similar quotation but it changes. "The mind is the principal, it goes before an action," the actions of body, speech, and

[23] Citation compiled from Rinpoche's commentary.

[24] Citation compiled from Rinpoche's commentary.

mind. (*Rinpoche cites in Tibetan*) "If with a bad motivation you talk to somebody, then the result, suffering, arises." "After an ox," "After a buffalo," *lang* means ox; an ox has to pull a heavy carriage," like here in Nepal or in India there are a lot [of them pulling] such a heavy load. The carriage is made of wood, heavy wood, and it has a very heavy unbelievable load, an unbelievably heavy load. They pull that all their whole life. The weather is so hot, unbelievably hot, but they have to pull it. You can see them, they have so much suffering. Until they move, they get beaten, until they move, until they move their limbs. But if they can't move their limbs, then it is finished. Of course they can't express their suffering. Human beings, people, can express their suffering, they can write [about it] in newspapers, they can demonstrate. They have so many ways to express what they want. But the oxen can't express themselves so they get beaten until they move their limbs. If they can't move their limbs then it is finished. It is unbelievable suffering.

Like that, all the sufferings come from nonvirtuous actions. They are motivated by a non-virtuous motivation. At the beginning there is a non-virtuous motivation. All the happiness comes from virtuous actions motivated by a virtuous good heart. Virtuous actions are like that. It is like that in life.

There is an example of two people who came to a monastery. Two beggars came to a monastery in the past. Two beggars came to a monastery but at different times. One beggar came while the sangha was having lunch so he got food. [He got food] because he came while the sangha was having lunch. He came at the right time and got food so he was so happy, so happy, with the sangha. I don't remember, I forget, what he thought, [but it was] something that was good [because] he was so happy. The other beggar came at the wrong time, when the sangha was not eating food, so he didn't get food at all. That other beggar thought, "I will cut the sangha's heads off." "I will cut their heads, the necks," he prayed something like that. What happened was that due to that negative mind, soon he fell down and his neck was cut by a carriage wheel. It went on top of him and cut his neck. The suffering result happened in that life because he generated the wish to cut the heads of the sangha. The one that came at the right time, when the sangha was eating food, he was so happy. I don't remember what he thought, but what happened is that during the day he slept outside on the ground under the shadow of a tree. Because he generated such a positive mind, [because] he was so happy, I don't remember what he thought, [but] when he was sleeping in the shadow of the tree, the shadow didn't move, the sun didn't move. That is what happened. That is the actual story, it is not just made up. The other one who generated the thought to cut the necks of the sangha, his neck got cut by a carriage wheel.

Dharma practice is meant to subdue the mind

Therefore, what we recite at the beginning of the teachings is:

> **Do not create any non-virtuous actions.**
> **Engage in perfect wholesome actions.**
> **Subdue one's own mind.**

The key thing of that is to renounce the cause of suffering, nonvirtue, and practice the cause of happiness, virtue, [that is, make] your actions of body, speech, and mind become virtue, the cause

of happiness. That whole thing depends on the mind, on subduing the mind, subduing the negative mind that produces suffering in life, that gives suffering to yourself and gives suffering to others. The conclusion is the importance of Dharma practice, the importance of Dharma practice and meditation, spiritual practice, is to subdue one's own mind. Oh, that is to subdue the negative mind. That is the essential advice of the Buddha, the Omniscient One, not the ignorant one, but the omniscient one who understands all the past phenomena, and at the same time understands all the present phenomena, and at the same time understands all the future phenomena. He is able to read all sentient beings' minds at the same time, not one by one but at the same time. He [knows] all the different details of karma, the different levels of intelligence, all the sufferings, all the details without the slightest mistakes. He knows all the needs and all the methods to bring them from happiness to happiness, to higher and higher happiness up to enlightenment, all those details.

The Buddha manifests in whatever form is needed to guide sentient beings

Then the Buddha… There is one thing: the Buddha's holy body, holy speech, and holy mind guide every sentient being by manifesting in any form that is needed to guide them, to benefit that sentient being at that time, with that method at that time. Then he changes. As the karma changes, also the method changes. There are all kinds, all kinds, all kinds. The motivation was generated during bodhisattva time, even before generating bodhichitta and great compassion, at the path time. Like when the one sun or one moon in the universe rises, it reflects in all the oceans, water dew, water springs. However many there are in the world, it reflects in them without the motivation, "Oh, I will reflect." No, it is not like that. Until all sentient beings achieve enlightenment [a buddha is] doing work for sentient beings, naturally, limitlessly, with the holy body, holy speech, and holy mind, [just] as we are guided – I use the example of us – as we are guided by the Omniscient One, Shakyamuni Buddha.

So our coming here to Kopan to do the meditation course, [since] we talk about Buddhism, we are all guided by the Buddha. That is happening because the Buddha guides us. You should recognize that the Buddha guides us. It is limitless. We don't know it. We don't recognize him, but he can manifest as a child to guide us, to benefit us, or as a beggar, a rich person, male or female, ordained or not ordained, as all kinds, even as animals.

There is one quotation that the Buddha said, that the Buddha expounded. *Kaye* means "hey." He was calling the bodhisattva Meaningful to Behold, who was in the Buddha's entourage, who was always with the Buddha. "When it becomes the future time, I will manifest as abbots. I will abide in the form of masters, or gurus," the Buddha said. Another quotation that the Buddha said is: "Hey, Bodhisattva Meaningful to Behold, in order to ripen the minds of sentient beings I will manifest taking birth and old age." "I will manifest birth and old age and I will manifest sickness and I will manifest death." "I will manifest birth, old age, sickness, and death," the Buddha said. The Buddha himself was enlightened numberless eons ago. I think I told you already [that he was enlightened] even before showing the twelve deeds this time in India, [before] showing the twelve deeds, showing enlightenment in Bodhgaya, showing birth in Lumbini, showing passing away in Kushinagar. But according to the Hinayana this was the first time he achieved enlightenment. That is how this school, the Hinayana, believes. According to the Mahayana the Buddha was

enlightened numberless eons ago, so while the Buddha was showing enlightenment in Bodhgaya, in another universe he was showing birth, in another universe he was showing passing away. In different universes at the same time he was showing the different twelve deeds. Even arhats do not have karma and delusions. They do not have delusions, so they do not have the cause of suffering, so they do not have suffering. They have abandoned even death. But the Buddha has totally ceased even the subtle obscurations; he has no obscurations at all. So there is this achievement – the realizations are completed, there is nothing more to achieve. He has omniscient mind. He became enlightened a long time ago, eons ago. The Buddha doesn't have the suffering of death, he doesn't have the suffering of old age, he doesn't have the suffering of rebirth, all that, but here he is saying "I will manifest those."

I think maybe this [quotation] is related, I'm not a hundred percent sure but it may be related to Chenrezig, the Compassionate Eye Looking One. (*Rinpoche cites in Tibetan*) This might be [said by] Chenrezig, I'm not a hundred percent sure. Basically it is the same, whether it is Shakyamuni Buddha or Chenrezig [who said it] basically it is the same. "Even if I manifest in various manifestations," "Even if I show various manifestations, there will be those who don't know it at all, who will have no idea [of it] at all." Those who have an impure mind will have no idea that this is a transformation, a manifestation. "They will have no idea that I manifest to women as men, a female, a mother..." Those who have an impure mind, who can't see the mind, who can't see Chenrezig's or Buddha's enlightened mind, will have no idea that this is a manifestation. "I will manifest as a son to women, but a mother who doesn't have a good heart will have no idea [about this]." Those who have an impure mind will have no idea that this is a manifestation, as they cannot see the enlightened mind. "I will show wealth to beggars." "To the people who are experiencing poverty I will show wealth," but because they don't have the clairvoyance that [sees that] I give them the wealth, [because] they don't have the clairvoyance to understand that, because they don't have clairvoyance, there is no understanding that I am offering them the wealth." "Where there is a drought like in a desert, a hot desert [with] a hot sun, [where] nothing grows, [where there is] no water, like that [where there is] dry ground, there I will produce water," but the human beings who do not have clairvoyance will have no idea [about it]. They won't understand. "To human beings who are tormented by sickness I will show medicine." But those who have sickness, as their mind is obscured, there is no understanding that I gave them medicine.

There is one man in Taiwan, not particularly a Buddhist, a Western man, not Chinese, a Western man, but maybe he was sincere. [By his bed] there was a Medicine Buddha statue that had been filled with mantras by Doctor Adrian when he was in Taiwan. This man had no other people helping him. His medicine had been left in the bathroom and there was nobody to help him. He was turning slowly like this in the bed and [then he saw that] the Medicine Buddha's hand was holding the medicine that had been in the bathroom. That Medicine Buddha – that was filled by Doctor Adrian when he was in Taiwan – was by his pillow. It was holding the medicine, so the man was able to take the medicine from the Medicine Buddha. When he was dying, he put his hands like this (*Rinpoche shows the prostration mudra*). He hadn't studied Buddhism, but when he was dying he was able to put his hands like this [in prostration mudra], so that means he would be born in a higher rebirth or a pure land. When he was dying he was able to bring his hands up like

this. “To somebody who is tormented by sickness I will show medicine but, as he has sickness obscuring the mind, he will have no idea [of this]. He cannot see [this].”

There was a butcher in Kathmandu… That is a recent story. He was killing animals and selling their meat. To the people in Kathmandu who didn’t know him, he appeared as an ordinary being cutting the animal meat and selling it. [He appeared to be] just ordinary like that. But this man went to Tibet where there was a Nyingma lama with clairvoyance. When the man came to Tibet, this lama put a throne for him to sit on; that means he is a great holy being. The one killing animals and selling meat in Kathmandu, in the city, this is just what appears to ordinary people, [but although] he appeared like that, he acted like that, he was not necessarily an ordinary being. He could be enlightened, a great holy being. That great lama passed away a few years ago, I didn’t see him, but I helped him [by giving him] one hundred thousand dollars to make a very large statue of Padmasambhava in his monastery. I think the Chinese, the mainland China, were suspicious and they were always watching him and things like that. That time there happened some strictness in Tibet. I forget the lama’s name, [but] he had clairvoyance. [When] this butcher came to Tibet to see the lama, the lama made a throne for him to sit on. He was a great holy being. For ordinary being they saw ordinary, doing ordinary things, maybe even killing animals, selling their meat, cutting their meat, probably in just a very simple place.

Like that, yes, sometimes when we need help in life somebody appears and gives us help. We never know, [it could be] a man or woman or child or beggar. When we urgently need help, when we have a problem, a really heavy problem, somebody comes along and helps us; that is very common. We don’t know when somebody will suddenly appear to help us. We are surprised and that is all. Among those there can be a manifestation of the Buddha guiding us, helping us according to our karma. Because according to our karma we didn’t meet Dharma, didn’t practice it, so we suffer. The Buddha helps us according to our karma. What the Buddha can do accords with our karma, so if we have the karma then he helps us.

That is why we have to practice Dharma. It is not that God will do everything, that God will take care of you and do everything, so you don’t need to cook food or go to the toilet. As God will do everything, you don’t need to go to the toilet or cook food. God will do everything; it is not like that. It is like this: a doctor examines you, then tells you the disease you have, then the doctor gives you medicine according to that, then you have to take the medicine, you have to put effort to follow the advice and take the medicine. So it depends on your effort and a correct, wise doctor knowing the disease and the medicine, and your following him. So it depends on both: you putting effort to follow the advice and the doctor being wise and giving the correct medicine. Then your recovery happens. It is not that the doctor will do everything, that he will recover you [even if] you don’t do what the doctor says [and follow] the discipline, what you should do, what you should eat. Oh, the doctor will do everything and then you don’t take medicine; it doesn’t work.

It is the same; that is why we have to practice Dharma. The Buddha shows [what to do] and then we practice it; [with these two] together enlightenment is possible. The Buddha showed the Dharma, the teachings, then if from our side we put effort, then enlightenment is possible.

It is said in the teachings that a disciple who can bear hardships to practice Dharma, to follow the guru's advice, who can bear great hardships like Milarepa, [will achieve enlightenment quickly]. Milarepa built in Lhoka, in the south side of Tibet, a nine-storey tower. His guru Marpa was an enlightened being. He told Milarepa to build a nine-storey tower because Milarepa had killed more than thirty-six people and downstairs many animals, horses. His aunt and uncle were having a wedding upstairs, with dancing and enjoying, [but] because they took all the wealth after his father died, because they took all the wealth from Milarepa's mother's family, Milarepa's mother advised her son to learn black magic from a lama. Then he did a seven-day retreat by digging a hole on the mountain and while they were having a wedding with so many people upstairs and animals downstairs, [he made] many rocks fall on the house, killing so many people and animals. After that Milarepa was not happy and the lama who taught him black magic said: "If you want to learn Dharma go see Marpa." The lama who taught him black magic guided him, so he went to see Lama Marpa and offered him his body, speech, and mind – he had nothing else – and asked him to give him Dharma. Marpa was an enlightened being, but he looked [like an] ordinary [person] plowing the ground. What appeared was him and his wife as dusty [people] working in the field, but he was an enlightened being, I think maybe from a thousand years ago in time. Marpa's wisdom mother, or wife, to use the ordinary word… (Her incarnation or manifestation is now in Dharamsala. She is a young Tibetan lady who came from Kham to offer service to His Holiness, for all His Holiness's wishes to succeed, to protect His Holiness's life. She is a manifestation of Lama Marpa's wisdom mother.) Lama Marpa, before giving Milarepa teachings, [in order] to purify his negative karma, he made him build a nine-storey tower three times. He made him build them alone, without porters. Then after he finished them, [Milarepa had] to put the stones back in the same place from where he brought them. He again built one a second time, and again he put back the stones. Then a third time he again built one up. The mother, Marpa's wisdom mother, pushed Marpa so much to give teachings to Milarepa. Before that, even though Milarepa came with other disciples to receive teachings, when Marpa saw him he scolded him and kicked him out. He scolded him and beat him.

Of course, if it was nowadays in the West, even for scolding, even for beating, even for giving one spank, the disciple, the student, would put the master right away in prison. He would have to pay a hundred thousand dollars or he would be put in prison for many years. Instead of quickly achieving enlightenment, it becomes an obstacle. You would create an obstacle for enlightenment. You postpone it for so many eons. You postpone your enlightenment for so many eons. You don't know Dharma, you don't know how to practice Dharma, you don't know how to practice guru devotion, correctly devoting to the virtuous friend, so this is what you do – you create the cause to go to hell for many eons and delay your enlightenment for eons and eons. Nowadays it is like that.

[But] all this, how Marpa guided Milarepa, was a very special method to free him from the oceans of samsaric sufferings quicker and achieve enlightenment quicker. It was the quickest method. This is for us difficult to understand because our mind is obscured so we don't understand it. In reality the master was an enlightened being so this was a special method to quickly enlighten Milarepa. Milarepa never got angry or rose heresy, that is why he got enlightened quickly. You have to understand this point. It is not that he put Marpa in prison for many years or badly

publicized him to people. He continuously had devotion. No matter how Marpa criticized and beat him, he never rose anger or heresy. This disciple had great devotion with mind and body.

His wisdom mother pushed him and so Marpa gave [Milarepa] teachings and initiation. He was an enlightened being so he manifested the mandala of the deity, Heruka, or something like that. He transformed the mandala and initiated Milarepa. According to Marpa's wishes, he wanted Milarepa even longer to bear hardships [such as] scolding him and all that, beating, making him build the nine-storey towers or whatever. [He wanted] to do it longer so that Milarepa could become enlightened even much faster in that life, but Marpa's wisdom mother pushed him to give Milarepa teachings so it took longer. He [still] achieved enlightenment in one brief lifetime of degenerate times but it took longer. According to Marpa's wishes he wanted Milarepa to bear hardships even longer so that Milarepa could have become enlightened even quicker. After giving initiation, Marpa told him different holy places of Heruka: Tsari, which is Heruka's holy body, speech, and mind, Mount Kailash, Tsari in Tibet, then Labchi, across the border in Tibet. Labchi is close; this is Heruka's place of holy body, speech, and mind. Labchi, after you cross the border maybe you reach there in one day. One should go around the mountain but I haven't been [there]. I was asked [about it] by a monk doing research. There were many hermitages but they were destroyed. So many meditators came there to meditate. That is Heruka's holy place.

[Milarepa was] sent there to bear much hardships. He was not a monk, he was a lay person. [He stayed there] with much hardships. His food was only nettles. One day a thief came. The thief wanted to make food. He wanted to cook nettle soup so he asked where was the chili and the salt. Milarepa put nettles [in the soup] saying, "This is the chili." Then he put more nettles in the soup saying, "This is the salt." He achieved enlightenment in a brief lifetime of degenerate times. Somebody like Milarepa who can bear so much hardships without rising anger and heresy and with so much devotion, oh, like that, [when there is] an enlightened master and a disciple like that then enlightenment is so easy. Like flour mixed with water, you can make the dough into any shape, bread or noodles, it is so easy to achieve enlightenment if the guru and the disciple are like that. Like dough can be made into many things, enlightenment is so easy. You have to understand it is like that.

Also in Tibet, one monk had a disciple, who was a getsul [a novice monk]. The teacher used to bring money and put it outside, bury it outside in the ground. One day he died and his disciple looked for money to make offerings to the sangha because the teacher had died. He could not find the money so he went to where the teacher used to go sometimes. There was [something] like a heap of dirt. He dug it up and saw a frog. There was [also] the money [there] but the frog was grabbing the money. It seemed that the teacher had died and been born as a frog holding the money like this (*Rinpoche shows how its arms were wrapped around it*). The getsul asked his teacher's lama, his guru, maybe Chosang Rinpoche, I'm not sure, some high lama, he asked him what to do with that [frog]. The lama advised him to take the animal, the frog, to go behind the Potala, and give the frog to the butcher [there]. (The Potala was built during the 5th Dalai Lama's time. Until that time the Dalai Lama was not the leader of Tibet. From the 5th [onward] he became the leader of Tibet, so they offered the Potala to 5th Dalai Lama.) The monk took the frog and went behind the Potala, where there was a butcher selling meat. [The butcher] took the frog, put it [on

the place] where he cut meat, cut the frog in half, and threw half [the body] in the sky. The monk told the lama what had happened and the lama said it was very good; it meant that the butcher was an enlightened being, Red Yamantaka, who is a manifestation of Manjushri, who is a manifestation of all the buddhas' wisdom. The wish-fulfilling manifestation of Manjushri is Red Yamantaka. That butcher was a manifestation of Red Yamantaka, he was an enlightened being. That he cut the frog in half meant that he had transferred the consciousness to a pure land so the teacher who had died was liberated. So the lama told the getsul that it was very good.

What we see, how we see, how it appears to our obscured mind, ignorant mind, impure mind, it doesn't mean that always it is like this. It doesn't mean this is the reality. It doesn't mean that. It doesn't mean that in reality this is how the person is. Our mind is obscured and impure, so what we see is impure. Even an enlightened being appears to that mind as impure, as ordinary. Normally we believe he is ordinary, even though he is an enlightened being. Oh, that is a big problem. We don't have even ordinary clairvoyance to understand the mind. The way that things appear to your obscured impure mind is not necessarily always right in reality. In reality it is not necessarily all the time as it appears to your ordinary mind. I told you all the stories [about those who] appear ordinary but are enlightened beings in reality. You see ordinary because your mind is obscured. Your mind is ordinary, impure, so the projection of your mind is ordinary. Even though they are enlightened they appear as ordinary and you believe them to be ordinary. That blocks you to see an enlightened being. That blocks you to achieve enlightenment.

(*Rinpoche cites in Tibetan*) "I will show myself in the form of an abbot who gives ordination, morality, ordination." "I will manifest as abbot." Chenrezig is saying this: "I will manifest as the holy body of an abbot who gives the vows of ordination, morality, but nobody will understand that I'm the compassionate [being], nobody will know I'm the compassionate being, the compassionate Chenrezig, the compassionate being." His mantra is OM MANI PADME HUM, I talked about that already.

(*Rinpoche cites in Tibetan*) "I'm a pandit who has the five great knowledges, logic, medicine, checking and medicine, poetry." There are five great knowledges. "I'm a pandit expert in that. Whoever I can benefit, whatever benefit to their minds, whatever benefit to the sentient beings' minds I will show that, but the people, the human beings, who are wise, who feel pride [of their being] wise, will have no understanding, no idea, [of this]."

I will mention a few [things] from here, then I will give refuge.

For your own happiness you need to practice morality by taking vows

In case there are people who are taking the five upasika vows, [either] five or four or three or two or even one… The Buddha gave refuge without the upasika vows, but the upasika vows, one or two or three, according to what you can do you can [take] up to five. To give some importance to that…

The four results of killing

Negative karma, [for example] the action of killing, becomes negative because the motivation is negative – a self-cherishing thought. Like that it becomes negative. *Zhi* is the base: the sentient

being who has a mind who you killed. *Sempa* is the motivation. Then there is the action. Then there is the conclusion – that the other person dies. A negative action has four suffering results. Rebirth in the lower realms is the ripened aspect result. The other three are experienced in the human realm. The possessed result is the place. By doing killing the possessed result of the place is the outside world and the sentient beings, the world and sentient beings, [are lacking] food, drink, medicines, and fruit. The result is that food does not [have] protein. Some places have much protein in the food and all that grows in the fields has much protein, but in some places there is no protein. You have to understand why there is no protein. I don't know how to say it in English, [but it is] like the vegetables and fruit become wrinkled, old, that means also their taste is not much good. They have small capacity, small power, and are difficult to digest. Difficult to digest [means], for example, if I eat sugar I get sick because I have diabetes. So [it has a] side effect. Even if you eat a correct medicine you get side effects [and from] the food you eat you get side effects. Patients with diabetes can't eat certain foods because it gets worse. Medicine and food cause disease. Even without finishing one's lifespan one dies an untimely death. These things are the possessed result. When due to another karma you are born as a human being, you get these problems. Some people are allergic to this and that, it too is a possessed result. [Also there is] untimely death: even if you could have lived long but death happens in an accident, or from a heart attack, or you die with cancer. So many people are dying with cancer, sometimes a whole family dies with cancer.

Then there is experiencing the result similar to the cause. Another problem in the human realm from the negative karma of killing is experiencing the result similar to the cause. What happens is that due to killing others you have a short life, you die in the mother's womb, you don't even have time to come out. Sometimes after being conceived [the fetus] in a few seconds dies, or [the baby is] born but dies. Small babies die without time to grow up. Then [you get] so many diseases. Even when you recover [from one disease], you get another disease. The whole life goes on like that. That is the result from the past negative karma of killing. (This is studying about life. You have to know you are studying about life.) Then you experience so many sicknesses, cancer, many diseases. That is experiencing the result similar to the cause.

Then there is creating the result similar to the cause. Because of the habit of the negative karma of killing in the past, in this life you are born as a human being due to another karma but again you kill. I gave the example before in America of children killing many people or the one man who killed many people in the movie place. Again [you] kill; you kill others due to habituation with that past negative karma. You experience that in the human realm. It happened that a man who was kind of doing what normal people do in life, suddenly changed and killed many people. That is the result of the past karma of killing people. Then also [sometimes] many people get killed by a child; it is because they killed the incarnation of that small child in a previous life so this time the child kills them back. There are four things like this from the negative karma of killing.

The four results of sexual misconduct

I want to mention sexual misconduct. The motivation is negative. There are four things as I mentioned before: it has four suffering results. Rebirth in the lower realms is the ripened aspect result. Then the possessed result in the human realm is that the place is dirty. Even if for a few minutes you have to cross a dirty, smelly place, even that is the result of the past negative karma

of sexual misconduct. [That] people have to live in those dirty places, with kaka, very filthy places, they have to live there, that is this result. I myself when I travel sometimes I have to go through places like that. The possessed result is a dirty place, a filthy place. People have to suffer there, being in such a place.

Then experiencing the result similar to the cause is being unable to protect your husband or wife because in the past [you engaged in] sexual misconduct with people who belonged to other people. According to Lama Atisha, even with one's husband or wife, sex in the daytime is sexual misconduct. This is a more strict way. Then your servants bother you. You always quarrel with your wife or husband, with your servants, and they bother you. That is the result of past sexual misconduct. That you can't trust your wife or husband or servants, that is also the result of past sexual misconduct. If you are always in competition with your wife or husband, you have many enemies, your servants, wife, husband, outside people become enemies, your wife, husband, or children don't listen to you, all that is experiencing the result similar to the cause of sexual misconduct.

Creating the result similar to the cause is that you do sexual misconduct again in this life due to habituation. That [again] has four suffering results. It is negative karma so it goes on and on. If it is left like that, if you follow delusion, you will endlessly suffer in samsara, not only beginninglessly but endlessly. The ten non-virtues happen again and again in samsara, so the suffering is endless.

So even for your own happiness in this life, next life, and so forth, to have peace and happiness, much success, you need to practice morality by taking vows. [That brings] much happiness for a hundred lifetimes, a thousand, a million, so much happiness and success! In this life even taking a one-day precept has the result that in so many hundreds of lives you will have success and happiness, even in thousands and millions. [This is] the result of taking even one precept, so there is no question about taking one, two, three, four, or five precepts and keeping them until death.

I think that is enough. But of course you must study lam-rim from the beginning to the end. Lama Tsongkhapa's lam-rims are the best. There are his great, middle, and short [lam-rim texts]. The short one is *Three Principal Aspects of the Path*. Then there is *Liberation in the Palm of Your Hand* by Pabongka, a great enlightened being. It is more simple and easy to understand. There are many in English nowadays. It is so fortunate.

In the past, maybe in 1960, there weren't many Dharma books when we came to India. When we came to Nepal the first time there was only the *Tibetan Book of the Dead*, *Milarepa's Life Story*, and *The Way of the White Cloud* about Lama Govinda who went to Domo Geshe's monastery. Then later there was one book from an English man, a very sweet English man from Thailand. I thought to work with him to write books. Then His Holiness produced a short essay on Buddhism. It was several pages, a small book. Then two books came out. Those were early times, introducing Buddhism to Western people. Then, of course, many, many came afterward. I'm telling you this to give you an idea how important this is. It is soooooooooooo important for your happiness.

In the West, as I mentioned, like OM MANI PADME HUM, [people recite], "When can I be happy?", "When can I be happy?" All the time, day and night, you do everything for your happiness. But there is no understanding of how to make the life happy. All that is done is hallucinated, a kind of

mind excitement-attachment. If you want to make your life happy – hundreds, thousands, millions, all your lives becoming happier and happier – then on the basis of that achieving liberation from the oceans of samsaric sufferings, [this happens] on the basis of morality. Preserving morality, karma, protecting morality, then the happiness of future lives , a good rebirth, [comes]. The second is the higher training in morality, [the basis for] the higher training in concentration and the higher training in wisdom – the basis of that path. [Like that] you achieve liberation from samsara. Then after that, of course, there is compassion to aaaaaaaaaaall the sentient beings – bodhichitta. Then you achieve full enlightenment for sentient beings. [You achieve] the peerless happiness, the state of omniscience, for the numberless sentient beings. Then you free them from the oceans of samsaric sufferings and bring them to the state of omniscience. It is amazing, amazing.

If you are thinking about your happiness (not thinking to make all sentient beings happy but just to make your life happy all the way through, all the happiness of future lives), if you are thinking this, the basis is what I explained – avoiding nonvirtue and practicing virtue. [There are] the five precepts, abstaining from killing, stealing, sexual misconduct, telling lies, and drinking alcohol. If all five are difficult, four; if four are difficult, three; if three are difficult, two; if two are difficult, one; if one is difficult, only refuge.

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Actual refuge ceremony

Stand up and do three prostrations. Those of you who are taking refuge do three prostrations to the Buddha statue as the actual living Buddha. Stand up and do three prostrations. Then do three prostrations to the lama who gives refuge and precepts. Then kneel down, those who can, those who can't, just relax but don't lie down. Don't sleep! Put your hands like this in prostration at your heart.

By having refuge in your mind, refuge in your heart, in Buddha, Dharma and Sangha, it becomes the basis of all the vows – the pratimoksha vows, bodhisattva vows, and tantra vows. That leads to liberation from samsara and enlightenment. Your refuge becomes the basis of all that. Then if you have refuge in your heart, it purifies all the negative karma collected from beginningless rebirths. Then you collect extensive merits every day. Every day you collect extensive merits if you have refuge in your heart relying on the Buddha, Dharma, and Sangha. Instantly, immediately, you collect extensive merits. As I mentioned before, if the benefits of having refuge in the mind, taking refuge, were manifested in material form, even the three realms – the desire realm, form realm, and formless realm – would be small as a container. Even though the Pacific Ocean is big, so deep and big, but by taking it out with your hands like this it would not be enough to count the benefits of refuge, which are so much more. Even if you take the water of the Pacific Ocean up with the hands, it is not enough, as the benefits of refuge are so much greater. Every day by doing prostrations to the Buddha, Dharma, and Sangha, making offering of food to the Buddha, Dharma, and Sangha or offering them tea, by the way you collect skies of merit, amazing merit.

[When] you see a statue or picture of the Buddha… I'm not going to tell all [the benefits] as it would take a long time. It cannot fit our mind, the merit. It is amazing, amazing, amazing. When

we see a statue or picture of the Buddha it is like that. It is amazing, amazing. So these holy objects are so precious, the most precious, for your life, for you. Any time you collect… Did I say it? I'm not sure. A tiny flower or one grain of rice, if you offer it to a statue or picture of the Buddha it is same as actually meeting the Buddha and making offerings. Don't think that by offering to a statue or picture the merit is less than if you see the Buddha. No, there is a quotation from the Buddha [that says] it is exactly the same. If you offer one grain of rice to a statue or picture of the Buddha or to a stupa, it is like that. If one grain of rice you offer, you purify past negative karma so you do not get reborn in the lower realms and you collect amazing merit. You get a good rebirth and cause the happiness of future lives for many thousands of lifetimes. So you create the causes of happiness of future rebirths. You must know that.

The next one [benefit] is that you create the cause of happiness: the happiness that you have experienced from beginningless rebirths, that much to be experienced in the future. That is mentioned in the sutra *Piles of Flowers*. It is mentioned in that sutra. The happiness you have experienced from beginningless rebirths, that much is to be experienced again in the future by offering one tiny flower or one grain of rice to a statue or picture of the Buddha. It is unbelievable, unbelievable, unbelievable. You must know that.

Then next one is that you get liberation from samsara, ultimate happiness, and after that the peerless happiness, *sang-gye*, the total elimination of all obscurations and the completion of all the realizations. You achieve that and then you free the numberless sentient beings from the oceans of samsaric sufferings and, after that, you bring the numberless sentient beings to peerless happiness, buddhahood. When everybody is brought to buddhahood by you, at that time the benefits of offering one grain of rice or one tiny flower is finished. Only at that time when every sentient being is brought to enlightenment by you. Please understand this.

If you have refuge in the Buddha, Dharma, and Sangha, you can offer them not only one tiny flower but offer them chocolate, milk shakes, food. It is up to you. You can offer water, we have so much water offerings upstairs [in my rooms]. Ani Janne and other students offer them. Water offerings are an easy way to make offerings. We have them in Aptos and Washington, in three rooms. Also in the Aptos house there are many rooms upstairs and downstairs. Then in many [Dharma] centers, there are flowers, fruit, many light offerings, so many light offerings. I'm talking about offering one grain of rice or one tiny flower to a statue or picture of the Buddha no matter how small, so not only that but offering more. If you imagine the benefits you might fall down unconscious. You might fall down! It is like that. So please don't forget them. These are holy objects, they are so precious, more than skies of wish-granting jewels. Diamonds, gold, and so forth are nothing, [whereas] the statues, stupas, and scriptures are so precious. They make beginningless and endless samsara come to its end. They make human beings achieve enlightenment by having refuge.

Human beings, nonhuman beings, and spirits cannot harm you if you have refuge. Many diseases are related to spirit harm, to harm from different kinds of spirits, but they are unable to harm you if you have refuge. Then all your wishes, whatever you have, all of them, succeed by having refuge in the mind. It happens within one month, one week, one day, even the same day it happens. They are quickly achieved. You don't get reborn in the lower realms and quickly achieve enlightenment.

[*The motivation for taking refuge*:] Until I become free, until I become free from samsara, the oceans of samsaric sufferings, if I don't become free I will have to experience the suffering of pain and the suffering of change – samsaric pleasures – and the pervasive compounding suffering, from where the other two sufferings come. I will have to experience them endlessly if I don't become free now. Not only that, I must achieve the state of omniscience for the benefit of sentient beings, to free them from the oceans of samsaric sufferings and bring them to enlightenment. Therefore, I'm going to take refuge.

The Buddha is the actual refuge. The Buddha is the founder of refuge, the Dharma is the actual refuge, and the Sangha are the helpers to actualize refuge in the heart. To be free from the lower realms, when you die… Even by remembering the *Heart Sutra*, just that, or Guru Shakyamuni Buddha's name and mantra, you never get reborn in the lower realms. By [remembering] the Buddha's mantra, or even the *Heart Sutra*, you never get reborn in the lower realms. Even if you remember a statue of the Buddha at the time of death you will never get reborn in the lower realms. When you die if you remember a monk or nun to whom you have devotion, you will never get reborn in the lower realms. Taking refuge in the Buddha, Dharma, and Sangha is to become free from samsara, for that you need to take refuge in all three, [just] like if you are sick you need all three, a doctor, medicine, and a nurse. Please repeat this.

(*Rinpoche recites in Tibetan*)

Now take refuge in the Buddha. A doctor can cure disease only temporarily, whereas the Buddha liberates from the oceans of samsaric sufferings and their causes. Think that the Buddha is the dharmakaya, the absolute buddha, and the rupakaya, the conventional buddha. Take refuge in both, rely upon them. Now take refuge in the Dharma, the absolute Dharma and the conventional Dharma, the tripitaka, and the absolute Dharma, the true cessation of suffering and true path, the realization of emptiness.

Relying on Dharma is more than a hundred thousand times better than medicine which only temporarily cures. It frees you from suffering and its cause, also the subtle obscurations, and brings you to enlightenment, so rely on Dharma.

Now Sangha. The absolute Sangha is one lay person or one ordained person who has the cessation of suffering and true paths. Four fully-ordained nuns or monks living in pure vows, although they don't have a realization of the true cessation of suffering and the obscurations, that is the conventional sangha. It is a hundred thousand times better to rely on them than to rely on a nurse to only recover temporarily from a disease.

If you are taking only the refuge vow, then this is enough. If you are taking one or two or more vows think you are taking them. I say, "You complete the upasika vow," and you think that you are taking them.

Repeat a second time. (*Rinpoche recites in Tibetan*)

Taking refuge in the Buddha. Taking refuge in the Dharma, now in the Sangha. So this is a lower vow. Somebody who has taken a higher vow, thirty-six vows, eight precepts, or full ordination, if you have taken higher vows it makes to lose them if you repeat this so don't repeat it. But the

Eight Mahayana Precepts come from tantra, the lower tantra, so that is an exception – they can be taken by fully-ordained monks and fully ordained nuns. They came from tantra, which is why they involve avoiding black food.

The third time when I say that, I become your master leading the disciple to liberation. So *lobpon* means master. The third time you have to say *lobpon*.

Those who have taken a higher ordination don't repeat this. Those who are taking only refuge vows, [you have received] only refuge. Then those who are taking the upasika vows, one or two up to five, make sure that you think you have received them.

Say *legso*, which means "Yes, this is the method," which probably means for liberation from samsara.

Those who are taking precepts repeat this. Those who are taking the precept of not killing repeat this: *As the arhats abandoned it, I will abandon it for the benefit of sentient beings*. You can do that, as I mentioned, to achieve enlightenment for sentient beings. It is mentioned in the ordination text by Purchog Jampa Rinpoche, so you can think that.

Now whatever are the others, stealing, sexual misconduct, telling lies, alcohol, those who are taking any of those precepts now repeat. Whatever vows you have taken you have received them. Think it is for all the sentient beings' happiness, the numberless hell beings, numberless hungry ghosts, numberless animals. If the hell suffering were materialized it would fill the sky. You are taking refuge and the vows to benefit the numberless sentient beings. Think: this is my contribution to world peace. This is my contribution for this world's peace. Think that, then feel how this is so important. Then you do three prostrations to the lama who gave you refuge and the precepts. Do three prostrations.

How to do prostrations

When you prostrate your hands shouldn't be like this (*Rinpoche spreads his fingers wide*). That becomes disrespect to the Buddha, Dharma, and Sangha and to holy objects and it makes one be born as ducks, with duck legs, what is it called? With webs. So do it like this. Also not like this. I haven't seen you doing that, but not like this, gently. I cannot stretch [my arms] but you can stretch them. I cannot stretch completely when I lay down [on the floor in prostration], but when you do long prostrations stretch out completely and then stand up. If you do like this (*with the hands closed in a fist*) you will get born as animals with hooves. Also when you prostrate you have to stand up [fully], don't remain bent over. This is not in particular for Western people, who [generally] stand up, but for Tibetans who when doing [prostrations] quickly don't stand up straight: that makes one be born as animals with a round back like pigs. So you have to stand up straight [between each prostration].

I'm sure you were explained this [during the course] so I don't need to repeat it. You have to prostrate. When you prostrate to the Buddha, Dharma, and Sangha, then it becomes prostration, otherwise it just becomes an exercise. It doesn't become prostration and it doesn't purify negative karma, it just becomes an exercise. Out of the Buddha, Dharma, and Sangha at least think of then Buddha, then it becomes prostration and it purifies negative karma, collects amazing merits, and

becomes a cause of enlightenment. Prostrate with your hands at your heart and pray, dedicate. Whatever you pray now, because you have taken refuge and precepts any prayer you do now is so powerful.

Dedications

Due to all the past, present, and future merits collected by me, all the three time merits collected by numberless sentient beings and numberless buddhas, may I be able to keep morality without mistake, purely, without pride. This [prayer] is to be able to complete the paramita of morality.

Due to all the past, present, and future merits collected by me, all the three time merits collected by numberless sentient beings and numberless buddhas, may all the students, center benefactors, and volunteers, all those who rely upon me, all those whose name has been given to me, all those for whom I have promised to pray, then yourself and your family, be guided by Lama Tsongkhapa in all our lives by him being our Mahayana direct guru and may we never be separated from the pure path highly admired by the buddhas (which means to become enlightened like the Buddha, like Nagarjuna, Asanga, and Lama Tsongkhapa). Please pray for this.

Due to all the past, present, and future merits collected by me, all the three time merits collected by numberless sentient beings and numberless buddhas, in all lifetimes may all the students, center benefactors, and volunteers of the FPMT, all those who rely upon me, all those whose name has been given to me, all those for whom I have promised to pray, yourself, all your family, those who are dead and living, in all lifetimes be like Lama Tsongkhapa who did great benefit for sentient beings and the teachings of the Buddha.

Due to all the past, present, and future merits collected by me, all the three time merits collected by numberless sentient beings and numberless buddhas, may bodhichitta be generated in the hearts of everybody in this world to stop wars, famine, disease, economic problems, dangers of earth, fire, water, tsunamis. May perfect peace and happiness prevail in everybody's life. May everybody become fortunate to achieve the realizations of the graduated path to enlightenment,. Pray [like this] for the world. Dedicate your merits of taking the precepts for world peace, then for the disease, ebola, to stop immediately. May they [the people in Africa] accept to wear the mantra to not get the disease and may those who have disease recover. (They sent information when I was leaving Bendigo that they accepted [to wear the mantras] but later they changed their mind. Maybe they are afraid of religion. I said, "Don't think of this religion and that religion but take it as medicine. If you think of religion it becomes too much problem for the mind," but later they changed their mind. Maybe somebody, I don't know which religion, maybe Christian, [intervened,] so they changed their mind. But many thousands of people are dying, can you imagine?

Due to all the past, present, and future merits collected by me, all the three time merits collected by numberless sentient beings and numberless buddhas, may we in all lifetimes be without separation from fully qualified gurus and enjoy the magnificence of Dharma and actualize the paths and bhumis and actualize the unified state of Vajradhara. Please pray for this for yourself and for your family.

Then dedicate so that you are able to cherish sentient beings more than the whole sky filled with diamonds, gold, and wish-granting jewels. Pray for that and then for yourself to become wish-fulfilling for all sentient beings, to be able to fulfill all their wishes and hopes immediately.

Due to all the past, present, and future merits collected by me, all the three time merits collected by numberless sentient beings and numberless buddhas, which do not exist from their own side, may the I, who does not exist from its own side, achieve full enlightenment, which does not exist from its own side, and then lead all the sentient beings, who do not exist from their own side, to that full enlightenment, which does not exist from its own side, by myself alone, who does not exist from its own side.

(*Rinpoche holds up the small booklet on refuge*) There are names written here, [those of] the refuge master and your refuge name. The name is written here already. Please study this [booklet] as there are the three advices to practice and the three to renounce that I didn't explain. Then there are the general precepts of refuge explained here, so please study this. There are words from Saint Francis that I put here, only the last one, heresy, I changed, otherwise they are the same. There is Mickey Mouse's picture (*Rinpoche means a photo of himself*). There is a mala. I blessed them. There is a mala. For those who would like to have a mala, please take one.

(*Rinpoche holds up the big mantra roll that he had made in Bendigo*) The mantra [roll] has so many mantras. This is for animal blessing or human beings. Five billion eons of negative karma get purified by putting it on the head because it has the mantra that you put above the door, there are five hundred thousand of that mantra. Then there is OM MANI PADME HUM, then the four powerful deities' mantras, then the dharmakaya [relic mantras] which are written with actual gold on the life tree inside statues and stupas.

Colophon: Lightly edited by Ven. Tenzin Palmo [Marketa Bartosova], December 2014. Further editing by Joan Nicell, FPMT Education Services, January 2015.

Boudhanath and Swayambunath AND Lung of Daily Meditation

[8 December 2014, 2 p.m.]

KOPAN 20141208 S1 14:00 Lama Zopa Rinpoche – Boudhanath and Swayambunath AND Lung of Daily Meditation

Causative phenomena are like stars in the daytime

KAR MA RAB RIB MAR ME DANG
A star, a defective view, the flame of a lamp,

GYU MA ZIL PA CHHU BUR DANG
An illusion, a drop of dew, or a bubble,

MI LAM LOG DANG TRIN TA BUR
A dream, a flash of lightning, a cloud –
DÜ JÄ CHHÖ NAM DI TAR TA
See all causative phenomena as such!

Look at all phenomena, and within them in particular at one's own life, I, aggregates, possessions, surrounding people, family, relatives, and so forth, friends, the surrounding friends, enemies, and strangers, all these, look at them like a star. Even though they appear, even though… In reality they exist in mere name, merely labeled by the mind, so think [about] that well. Think like that as exactly as you can, according to the words. It is not that they don't exist, it is not nihilism. They exist in mere name, merely labeled by the mind, so they do not exist from their own side. That part is completely empty. This is the reality. This is how everything exists, but they do not appear to our hallucinated mind that they exist in mere name. They do not appear to us as empty. They appear totally wrong, as existing from their own side, which his totally opposite to reality. So what appears and what exists are totally opposite. That is the definition of "false." That is our view. The way things appear to us is totally false, totally false. What appears to us is totally opposite to reality.

Kind of [like] as the bright sun covers the stars, like that [reality is] covered by the hallucination. Then, in the next second, we totally, without question, a hundred percent, our whole life we totally trust in that. Not only in this life but from beginningless rebirths. Can you imagine? So that's the huuuuuuuuuge discovery! That is the benefit of coming to Kopan, of coming to Nepal, which is very undeveloped compared to the West. It is a very undeveloped country, sort of dirty. Maybe it became a little bit more clean than before, I think, [but it is] dirty, a third [world] country, maybe a fourth [world] country, [whereas] where you came from is a first [world) country as regards material qualities. But for thousands of years, [here there has been] the incredible holy, unbelievably holy [stupa]. The Buddha came to Nepal on the mountain, Lang Ri Lungten, and gave a prediction.

The Boudhanath and Swayambunath stupas

My talk went in another way, [like] when you ride a horse or an elephant, when you ride an elephant or a horse, a yak, whatever, and do not go on the road but go the other way. But anyways, since I have mentioned it, as it is important… There is a book in the library [about] the story of the stupa down there, the Boudhanath stupa and the benefits, the unbelievable, unbelievable, unbelievable benefits. [About] the building of the stupa I'm not sure of the benefits, but circumambulating and making offerings to the Boudha stupa, the benefits are there. There is a book that tells the story in English; if you read that, then you can understand it. There must be somewhere to buy it. But anyway, it is very important to understand. There are extensive benefits explained in it and [it explains] how powerful is that stupa, the Boudhanath stupa.

The story of Swayambunath

The Buddha, I think he was in India during that time, [but] the Buddha came one time to that high mountain, Lang Ri Lungten. I went there a few times. Tibetans go there to do incense puja on the

top. He predicted… At that time there was no city of Kathmandu, there was a lake all around the mountain. You can see even from the shape that there was a lake. The Buddha said that there will be a crystal stupa not made by man on the lake that is the manifestation of all the buddhas' holy minds, the dharmakaya. The Buddha has predicted that. That happened, then dust happened on top of that and as time went by more and more dust [collected], and so it became the Swayambunath mountain. The stupa was not at the top where there is a stupa [now] but was inside the mountain, inside the hill. Those trees… Nagarjuna, a great pandit, the second buddha, threw his hair up on the mountain, then trees grew and things like that.

There is also a similar story in Tibet about Reting Monastery. The trees outside it are so old. The way the trees are curled, they are very, very many, many hundreds of years old. It is an interesting story, it is also said that Dromtonpa sprinkled his hair and then the trees grew, that they were a manifestation of that.

Before, I used to believe the [Swayambunath] stupa [is at the top of the mountain]. I didn't go around the mountain but I went around the stupa on the top, then as I came to know the story I went around the mountain. Padmasambhava came from Tibet, through Nepal to India, [when] coming back after he had subdued and blessed the land of Tibet to spread Dharma and for Dharma to exist for a long time. He came through Nepal to Tibet and he built the stupa; that is what I heard from Drubthob Rinpoche, who has passed away. He lived on the mountain where Buddha Manjushri's throne is; there is a monastery there. He has passed away now. But he told me that. That mountain is regarded as Heruka's mandala. It is regarded as extremely precious, holy.

Such like that story you don't have at all in the West, but in Mongolia… In Mongolia, I forgot the name, not in Ulaanbaatar, there is a Heruka mandala naturally, not carved by people, that on the rock appeared. I think it is in Mongolia, I forget the name. I haven't been there. It is a Buddhist place. There are other stories like that in Tibet, China, all the holy places. There are other different stories. But here, [about] Swayambunath, that is the story. It is unbelievably, unbelievably, unbelievably precious, so you have to recognize that. You have to know that. You don't have these kind of things in the West; such unbelievably holy things. That is the story. Of course there are the Buddha's statues in the West, and nowadays there are more. Anyways, that mountain is very mystical. According to great yogis who have different levels of pure mind, they see it in a different way. That is why many people don't go around the top stupa but go around the mountain. They circumambulate down below the hill. That is the reason, you have to understand. Many great holy beings from Tibet, from afar, went around [Swayambunath] doing full length prostrations around the hill. Kachen Yeshe Gyeltsen, by reading his… (It is getting longer, my talk is getting longer).

How Kachen Yeshe Gyeltsen's lam-rim text inspired Rinpoche to teach the first Kopan course and gave rise to the FPMT

Anyways, myself and Lama Yeshe, we were with Zina the first Western Russian lady who became a nun. We were staying with Chime Lama, who was sent to look after the Boudha stupa. He had two or three sons, one was called, I think, Thubten. He has the Green House, maybe it has been destroyed now and made new. We were there when we first arrived from Buxa, which was a

concentration camp when India was under British control. We came from there, Lama and myself, through Delhi; that was Lama's decision. We were supposed to go to Sri Lanka to start a Mahayana center. Zina lived there for one year, and she sent a letter to us in Buxa [proposing this]. That was the idea, but India and Russia didn't have a good relationship, so India suspected her as she was Russian. She acted like a spy and although she was not a spy, people very easily believed and judged that from outside. When we arrived in India, we came from Calcutta to Delhi, in the train there were six Indian people who were spies. We traveled together. Then it changed. There was a big man, his name was Tsering. He had a moustache like this. He was the head of the CIA or police, I'm not sure. He came to Dharamsala when she got ordained. We asked His Holiness but he was busy, so we asked Lati Rinpoche, who passed away this year or last year. We hadn't bought Tushita at that time, but my root guru, Lama Yeshe's root guru, Trijang Rinpoche, had moved down to lower Dharamsala. It was like a big house for the mice or rats, maybe a bit like a haunted house. She was ordained there. The ceremony was done there and the head of the spies was going down there, down the road, there were cars and motorbikes waiting, where we were going. Then we couldn't get a visa to go, so [we saw] His Holiness, where he gave interviews in the office. That was the first time we saw His Holiness in his room. We said we were going to Sri Lanka but then Lama decided to go to Nepal because I was born here. Then I went to Tibet and then I escaped from Tibet to India.

We stayed in a Gelug monastery, near the [Boudhanath] stupa, that was built by a Mongolian lama but the monks were from Tibet. We stayed there for less than a year, maybe one year, then we moved to Chime Lama's oldest son's house. Maybe we stayed there one year, I'm not sure. Anyway, there is one Sherpa man who was very famous for selling statues to the tourists. He was an ex-monk from Panchen Rinpoche's monastery in Tibet, Tashi Lhunpo. His name was Sherpa Nyima. He was a Sherpa but very famous for selling statues. For many young people, including my relatives, [those who were] twenty [years old] or more, he was like their guru, but he was selling statues and tangkas to tourists. It is said that in my past life… I don't remember it. I was not a monk but a lay person, a ngagpa, who lived in Lawudo, in the cave, for many years after coming from Tibet. [Sherpa Nyima] had received a long life initiation from him. The reason maybe was kind of like that, so he came to see us. He brought a text, a lam-rim [text] composed by Kachen Yeshe Gyeltsen, a great lama. As I mentioned already, he was like one sun or one moon in this world, this universe, that rises in the darkness and dispels the darkness and then makes people and animals enjoy themselves. He did great activities for the teachings of the Buddha. There are many collections of his teachings on sutra and tantra. He was a great, great lama. He [wrote] an explanation of the lam-rim teachings on the graduated path to enlightenment and an extensive thought transformation, lo-jong. [Sherpa Nyima] gave me that [text] and he gave me a Heruka commentary composed by Dagpo Rinpoche, Pabongka Rinpoche's root guru (one of Pabongka's root gurus, not the one who gave the Heruka initiation but [who gave the] lam-rim teachings). Even at that time Lama used to read only the section on the completion stage, even from that time. When Lama was not there I would go to look at what he was reading, that was very bad. I spied on him like that.

Even from that time Boudha was like that. I read the text written on thin paper. For several years I brought it up and down to Lawudo. It was filled with stamps in the margins. It was full of stamps on the side of the text. That text by Kachen Yeshe Gyeltsen is what inspired me to do a course. What happened is, in Bodhgaya… We went to Bodhgaya to receive Yamantaka teachings. [Yamantaka is] an extremely wrathful deity, a manifestation of Manjushri who is the manifestation of all the buddhas' wisdom. This is not just wrathful but extremely wrathful Yamantaka, a manifestation of Manjushri. He is the deity, the most powerful deity, to pacify obstacles to practicing and completing Dharma practice and to developing Dharma wisdom – to complete and to pacify obstacles to developing wisdom. Then, what the Guhyasamaja deity path explains is how to achieve the illusory body, the details [of that], and what the Heruka path explains is how to achieve the clear light, the details [of that], so as to have success in achieving those two paths, one by one clear light and illusory body. Then at the end you achieve the unification of those two, the unification of learning, and then, after developing that, you achieve the unification of no more learning, which is full enlightenment. That is the quickest way to achieve enlightenment and to pacify obstacles – Yamantaka. I forget my talk, why am I talking about Yamantaka?

I went to Bodhgaya to receive a commentary from Kyabje Ling Rinpoche. At that time there was a zen master, one monk, Zengo, who came from Scotland. He led meditation for seven days in Bodhgaya, so he had finished that. Then I think Zina, she liked very much to go see different lamas, anybody who was famous or a great yogi she liked to go see him talk, so because of her wanting to see Zengo, we all went. He talked for one hour and led meditation. We all sat. At the end of the meditation, I thought, "There is no difference at all between his meditation and deep sleep." I found nothing different from deep sleep and his meditation. Then she asked Lama two times to please lead meditation like that, for one week like that to lead meditation. But we [Tibetans] don't have that habit, that custom of doing meditation for a few days. We didn't have that kind of thing. We didn't do that. But of course in Buxa, Lama did [retreat], I did [retreat]. Lama did tantra deity retreats with many monks, yes. I was studying this [text by Kachen Yeshe Gyeltsen] so I was very inspired, so finally she asked me [to teach a course]. The third time she asked me, I asked Lama and I don't remember what Lama said but he said, "If you think it is beneficial, then you do it." Something like that, I don't remember it word for word. So, we came back [to Kopan] and I did a five-day course.

There were two pages… One nun, I didn't meet her since we did that course. She was only around at that time. From that time up to now I haven't met her. One America nun, I think. But I heard that she is still in America with the mother of one monk who I taught the alphabet to in Lawudo and who I gave a spank because he was sitting sort of messy. His name is Losang Yeshe, Michael Losang Yeshe. He lived here and now he is translating in Tara Institute in Melbourne, where his mother is. That nun is there. She helped me to make two pages, only a few lines. About the hells there was this much program. Then up to karma, then the next two lines that much up to karma. Not much, there were no details on karma, just the outlines. I taught a five-day course in the small house built by a Nepalese king (who maybe was killed or his father) for his astrologer. I lived there. It was a British style building. The last night was bodhichitta. I finished the time, the length of time for talking, but there was one American who took my clock. He kind of grabbed it [because] they

wanted me to continue talking about bodhichitta. They were so happy to hear about bodhichitta. Zina was there. That was the only teaching she was there for, the first course. Then for the second one maybe she was there for one session. When I finished I went back to Lama's room and she brought dinner. She was extremely surprised, extremely, extremely surprised that I could talk. She was extremely, extremely, extremely, she was so surprised that that had happened. Then we did a second course the next year or something, but I didn't finish it. I did from the beginning a prayer but it seemed to fit the people. It completely fitted the people there, they were old students, kind of one year or something. I started with a prayer and talking about perfect human rebirth and all that. I didn't finish the whole course. [Although] Lama was also supposed to go to receive teachings from his root guru, Kyabje Trijang Rinpoche, on Heruka, but Lama stayed to do the course and let me go to receive the teachings from His Holiness Trijang Rinpoche in south India. It was a month of teachings. Like that it happened. So the [Kopan] course started like that. At the beginning is was five days. I don't know if the second one was for one month, I don't remember, [but] it became longer. Later we used to do two one-month courses, a one-month course and then later another one-month course. Then, we started to travel. Doctor Nick and Yeshe Khadro and other students and their friends, who had done the third course and fourth course, started to invite us to Australia, so we went there to do a one-month course with twenty people in Diamond Valley. Once we were traveling in the West, two one-month courses were not possible, so [it became] one month [a year]. Now there have been forty-seven courses of one month, not counting the courses of ten days, fifteen days, the many other courses that take place in one year, which are mainly led by Ani Karin. How many years have you been here? Twenty. Whoever is here also helps [teach courses]. In the past, Lama Lhundrup, the abbot of Kopan Monastery, [also taught]. Whoever is there does [a course] from time to time. Forty-seven? There have been forty-seven one-month Kopan courses up to now. The inspiration started like that, from Kachen Yeshe Gyeltsen's lam-rim teachings. The centers… Now there are 160 or how many? 166 or something meditation centers all over many countries in the West and also India. There was one in China that lasted for ten years but I couldn't go [there to teach]. They waited and waited so it disappeared because they couldn't pay the rent. The people were simple and the rent was paid by a benefactor in Taiwan. Then somebody wanted to pay it, so Roger told the benefactor in Taiwan to stop paying but then the other one couldn't pay so the center disappeared.

The students [who came to Kopan] found [the course] beneficial to their mind, to their life, so when they went back to the West, to their countries, they wished that their friends could learn to meditate, so that is how the centers slowly started with much hardships. Many students were young people who had just finished university, who had no experience of business and things like that. They invited a geshe and translator, so there were a lot of expenses to take care of. Then they had a lot of debts, some lost one hundred thousand dollars. Now the organization is like an airplane taking off. Of course an airplane goes fast, but with so much hardships they have been developing, now they are going better with education. Dharma education and also the external conditions, both have developed. Every center… We have forty geshes who finished studying in the monasteries, who spent their whole life in the monasteries where they practiced. We have more than forty geshes as resident teachers in the centers, teaching lam-rim and the Basic Program, philosophical teachings. Most centers have that. Nowadays much has developed

because of the Masters Program. Lama Tzong Khapa Institute's resident teacher, Geshe Jampa Gyatso, who was very experienced in Dharma, who was from Tibet and Buxa, discussed with Lama Yeshe and created the Masters Program, which was eight years then became seven years. I don't know what is happening nowadays but before at Lama Tzong Khapa Institute, [students were] studying the scriptures made by Lama Yeshe and Geshe Jampa Gyatso, the philosophy big texts: *Madhyamaka*, Maitreya's *Abhisamayalamkara* teachings on the whole path to enlightenment, then *Abhidharmakosha*, four chapters, then the *Ngag-rim Chenmo*, the extensive commentary by Lama Tsongkhapa on tantra, then the *Graduated Completion Stage of the Five Stages, Clear Light*, Lama Tsongkhapa's incredible detailed explanation of the highest tantra path. [Geshe Jampa Gyatso] did not actually teach that text but taught some other shorter one but with a lot of quotations from that, I heard. The students who completed that, thirty-seven or something completed that. Now Western students teach the philosophy teachings where there is a geshe, and also at centers who don't have a geshe as a residential teacher, nowadays Western lay students teach philosophy in those centers where there is no resident geshe. So now they are very much developed the FPMT centers. Before no but now yes. All this is from Kachen Yeshe Gyeltsen, a great lama. I got inspiration from his teaching.

Up to the 7th course I always felt it was done by Lama Yeshe, all my activity that was beneficial for people. "this course is so beneficial, so fantastic," people told me that but in my mind it was Lama Yeshe, not me. Lama Yeshe would come when the people were depressed, when I had talked about the hells and attachment. These things, I talked, then people's minds went down, people left or their minds went down, then Lama would come when people were down, depressed, then Lama would come and make everybody laugh. Lama was the antidote when people were depressed, down. We did like that. After the 7th course, I don't know but I must have done some mistake, I'm not sure, but up to the 7th course I thought whatever I did it was Lama Yeshe who did that, but after that I lost that thought.

To tell you the story of how the FPMT developed is like that. How it benefits the world, not materially but by the most important, the Dharma, the Buddha's teachings, the kind, compassionate Buddha's teaching, it is like that.

The Boudhanath and Swayambunath stupas (continued)

Kachen Yeshe Gyeltsen came to Swayambunath and circumambulated it by doing full length prostrations. He did not just do one circumambulation but he did one hundred thousand prostrations. There is a cement place where he took rests; a Swayambunath monk showed me that. At Sera Monastery in Tibet, on top, there is a hermitage. Drubkangpa, Je Drubkangpa, a great, great lama (always when he talked, he began with bodhichitta, always, unbelievable), when he came he also did one hundred thousand full length prostrations around the hill. The Tibetans in Kathmandu, Tibetans or Nangpas (the Nepalese who do not wear Nepali dress but Tibetan dress), some families get up at 3 o'clock to go around it, mostly in the morning when it is cool. Then after four o'clock a lot of people go around it doing circumambulations for purification and to collect merits. Then on special days, people offer water and tea to the people going around. They do like that. Especially after I got a stroke, after that I needed exercise, so when I came back from Australia, in one day many times I went around the hill walking. I didn't do prostrations. In

Dharamsala I told the America nun Sarah that she must do full length prostrations around the mountain. So she came. She could be the first one [since] I haven't heard of any other Western people doing full length prostrations around it. She did one time but after that she was completely exhausted because her health is not good. But she did it, with the help of the Chinese nun Chosang whose health is better. She was okay but Sarah was completely exhausted.

After one or two days, you [the Kopan course participants] will go around Swayambunath and around Boudha making prayers. That is part of the course, at the end. After you built [some] understanding, just some idea of renunciation, how to achieve inner happiness and satisfaction, as I told you, less attachment, more inner happiness and great satisfaction, as I said, then bodhichitta and emptiness, about life, so then [it is important] to go around [these stupas] before going back so far, crossing the Pacific Ocean. [Since] it is not sure whether you can come back or not, maybe this is the last time, go around Swayambunath and Boudha. For so many years we didn't have this [in the course] but [we added it because] so many people came, with much expense crossing Pacific Ocean, but didn't go there and went straight back home to the West. They were fortunate to come to Kopan to do the course but they didn't see these incredibly powerful places. It makes it easy to achieve enlightenment by praying to these holy objects and to purify obscurations and the negative karma collected from beginningless rebirths and it makes it easy to achieve realizations. I started this [going to the stupas] only a few courses [ago] Two years ago? Two years ago we started going around the stupas at the end of the course.

Ani Karin: Three or four years ago.

I started that. [I said that we] must do that as part of the course because so many people in the past came and received precious lam-rim teachings but then [after the course] they went home straight to the West, without doing even one circumambulation. They could see Boudha from here… So sad. At the same time so many people come from India and Tibet, bearing so much hardships to do pilgrimage here.

The story of Boudhanath stupa

[About the] Boudha stupa. Majyamija was one mother looking after chickens (maybe not her own chickens, somebody else's family chickens, I think), but she had the wish to build a big stupa, so she asked the Nepalese king to give [some] land and the king said yes. Then many ministers got together and they were very, very surprised that the king had given his permission [because it is] usually so difficult to get his permission to get land. But the king had said yes, so the ministers got together and the king said to them, "Yes slipped out from my lips." So the Tibetan name for this stupa is Ja Rung Ka Shol; *ja rung* meaning "can do" and *ka shol* meaning "slipped out from the mouth." That is the name in Tibetan. I don't think it [called that] in Nepalese, but in Tibetan it is that. Then, she built the stupa up to the vase, the round part, and passed away. She had four boys who completed the round part of the stupa. Then, they stood and made prayers to the stupa. At that time all the buddhas' wisdom absorbed into the stupa. so the name of the stupa is [also] "All Encompassing Fulfilling Jewel." *Kun de yi zhin* [means] "Fulfilling all the Wishes." Whether the word "Jewel" is there or not, I don't know, maybe it is there. When they were making prayers, this is what happened. Then the elder brother prayed, "*Due to the merits of building the stupa, may I*

be born in the snow land of Tibet as a Dharma king." Then the next brother heard that and prayed, "*May I become a minister to support my elder brother as the Dharma king of Tibet*." Then the third brother heard that prayer and made the prayer, "*May I be able to spread the Buddha-Dharma, the Vinaya that is the ordination [discipline], in Tibet*." Then the fourth one prayed, "*When my older brother becomes the Dharma king in Tibet and does activities for the Dharma teachings for the population, may I become a powerful yogi to pacify obstacles to that*." Then, the elder brother was born as the Dharma king Songtsen Gampo, the next one was born as the abbot Shantarakshita, then the next one was born as Padmasambhava, Guru Padmasambhava.

[When] they were building the first monastery in Tibet, Samye, in that area [during] the daytime human beings would build it and [during] the nighttime spirits would tear down the walls. The minister told the king that they should invite the powerful yogi, Padmasambhava, from India. So he came and arose as a wrathful deity and hooked all the spirits who were tearing down the walls. Three ran away because of the karma of the Tibetan people, and twelve of them, he subdued them and gave them the pledge to be Dharma protectors to not harm and to protect the Dharma and its practitioners. That is the original story. Like that, Padmasambhava went to different parts of Tibet, all the important places, and pacified all those harmful spirits. He subdued them and made them to protect the Dharma and Dharma practitioners. So Buddhism was established in Tibet, and spread and lasted for hundreds of years, for so long. I think that the Nyingma, Kagyu, Sakya, and Gelug happened for different reasons, because people have different karmas, but the essence of the teachings is the same: guru devotion, renunciation, bodhichitta, right view, then tantra. Sometimes they have different ways of counting the number but the essence is the same – it is for achieving enlightenment. So, so many [people] really propagated [the Dharma], spread it well, preserved it well. So many studied in the monasteries. Some studied in monasteries and meditated. Some got realizations in the monasteries, they got everything in the monasteries, but many [others], after they had studied, received teachings, and initiations from lamas, then they went to the mountains, to hermitages. I didn't see them. I saw only on the way to Lhasa a hermitage. But on so many mountains, like ant nests, were the hermitages, caves, mud hermitages, mud houses. So many, so many practiced and actualized [the Dharma]. So many became enlightened in one life, two lifetimes, three lifetimes, sixteen lifetimes. So many became enlightened and became bodhisattvas. They totally changed their minds and instead of cherishing I, they cherished others. So many became buddhas and bodhisattvas. So the place is soooooooooooo blessed. There are so many caves where they meditated, achieved realizations, and became enlightened. So many caves….

If [something] similar to this happens in the West, then Buddhism can become really deep in the heart and last a long time, otherwise it is just like putting tsampa on the surface of the ocean – it is only intellectual but nothing in the heart. The heart is empty. Oh, like Tibet and Nepal, also China, oh, if like this happens in the West, then Buddhism will go in the heart. Buddhism will live in the heart. What the books say will live in the heart and then so many can become buddhas and bodhisattvas. Otherwise it is like feeding a computer or the brain, with nothing in the heart. It is just studying, like in a university, without practice, just to talk about it. That is all, so you don't have it in your heart. Then Buddhism in the West will become very shallow. So far, in one way [in

the West, Buddhism has] so much spread and is practiced as much as possible. In one way it is like that but you need it become like in Tibet [where there was] so much sacrifice to really experience the path, not just like studying in a university or college. Only intellectual, or just to get a degree, that is not enough. That is not sufficient. That is not what Buddhism is for. Buddhism is to subdue the mind because hell and enlightenment come from the mind, are created by the mind, [because] day-to-day happiness and problems come from the mind.

Now Buddhism, even in Tibet, the whole thing has changed. So many lamas and monasteries were destroyed, so much. You haven't heard [about] that but so many unbelievable things have happened in Tibet. But mainly His Holiness was able to flee from Tibet. He took that aspect, then so many high lamas and learned geshes came out and built monasteries in India, like what we had in Tibet, and educated many thousands of young monks by the old ones who came from Tibet, the learned ones, in Nepal and India. So that is how the Buddha-Dharma was able to spread in the West and all over the world. Then Western people, only those with the karma, have been able to meet with the Buddha-Dharma and have the opportunity to practice it and have been able to make their lives meaningful. Before [their life] was completely lost, but now it became meaningful to achieve enlightenment. You can use your life to be most beneficial for sentient beings and to be able achieve enlightenment. That is the most unbelievable change and development. All that is by the kindness of Padmasambhava who made the prayer after the stupa was built to help his brother, who would become king, and pacify any obstacles. Then he was born as the powerful yogi, Padmasambhava. [Due to him] Buddhism not only spread in Tibet but [also] in the West. I met Buddhism, you met Buddhism, all this is through the kindness of Padmasambhava. Therefore, any prayer you do to this stupa is very powerful for success. That is one thing. When you see the stupa from an airplane or anywhere, as soon as you see it make a prayer; it will have success quickly. When you see it from the land or an airplane for the first time, make a prayer. I know a Brazilian nun who made a prayer to the stupa to [be able to] build a monastery in Brazil, and when she went back [to Brazil] she was able to build a monastery. She told me that.

Prayers to recite at Swayambunath and Boudhanath

So the day after tomorrow, when you go around the Boudha stupa and the Swayambunath stupa, circumambulate them and make prayers. Not just prayers but good prayers, the best prayers. I have a book about taking the bodhisattva vows from the stupa and generating bodhichitta, with different prayers for world peace written by high lamas. We did it one or two times at the stupa in past years. That may be difficult, but you can do the *King of Prayers*, also Lama Tsongkhapa's *No Beginning and No End,* the prayer that Lama Yeshe always did, then other prayers. The dedication prayers from *Bodhicharyavatara* are excellent, then [there is the prayer] to be born in Amitabha pure land, the Blissful Land. [There are] different prayers but at least do the *King of Prayers* and Lama Tsongkhapa's prayer. And if you wish to do more elaborate prayers, then you must recite there *Foundation of All Good Qualities*, a lam-rim prayer. Recite the prayer, asking the stupa to actualize all the realizations in your heart in this life, without the delay of even a second. That prayer should be done. Especially do the prayer to actualize bodhichitta. The prayer that we do here, you must do it down there, everybody together do this shortest prayer. You can do that and

the emptiness [prayer, which is] the same prayer, [just] change the word *bodhichitta* to *emptiness*, and do the one to actualize two stages of tantra in this life:

To actualize bodhichitta

JANG CHHUB SEM CHHOG RIN PO CHHE
May the supreme jewel bodhichitta

MA KYE PA NAM KYE GYUR CHIG
That has not arisen, arise and grow;

KYE PA NYAM PA ME PA YI
And may that which has arisen not diminish

GONG NÄ GONG DU PHEL WAR SHOG
But increase more and more.

To realize emptiness

TONG NYI TA WA RIN PO CHHE
May the precious view of emptiness

MA KYE PA NAM KYE GYUR CHIG
That has not arisen, arise and grow;

KYE PA NYAM PA ME PA YI
And may that which has arisen not diminish

GONG NÄ GONG DU PHEL WAR SHOG
But increase more and more.

To realize the two stages

RIM NYI TOG PA RIN PO CHHE
May the supreme realization of the two stages

MA KYE PA NAM KYE GYUR CHIG
That has not arisen, arise and grow;

KYE PA NYAM PA ME PA YI
And may that which has arisen not diminish

GONG NÄ GONG DU PHEL WAR SHOG
But increase more and more.

Then the other very important prayer is:

To meet, practice, and actualize the teachings of Lama Tsongkhapa

MÄ JUNG NAM THAR TSANG MÄI THRIM DANG DÄN
LAB CHHEN GYÄL SÄ CHÖ PÄI NYING TOB CHHE
DE TONG CHHOG GI RIM NYI NÄL JOR GYI
LO ZANG GYÄL WÄI TÄN DAG JÄL WAR SHOG

Due to the three time merits of myself, all the buddhas and bodhisattvas and all sentient beings, may I, my family members, and all sentient beings, without a delay of even one second, be able to meet the pure wisdom teaching of the victorious one Lama Tsongkhapa who is endowed with pure morality and the brave attitude, who did extensive deeds for all sentient beings, and who accomplished the yoga of two stages, the essence of which is the transcendental wisdom of non-dual bliss and emptiness.

"Due to all the three times merits collected by me, all the three time merits collected by numberless sentient beings and numberless buddhas, may I actualize [the teachings] in all my lifetimes, with Lama Tsongkhapa being my direct Mahayana guru, guiding me." Then, think of yourself and your family members who have died or are living, then other students, like that you can pray.

For Lama Tsongkhapa to be direct Mahayana guru

TSHE RAB KÜN TU GYÄL WA TSONG KHA PÄ
In all my lives, through the victorious one, Lama Tsongkhapa,

THEG CHHOG SHE NYEN NGÖ SU DZÄ PÄI THÜ
Acting in person as the Mahayana Guru,

GYÄL WÄ NGAG PÄI LAM ZANG DE NYI LÄ
May I never turn aside for even an instant

KÄ CHIG TSAM YANG DOG PAR MA GYUR CHIG
From the excellent path praised by the victorious ones.

Then, [also pray] never to be separated from the pure path highly admired by the buddhas. That [means] not just actualizing the path but becoming enlightened, like the Buddha, Nagarjuna, Lama Tsongkhapa, Padmasambhava. [Do] the shortest prayer for bodhichitta, then this prayer to meet Lama Tsongkhapa's teachings, not only praying for this to happen in this life but [also in] all future lives. That is excellent. You make a prayer for how to be most beneficial for sentient beings, to meet correct teachings and to spread them. This short prayer is like that.

Then you must also do, you can do:

KYE WA KÜN TU YANG DAG LA MA DANG
In all my lives, never separated from perfect gurus,

DRÄL ME CHHÖ KYI PÄL LA LONG CHÖ CHING
May I enjoy the magnificent Dharma.

SA DANG LAM GYI YÖN TÄN RAB DZOG NÄ
By completing the qualities of the stages and paths,

DOR JE CHHANG GI GO PHANG NYUR THOB SHOG
May I quickly attain the state of Vajradhara.

In all lifetimes, yourself, your family, the students, in all lifetimes to never be separated from a perfectly qualified guru, to enjoy the magnificence of Dharma and complete the paths and bhumis, and to achieve the unified state of Vajradhara. That is very, very important! If not, then just do:

For Lama Tsongkhapa to be direct Mahayana guru

TSHE RAB KÜN TU GYÄL WA TSONG KHA PÄ
In all my lives, through the victorious one, Lama Tsongkhapa,

THEG CHHOG SHE NYEN NGÖ SU DZÄ PÄI THÜ
Acting in person as the Mahayana Guru,

GYÄL WÄ NGAG PÄI LAM ZANG DE NYI LÄ
May I never turn aside for even an instant

KÄ CHIG TSAM YANG DOG PAR MA GYUR CHIG
From the excellent path praised by the victorious ones.

In all my lifetimes, for Lama Tsongkhapa, to guide us as the direct Mahayana guru. Then the last one to dedicate merits is:

Due to all the past, present, and future merits collected by me, all the three time merits collected by numberless sentient beings and numberless buddhas, may I be able to cherish every sentient being of the six realms – the hell beings, hungry ghosts, animals, human beings, suras, and asuras – more than the whole sky filled with gold, diamonds, sapphires, even more precious than that wish-granting jewels, to be able to cherish them more than that, to be able to see each sentient being, each insect, as sooooooooooooo precious, more than that many wish-granting jewels. Make that prayer with the first stanza of *Eight Verses*:

DAG NI SEM CHÄN THAM CHÄ LA
Determined to obtain the greatest possible benefit

YI ZHIN NOR BU LÄ LHAG PÄI
From all sentient beings,

DÖN CHHOG DRUB PÄI SAM PA YI
Who are more precious than a wish-fulfilling jewel,

TAG TU CHE PAR DZIN PAR SHOG
I shall hold them most dear at all times.

Pray to be able to change your mind into this without the delay of even a second. If you are able to do that, then enlightenment comes to you and you will be able to bring all sentient beings to enlightenment. The root is that. The highest result is enlightenment for you and being able to bring highest enlightenment to numberless sentient beings by you.

Then, [pray for] yourself to become wish-fulfilling immediately, to be able to fulfill the hopes and desires of each sentient being immediately, that means including enlightenment, bringing numberless sentient beings not only to liberation from samsara but to enlightenment. Do that prayer, “Without any effort may I become a wish-granting tree, like those in pure land, whatever

wish you generate, it happens immediately. May I be like a wish-granting tree and a wish-granting jewel, able to fulfill all the hopes and desires of all sentient beings immediately."

Prayer to be wish-fulfilling for others

BÄ DANG TSOL WA MA GÖ PÄI
Without need of effort or energy

YI ZHIN NOR BU PAG SAM SHING
Like the wish-granting jewel and wish-fulfilling tree,

SEM CHÄN RE WA KONG DZÄ PÄI
That fulfill the wishes of sentient beings,

SAM PA DRUB PÄI TRA SHI SHOG
May there be the auspiciousness of fulfilling all intentions.

I'm going to do the *lung* of the prayer for the morning motivation. I'm going to do the *lung* now.

You must recite a lam-rim prayer at the stupa, *Foundation of All Good Qualities* or *The Three Principal Aspects of the Path*. There are many prayers but at least one of these short ones. Pray to actualize these realizations right now. Pray mindfully to the stupa. The stupa represents all the buddhas' holy minds. A stupa, when you circumambulate it, when you do prostrations to a stupa, think that the stupa is all the ten directions' Buddha, Dharma, and Sangha; the stupa is all the ten directions (there are numberless universes), all the ten directions' Buddha, Dharma, and Sangha and all the ten directions' statues, stupas, scriptures. The stupa is everything. Generally your practice should be that these are all manifestations of my root guru. That is the way to practice, the way to collect the most amount of merit, to purify the greatest, to become the most powerful purification. If you think like that, if you have the awareness of the guru, then when you go around it or prostrate to it, you collect the highest merit, as I explained the other days. That is [also] the most powerful purification, and the quickest way to achieve enlightenment. So think of the stupa like that. The most powerful [way] is to think of it as your guru. I already told you a few days ago something rough about the guru, so think like that, that the stupa is a manifestation of your root guru.

Then, that is the most rich way to circumambulate or to prostrate. It is the richest way of thinking and meditating when on pilgrimage. For example, here we are talking about stupas, recite the lam-rim prayer mindfully, making requests to generate each realization in your heart right now. That becomes so powerful, the quick way to achieve enlightenment. Then, in that way, your expenses from home, crossing the Pacific Ocean, paying the expenses for tickets for flights, all becomes so unbelievably worthwhile. All the expenses are nothing compared to the benefit you get from the stupa, the benefit you get by praying to it and requesting the lam-rim realizations. Then by circumambulating it and prostrating to it, the benefit you get is wow, wow, wow. The expenses you had to pay to come here are nothing compared to the benefits which are like the sky. This is without talking about your coming to Kopan and the new discovery that opened your mind, your heart, that opened your life, like a lotus, that opened your mind. Then, the positive [things] up to enlightenment, preparing the mind for the lam-rim realizations, the whole

transformation of the mind, this is incredible, most unbelievable, most unbelievable. It is hard to believe, hard to believe what has happened to your life.

Oral transmission of *Daily Meditation*

I'm going to do the *lung* of the motivation [*Daily Meditation*] today. To end the course I must do the *lung* [of the practice] to begin your day. When you open your eyes in the morning, when you wake up from sleep whether positive or negative, do this motivation to transform your life from here up to enlightenment, especially from here up to death, to become a cause of enlightenment, and especially today for your life to become a cause of enlightenment for sentient beings. That is the most unbelievable plan. (see the booklet *Daily Meditation*)

Causative phenomena are like stars in the daytime (continued)

Today we will do this short prayer. Even normally it is a very good meditation for you to do. So I begin:

KAR MA RAB RIB MAR ME DANG
A star, a defective view, the flame of a lamp,

GYU MA ZIL PA CHHU BUR DANG
An illusion, a drop of dew, or a bubble,

MI LAM LOG DANG TRIN TA BUR
A dream, a flash of lightning, a cloud –

DÜ JÄ CHHÖ NAM DI TAR TA
See all causative phenomena as such!

Look at your life, generally at causative phenomena but in particular at your life, see it as [like] *KAR MA* (the Tibetan word for "star"). It does not exist from its own side. It is empty from its own side. That is the reality.

Then, *RAB RIB*: I translate it as "defective view." In the texts it is explained that while you are eating food, [you see] your hair dropping in the food. It is not happening but you have the vision of hair dropping in the food. You have this hallucination. Like an illusion that a magician person illusioned your senses, the audiences' senses, so that you see this incredible hallucinated view. These incredible things are transformed by a magician person, [like] a jewel palace, incredible, so many things. The Tibetan word is *RAB RIB*. You see a real I, real action, real object, real house, real statue, real tangka, everything from its own side, everything existing from its own side – a total hallucination. A real sky, a real tree from its own side, a real road from its own side, a real car from its own side, a real stupa from its own side, everything, whatever you look at, form, sound, whatever sound you hear, people coughing, is sound from its own side. Some people make a fart, a very big fart, also it looks like it is from its own side, the sound. Smell, good smell and bad smell, from its own side. Taste also, chili, sweet, from its own side, taste. Also tangible objects from their own side. All are totally a hallucination, like an illusion. Keep the mind in that. Keep the mind in that state and look at everything as a hallucination. Keep the mind in that for a while. You can do meditation on that for weeks, months, years. You can do sessions [on it], it is so good. Then

attachment doesn't arise, anger doesn't arise, the more and more you get control of your mind, and then you get such happiness from that. You realize emptiness and achieve liberation from samsara, and then enlightenment. Not just talk, talk, talk, no, you must meditate, do sessions, stay with the mind in that awareness. I told you already that everything comes from the mind. You must meditate. It is not just philosophy, you must sit down and meditate on it. Whether you are laying down or sitting, the mind must be meditating in this awareness. You can do sessions on that, sessions for weeks, months, just a retreat on this for weeks and months, that is so fantastic. What a change in your mind. Attachment and anger don't arise. Everything is a hallucination. Wow, wow, wow, the mind is so peaceful, so serene, so peaceful. Then realization, discovering realization, comes more and more. It is not just talk, not just a philosophical idea, no, you must sit and meditate for hours and hours. You must meditate every day, not just talk, talk, talk.

So *RAB RIB*, see all as *RAB RIB*. In the texts it says dripping hair, but everything that you see, that you hear, everything is *RAB RIB*, everything is a hallucination, the way things appear to you. Things exist but the way they appear to you is that they don't appear merely labeled by the mind but totally opposite. That [meditation] is fantastic. What enjoyment. It is the best enjoyment, more than a movie, than a party. Of course you can do a party with that mindfulness meditation. You can watch a movie with that mindfulness. Of course you can do that, that is fantastic, wow, wow, wow. You can go shopping with this meditation. With this mindfulness meditation you can go shopping, you can go to the beach. However many hours you spend there as much as possible try to bring this mindfulness, whether lying down, waking, whatever you do, shopping, not just walking around a stupa, but also trekking, on pilgrimage. That is the best pilgrimage. If you do pilgrimage with guru devotion, with renunciation, with bodhichitta, with emptiness (this is just in sutra, the foundation, not tantra), that is the best pilgrimage. It is the best pilgrimage. Pilgrimage is to develop devotion, to purify the mind and collect extensive merits and to actualize the realizations of the lam-rim in your heart. That is the purpose of doing pilgrimage. If you have devotion, if you generate devotion to holy beings and holy objects, you get the blessing. If you have the blessing, then you can develop the mind, [whereas] without that you are just a tourist. So, that's *KAR MA RAB RIB* [i.e., A star, a defective view].

Then, [*MAR ME* is] "light "[or "flame of a lamp]. [Light] has many causes and conditions. It is made by many causes and conditions, a butter lamp or whatever. The I, aggregates, enjoyments, surrounding people are like the flame of a butter lamp as they are also dependent on causes and conditions so they don't last. Due to causes and conditions they change and don't last.

Then, *GYU MA* is an illusion, like an illusion. I already explained that many times.

[*ZIL PA*, a drop of dew]: I, objects, all the surrounding people, everything, they are impermanent like water dew. Water dew on a plant can stop just right there or drip down anytime. Like this, all phenomena are like water dew [in that] they can be stopped any time. Any time you can be separated from them.

Then *CHU BUR*, a water bubble: it looks so nice, so beautiful, but it has no essence, it can be popped anytime. All these things, any attractive things, any beautiful things, the objects of

attachment, are like water bubbles that can be popped any time in that they can stop any time, so there is no reason to be attached to them.

Then all this is like a dream [i.e., *MI LAM*]. What I explained before, I, aggregates, enjoyments, surrounding people, everything is like a dream. "Like a dream" means that while you are dreaming if you recognize the dream as a dream, you have the appearance but you don't believe it because you recognize the dream as a dream. You have the appearance of whatever is happening but you have no belief that it is true. You understand it is not true. It is exactly like that with the present appearances we have of everything as real, as existing from its own side. You see everything as a dream. It is not a dream but it is *like* a dream. That is the most effective meditation to destroy ignorance, anger, and attachment. Of all the delusions, the root is ignorance, it destroys that.

Then *LOG* [i.e., lightning]: [causative phenomena are] impermanent like lightning. You see it and then it is gone. When you die… You have a human rebirth, a family, material possessions, if you are millionaire or billionaire you have this and that, there are so many things belonging to you, your family, but when you die, it is like lightning – you had it and now it's gone. It happened, you had it, now it's gone. Everything is gone. Oh, it is like lightning, like that. At the moment, we think we will live for a long time but it is not true. Like lightning, when you die it is like that – for a short time it happened and then it is gone (*Rinpoche snaps his fingers*).

Cloud [in Tibetan, *TRIN*]: while you are looking at it, it is always changing. Now it is like this, the next minute when you look at it, it is not there. All phenomena, especially your life, are like this, like clouds.

The essence of the meditation [on this verse] is impermanence and looking at things as empty. That's the reality. This is a very, very powerful meditation so it doesn't arise ignorance, anger, attachment, the ignorance that is the root, the foundation, of suffering, delusion, then that causes you to achieve liberation from samsara, and with bodhichitta it causes you to achieve enlightenment. It is so, so important.

We will do this. You meditate on this while chanting it slowly. Please meditate.

[*Rinpoche chants slowly in Tibetan*:]

KAR MA RAB RIB MAR ME DANG
A star, a defective view, the flame of a lamp,

GYU MA ZIL PA CHHU BUR DANG
An illusion, a drop of dew, or a bubble,

MI LAM LOG DANG TRIN TA BUR
A dream, a flash of lightning, a cloud –

DÜ JÄ CHHÖ NAM DI TAR TA
See all causative phenomena as such!

"Due to these merits, past, present, and future merits collected by you," and you can expand to include "by numberless sentient beings and numberless buddhas, may I achieve the omniscient mind, the state of omniscience, and then free sentient beings from the mistakes of samsara

through subduing the enemy which is the delusions. Then their result, suffering, such as the sufferings of pain, old age, sickness, death, [may I] totally make them free from them, from the sufferings, the suffering of pain which is like that, the suffering of change, and the pervasive compounding suffering. All these sufferings, which are like a violent ocean, [may I] liberate sentient beings from the oceans of samsara.

Oral transmission of the *Daily Meditation* (continued)

I will do the *lung* of the meditation for the motivation in the morning. The title is:

> ***Transforming the Mind into the Motivation of Bodhicitta for This and All Future Lives***
>
> In daily life, at the beginning of each day, after opening your eyes think: "Until I achieve enlightenment and until I die, especially today, may all the activities of my body, speech and mind–such as listening, reflecting and meditating on the Dharma, walking, sitting, sleeping, doing my job, and so on—not become the cause of suffering but become the cause of happiness and especially the cause to achieve the state of total enlightenment—i.e., a method for accomplishing happiness and benefit for all sentient beings." Here is the method for creating a Dharma motivation and especially a bodhicitta motivation.

That is the purpose.

A Direct Meditation on the Graduated Path Containing all the Important Meanings

That [title] is from the Tibetan text.

> **Essence encompassing all the buddhas,**
> **Originator of all the holy Dharma of scriptures and realizations,**
> **Principal of all those aryas intending virtue,**
> **To the glorified holy gurus, I go for refuge.**

I forgot [to say that] the motivation [for receiving the *lung*] is bodhichitta: I must free numberless sentient beings from the oceans of samsaric sufferings and bring them to full enlightenment by myself alone, therefore I must achieve full enlightenment, therefore I need to purify the defilements and negative karma collected from beginningless rebirths and collect extensive merits and actualize the path, for that I'm going to take the oral transmission of the *Direct Meditation on the Lam-rim*, the motivation for life.

> **Please, Guru, bless my mind to go into the Dharma,**
> **The Dharma to go into the path,**
> **And to not have obstacles to the path.**

These three lines contain the whole lam-rim – graduated path of a lower capable being, graduated path of a middle capable being, graduated path of a higher capable being – of sutra and tantra. It is a very important prayer.

Please bless me until enlightenment is achieved,
Like the youthful Norsang and the Bodhisattva Always Crying One,
To be able to devote to the virtuous friend with pure thought and action,

Milarepa is one who is incomparable for correctly following the virtuous friend, then there is Kadampa Geshe Chaluwa. [Pray for] yourself to become like that. If you become like them, if you become closer to that [i.e., their guru devotion], then you are able to achieve enlightenment in one brief lifetime of degenerate times. Even [by becoming] close to that you achieve enlightenment quicker.

See whatever is done as pure,
And to be able to accomplish whatever is said and advised.

This is how to rely on the virtuous friend, which is the root of the path to full enlightenment.

Please bless me to see that this greatly meaningful body with eight freedoms and ten richnesses is difficult to find and easily perishes,
That action and result are so profound, and the suffering of the evil transmigratory beings is so difficult to bear,
And therefore to go for refuge from the depths of my heart to the Three Rare Sublime Ones,
Abandon negative karma, and accomplish the practice of virtue according to the Dharma.

This is the graduated path of the lower capable being.

[*Lower capable being*,] this is a correct translation. In Sanskrit *parusha* is capable being. "Lower scope" etc is not a correct translation.

Please bless me to see that in dependence upon that,
Even though I achieve the higher rebirth of a deva or human,
I will have to experience suffering endlessly in this samsara
Because of not having abandoned being under the control of the disturbing thought obscurations.

And therefore, by reflecting well upon
the way of cycling in samsara,
Be able to follow continuously day and night

the path of the three types of precious higher trainings,
which is the principal method liberating from that samsara.

"Precious trainings," usually it is *higher* training. *Higher training* means having refuge. Hindus have morality, Christian priests and monks have morality, also most nuns, but no refuge in the Buddha, Dharma, and Sangha, so it is a *higher* training. *Higher*, by saying *higher* trainings in morality, concentration, and wisdom, *higher trainings* means having refuge. "Three types of precious trainings," I don't know if there is [the word] "precious" in the Tibetan [text] or not.

This is the graduated path of the middle capable being.

In dependence upon that,
Even though I achieve mere liberation,
Please bless me [to see that]
There is no sentient being of the six types
That has not been my father and mother.

And therefore, thinking I must fulfill their purpose,
May I be able to reverse the mind [seeking] the lower happiness [of nirvana],
And by way of equalizing and exchanging myself for others,
Generate the precious mind of enlightenment [bodhicitta]
Follow the conduct of the Conquerors' children [bodhisattvas]—
The six paramitas and so on.

This is the graduated path of the great capable being.

By having trained my mind in the common path like that,
Experiencing the sufferings of samsara for a long time will not upset me.
By regarding sentient beings with extraordinary unbearable compassion,
Please bless me so that I may enter the quick path of the Vajrayana teachings,
Protect my vows and samaya more than my life,
And quickly accomplish the unified Vajradhara state
In one brief lifetime of this degenerate time.

This is the graduated path of the secret mantra vehicle of the greatest capable being.

This was composed by the great lama, Thubten Jinpa. A great lama in Tibet who had realizations of lam-rim, he composed this lam-rim. Then the rest I put together. I organized it. I put together the [following] prayers.

Then recite:

May I not arise heresy even for a second
In the actions of the glorious Guru.
May I regard whatever actions are done as pure.
With this devotion, may I receive the blessings of the Guru in my heart.

[With respect to] the guru's actions, one must practice looking at them as all the numberless buddhas' actions. Whatever the guru advises you and teaches you, it is all the buddhas' advising you and teaching you. Whatever holy action is done, it is all the buddhas' actions. Whatever the holy mind thinks, it is all the buddhas' holy action. Every single thing, see it like that. That is [the way] to meditate, to learn, to realize. If the guru is speaking sweetly to you, praising you, think that "All the buddhas are speaking sweetly to me" or "All the buddhas are praising me." It is the actions of all the holy buddhas speaking sweetly to you. If the guru scolds you, especially [since at] that time as you might get angry, which is the heaviest negative karma destroying your merit, your realizations, your enlightenment, [think that] it is all the buddhas' actions. It is very good to think [like that] so you don't get angry, so you continuously subdue your mind.

So now recite the following verse and meditate on the guru entering your heart. To do the meditation, in detail, of the guru entering your heart, you need a highest tantra initiation, so it cannot be explained without having received a highest tantra initiation.

Then recite the following verse and meditate on the Guru entering your heart:

Magnificent and precious root Guru,
Please abide on the lotus seat at my heart.
Guide me with your great kindness,
And grant me the realizations of your holy body, speech, and mind.

After this morning motivation, recite the following verses on how to live your life for sentient beings:

From Kadampa Geshe Langri Thangpa's Eight Verses of Thought Transformation

Determined to obtain the greatest possible benefit
From all sentient beings,
Who are more precious than a wish-fulfilling jewel,
I shall hold them most dear at all times.

Sentient beings – even the enemy – are most kind, most precious, most dear

"Most dear at all times"... The enemy, the person who abuses you, who is angry with you, who doesn't love you… By practicing morality and not harming that person, not harming that person but practicing morality, and then [offering] always the best benefit to that person, that purifies past negative karma and obscurations so that you don't get reborn in the lower realms and it makes you receive a higher rebirth. By doing that practice of not harming, practicing the morality of not harming that person, you get a higher rebirth, the happiness of future lives. Practicing the three higher trainings: [by practicing] the higher training in morality with that person you call enemy, from that, of course, comes the higher training in concentration, *shi-ne*, calm abiding, and on the basis of that you are able to practice and achieve the realization of the higher training in wisdom, insight or *lhag-tong*. On the basis of this foundation of the path, you will achieve liberation from the oceans of samsaric sufferings, ultimate happiness. So, by practicing with that person whom you call enemy, who abuses you, who is angry with you, by practicing the higher training in morality with that person, you will achieve ultimate happiness, liberation from the oceans of samsaric sufferings, by the kindness of that person. Now, if you generate compassion for that person, from that you are able to generate bodhichitta and enter the path to enlightenment and actualize all the realizations of the Mahayana path. Then you are able to achieve the dharmakaya, the buddha's holy mind, and the rupakaya, the buddha's holy body, for sentient beings, and then without the slightest mistake you can do perfect work for sentient beings, freeing them from the oceans of samsaric sufferings and bringing them to full enlightenment. The numberless hell beings, numberless hungry ghosts, numberless animals, numberless human beings, numberless suras, and numberless asuras, and the numberless intermediate state beings, you can bring them to full enlightenment. Wow, wow, wow, wow, wow, wow. Amazing, amazing, amazing, amazing, amazing, amazing. If you generate compassion [for them], then by the kindness of the person you call enemy, he gives you enlightenment. He gives you enlightenment. If you generate compassion for that person, he gives you enlightenment, you are able to achieve enlightenment. But now, but now, now one thing…. Generally it is like this: you can see the kindness of that person whom you call enemy, who doesn't like you, who abuses you.

So, if you DON'T stop giving harm and practice morality, if you don't do that, you don't receive future life happiness, a good rebirth. Then without practicing the three higher trainings, the first one, the higher training in morality, with that person, then you don't achieve nirvana, ultimate happiness. If you don't generate compassion, there is no enlightenment. Oh, it is like that. BUT now, if you practice all that, wow especially compassion, then there is enlightenment, so that person gives you enlightenment. Now if you cherish that person whom you call enemy, if you cherish them, if you cherish them, then from that [person] you get future life happiness, a good rebirth in a pure land, a good rebirth, a perfect human rebirth. The happiness of future lives, you get from that person. If you cherish that person whom you call enemy you get that. If you cherish this person, you get liberation from samsara. If you cherish this person, you achieve enlightenment. You see? Freedom from all the obscurations and the completion of all the realizations, you achieve that (*Rinpoche snaps his fingers*). That person gives you that. So the

kindness [of that person] is like the sky, it has no limit, no limit, wow, wow, wow. The kindness to you has no limit, wow, wow, wow! It is unbelievable, unbelievable, unbelievable, most unbelievable, most unbelievable. It is like that, like limitless space. It is like that. It is unbelievable, the most unbelievable, most unbelievable, most unbelievable kindness.

Like that, so like that, every single hell being, hungry ghost, animal, every single insect, every single ant, every sentient being, every human being, every sura and asura, is most kind to you, most kind to you. All are like this, not just only that one person whom you call enemy. In reality they are like this, but not only them, the numberless [beings], everyone is like that, giving you enlightenment. So they are most kind, most precious.

Aaaaaaaaaaall your past happiness, present happiness, aaaaaaaaaaall your future happiness, everything, including enlightenment, everything, every single happiness, even when you feel hot and cool air passes through on your head making you cool, even including that, even a small pleasure, completely, all your past, present, and future happiness including enlightenment, completely, all that you receive by the kindness of every single hell being, every single hungry ghost, every single animal, every single human being, every single sura and asura, every single intermediate state being. Completely you receive it by their kindness. So they are most, most, most, most, most, most, most, most, most, most kind, most precious, most dear, one's own most wish-fulfilling, most wish-fulfilling, your wish-fulfilling – everyone. Everyone, not just only the animals that you like, but everyone, even the ones you don't like, the people you don't like, the animals you don't like, whom you hate, everyone is the most kind, most kind, most rare, most kind, most precious, most dear, your most kind, most precious, your most dear, wish-fulfilling, wish-fulfilling one.

So let me finish this one [i.e., explaining this verse from the *Eight Verses*].

The logic is that all your past, present, and future happiness came from your good karma. Your good karma, virtuous thought and virtuous action, is the buddhas' holy actions. Buddhas have two types of holy actions: one is within us sentient beings and one is within them, so there are two holy actions. This [good karma] came from the Buddha. Also by learning Dharma, Dharma which came from the Buddha, by learning that, virtuous thought arises, virtuous action [arises]. So [your virtuous thoughts and actions] also came from the Buddha. However, the Buddha comes from a bodhisattva, a bodhisattva comes from bodhichitta, bodhichitta comes from great compassion, and great compassion is generated by depending on suffering obscured sentient beings. Because there are suffering obscured sentient beings, compassion can be generated. So now you can see that by their kindness, compassion is generated, because of that bodhichitta [is generated], because of that a bodhisattva [arises], because of that a buddha happened. Because of that your good karma, Dharma, comes from a buddha. Then from that, all your past, present, and future happiness including enlightenment happens.

All the sentient beings have obscurations. All your past, present, and future happiness, even a small pleasure, even a good sleep, as I mentioned when feeling hot, feeling cool, every single thing, every single comfort, is received from every obscured suffering sentient being. It came from their kindness. Every single thing comes from their kindness.

I have mentioned how precious they are. It is like that.

Even the Buddha, Dharma, and Sangha in which we always take refuge at the beginning of a practice, which free us not only from the lower realms but also from samsara and the lower nirvana and bring us to enlightenment, oh, even [with respect to] the Buddha, Dharma, and Sangha: the Dharma and Sangha came from the Buddha, the Buddha came from sentient beings. Without sentient beings, there is no buddha, [since] buddhas came from sentient beings. So, the Buddha, Dharma, and Sangha came from sentient beings, every single sentient being, the numberless hell beings, numberless hungry ghosts, numberless animals, numberless human beings, numberless suras and asuras. The Buddha, Dharma, and Sangha came from every single sentient being. So, sentient beings are sooooooooooooo precious by their kindness. The buddhas have infinite qualities – their holy body, holy speech and holy mind have infinite qualities – [but] they came from every single sentient being, every single ant, every single maggot, so they are sooooooooooooo unbelievably, most unbelievably, most unbelievably precious. Of course by qualities, a buddha is higher [than sentient beings], but by their kindness, [sentient beings are] most amazing, amazing.

[You can see from] the example, to generate compassion for even one sentient being, to cherish even one sentient being, how that is so important. What I explained so far, yes, it is a reason to cherish even one sentient being. How important that is.

In the lineage of Vajrayogini there is Getsul Tsempuwa, who was a disciple of Nagpa Chopawa (maybe so-called because his color was black), who was a great yogi, who flew with many hundreds of dakinis in the sky. [Getsul Tsempuwa was] his disciple. [Nagpa Chopawa] was going to Oddi. I think maybe Oddi is near West Bengal. Maybe it is in West Bengal or near there, near Buxa. Oddi, I think maybe it is something like that. [Nagpa Chopawa] was going there to do his last conduct, *chopa*, his last conduct before achieving enlightenment. There was a big river where there was one lady waiting at the shore. The lady was completely full of leprosy with pus and blood coming out, a most unbelievably pitiful one. She asked the yogi, "Please take me to the other side of the river." He didn't pay attention to her, he just went straight, so he didn't help her. Afterwards, his disciple Getsul Tsempuwa, [who was] living in the thirty-six vows, came [along]. But when he came and she asked him to help take her to the other side of the river, when he saw the lady… He was a monk whereas the yogi was not a monk. He was a monk and so he could not touch a woman, but as soon as he saw the lady, he felt unbearable compassion cherishing the lady, so immediately, without fear or doubt of getting her leprosy disease, because of unbearable compassion, he immediately grabbed her and carried her on his back. As he was crossing the river, in the middle of the river, that lady suddenly became Dorje Pagmo. She suddenly became a deity, an enlightened being, a deity, Dorje Pagmo, who has a pig head on top to signify the antidote to ignorance. Suddenly she became Dorje Pagmo and took him, Getsul Tsempuwa who was a young monk living in thirty-six vows, to the pure land of Tharpa Kacho, where if you are born there, you will definitely get enlightened. [Even] before, she was Dorje Pagmo. She was not an ordinary sentient being and then afterward became Dorje Pagmo. She was Dorje Pagmo from the beginning but because his mind was obscured, he could not see that she was Dorje Pagmo. What his impure mind, obscured mind, projected was the view of an ordinary lady full of pus and blood with

leprosy disease. That is what he saw. That was the view projected by his mind. [But] because he generated unbelievable compassion cherishing her and carried her without doubt on his back, even in the middle of the river, he hadn't crossed the whole river [yet, but] in the middle of the river his karma was purified by his strong compassion for that lady. Carrying her completely purified his negative karma, his negative karma of seeing her as an ordinary sentient being with leprosy disease and pus and blood coming out. That karma was purified, finished, so he saw her as a deity. She who was a deity from the beginning, now he was able to see her in the middle of river as a deity, as an enlightened being, as Dorje Pagmo. She took him to the pure land where he could get enlightened. He didn't even have to cross the river. That is from generating compassion for one sentient being.

You have to understand that the benefits are like that, even if it is [just] one sentient being. Same thing… [Since] it would take time, I won't tell Asanga's story. Whether it is an animal or a person, it is the same. To be able to generate compassion is so fortunate. People who are able to generate compassion are so fortunate. Whether they understand Dharma or not, if they can generate compassion for others, they are so fortunate. Those are the benefits of generating compassion for even one sentient being – you can achieve enlightenment quickly, like that (*Rinpoche snaps his fingers*). So that is the importance of generating compassion for sentient beings.

Therefore, the essence of our life, the essence of practice, the essence of meditation on bodhichitta, the essence of practicing bodhichitta, the essence of life, what makes life most meaningful, the happiest life for oneself and sentient beings, numberless sentient beings, is bodhichitta – to cherish and serve sentient beings with your body, speech, and mind all the time. All the time, whether you are happy or unhappy, whether you are depressed, all the time to serve sentient beings. In daily life, whatever you can do, in whatever capacity you can serve sentient beings, that is the most important practice, the most important practice. Even a small suffering or difficulty, to stop it, to reduce it, to help, offer even a small comfort. Whatever there is you offer it, as much as possible. Even a small comfort you offer to them. That is the essential practice.

So far what I have explained is thinking of their kindness, knowing it, and then in everyday life try to reduce even a small suffering, or try to offer even some small comfort, as much as possible. That is the essential thing. [If you can] see sentient beings as most kind, most precious, most dear, wish-fulfilling, [then being] able to help free them from suffering and [being] able to help to bring them happiness is the most enjoyable thing in your life. It is more enjoyable than a billion times, numberless times, winning at soccer. That is nothing. That is done with attachment, it is nothing. It is the cause of the lower realms. But here, it is so, so, so, so, most important to others [so] even a small comfort you try to offer, to help, to do whatever you can.

You study Dharma, you meditate and practice, and the more you achieve realizations the deeper and deeper benefit you can offer to others. It is not just running with nothing, with your heart empty, then [when] you face many difficulties… First you want to help, "I want to do this. I want to do that," but then when you do the work, your ego and self-cherishing thought arise and you find so many problems when working for others. Then it becomes very difficult. There is so much disharmony with people. This happens if you are full of self-cherishing thought and ignorance. At the beginning you want to help, but that wish to help doesn't last. When you do the actual work, it

opens the door for problems because of so strong self-cherishing thought, attachment, so many delusions. Anyway, because of that, it is the most important thing. The best practice is to help sentient beings. It is the bodhichitta practice.

Now the next thing is that it is what makes your life… The more you see the kindness of others, the more you see others as more precious, dear, the more you see that, then even the small help that you can give them brings so much happiness in your life, so much happiness in your life. The more you see kindness, precious, dear, all that, then even a small happiness, even a small comfort, even a small gift that you able to do, you see that as sooooooooooooo important in your life. It brings you so much, so much unbelievable happiness in your life, the more you see kindness, precious, and dear.

Now, this [sentient being] is cherished by one bodhisattva. A bodhisattva renounces I and cherishes all sentient beings, like a mother. A mother cherishes her child more than her life. If there is a choice she prefers to get sick than that her child gets sick, she prefers to die than that her child dies. She cherishes her child like her heart, like a jewel, more than her life. Like that we should cherish aaaaaaaaaaall sentient beings. Like that. Like that, as most precious. By thinking in this way, you see them as most precious, the kindest, the most dear. The bodhisattvas cherish all sentient beings, so this person is cherished by one bodhisattva more than him or herself as the most precious. The bodhisattva thinks this sentient beings is more precious than himself, most precious, so, so dear, so precious, so kind. Wow, wow, wow, a bodhisattva thinks like that – like a jewel, like a wish-granting jewel, so precious. Now, if you make this one sentient being happy, even with a little help, whatever you can offer, then that brings happiness to that person, to this sentient being, oh, that makes the bodhisattva so happy. If somebody says something nice about her child and the mother hears it, it makes her sooooooooooooo happy. Or if somebody gives a present to her child, the mother is so happy. Like this, if you help that sentient being, even to free them from a small problem, it makes that bodhisattva – even [helping] that one sentient being who he cherishes so much more than himself – so happy. Now there are numberless bodhisattvas, so if you help this one sentient being to be free from a problem, you make the numberless bodhisattvas so happy. So your effort to help this one sentient being even a little, that is the best offering to aaaaaaaaaaall the bodhisattvas. It is the best offering. Do you understand?

So now, so now Guru Shakyamuni Buddha cherishes… Of course if a bodhisattva is like this, there is no question about a buddha – a buddha cherishes more than a wish-granting jewel this one sentient being as most precious, most kind, most dear. Shakyamuni Buddha sees that [sentient being]. Shakyamuni Buddha collected merits for three countless great eons to become enlightened for every one of us, every ant, every maggot. Guru Shakyamuni Buddha cherishes this sentient being most so whatever help you can give, even some small help to free them from problems or some small comfort, that makes Shakyamuni Buddha so happy. It is the best offering to Shakyamuni Buddha. Even if you help one sentient being it makes the Buddha so happy. Now, there are numberless buddhas, so your help to one sentient being, even a little help – somebody, an old man or woman, helping them walk on the road – makes the numberless buddhas happy. It is your best offering to numberless buddhas. It is your best offering to numberless buddhas.

In the past in Bodhgaya, many years ago, I thought giving money to the beggars becomes the best offering to the buddhas. Before giving the money, you think that all your past, present, and future happiness, including enlightenment, is received from this beggar, [who is of] the greatest kindness, and then you make an offering with your two hands respectfully. Not just, "Oh, I'm giving it to this beggar," no, you hold the money in your two hands and respectfully offer it. That is the same as making an offering to the numberless buddhas and bodhisattvas. That is the best! What the bodhisattvas want is to actualize the path to help us sentient beings, to free sentient beings from the oceans of samsaric sufferings and bring them to enlightenment. The buddhas have done that, so it is most pleasing to the buddhas and bodhisattvas. It is the best offering to the buddhas and bodhisattvas. You offer to the beggar and also think you are offering to all the buddhas and bodhisattvas, then it becomes both charity and offering. I try to remember to do that. A long time ago I did that.

Therefore… Now listen. Therefore, how can… Now listen, the important one is here: so how can you get angry at that person? At that sentient being how can you get angry? It is like getting angry at all the buddhas and bodhisattvas. There is a verse for this but I don't remember it. If you let sentient beings suffer, then also all the buddhas are unhappy. It is like causing suffering to all the buddhas. There is a verse like that but I don't remember it clearly. If you cause happiness to this one, it is like causing happiness to all the numberless buddhas and bodhisattvas. There is a verse about this. It is the best offering to the buddhas and bodhisattvas to offer service to a sentient being. If you have a child, [if you are] taking care of a child, think of the kindness of the child: your past, present, and future happiness, including enlightenment, every single thing you receive from this sentient being, who is your baby. Think that every service you do is from the heart, from your good heart. You offer every single service, every single washing, every single cleaning pee-pee and kaka, every single thing [thinking] not that it is *my* child, but a precious sentient being, a most kind, most dear, and precious sentient being. Think that, then offer service to your child. Then you have great, great, unbelievable… Your life is full of happiness. It is the same thing if you are taking care of [people in] an old folks home, old men and old women, or whatever. It is the same thing, exactly the same. Always think of their kindness, that all your past, present, and future happiness you receive from them. Oh, they are most kind, most precious, even the Buddha, Dharma, and Sangha come from them. Then from a good heart offer service to them of whatever, cleaning their kaka or whatever. Then from the heart offer service to them. Then, happiness and satisfaction comes and your whole life is filled with happiness. That is the best Dharma practice – bodhichitta. That pleases all the bodhisattvas and buddhas. Do you understand? That is the best offering. Therefore, you dare not get angry with them. You dare not harm [them.] You dare not harm them. You dare not get angry. It is impossible to cause sufferings to others. It is impossible to cause all the buddhas and bodhisattvas suffering, to displease them.

I will stop here.

Really, this is the most wonderful practice in life. Whether you know all the teachings taught by the Buddha or you know middle or you know little, but what I explained now is the best practice in life. Whether there is an opportunity to meet and talk about this again is not sure, death can

happen any time. This is the best practice, then you are a good example to the world, a good example to bring peace and happiness in the world.

(I'm supposed to do a Vajrasattva [initiation] tonight, maybe it will be all night, aaaaaaaaaaall night, with sleeping. I sleep, you sleep, then we do Vajrasattva. We will be finished by breakfast time, or finished by 12 o'clock.)

Dedication sealing with emptiness

Due to all the past, present, and future merits collected by me, all the three time merits collected by numberless sentient beings and numberless buddhas, which are merely labeled by the mind, may I, who am merely labeled by the mind, attain full enlightenment, which is merely labeled by the mind, and lead all the sentient beings, who are merely labeled by the mind, to that full enlightenment, which is also merely labeled by the mind, by myself alone, who is also merely labeled by the mind.

Colophon: Lightly edited by Sally Ong, December 2014. Further editing by Joan Nicell, FPMT Education Services, January 2015.

How Karma Works and Purifying Negative Karma

[9 December 2014, 4 p.m.]

KOPAN 20141209 S1 16:00 Lama Zopa Rinpoche – How Karma Works AND Purifying Negative Karma

Bodhichitta eliminates all suffering

In the *Praise of Bodhichitta* composed by Kyabje Kunu Lama Rinpoche, from whom I received the oral transmission of the *Bodhicharyavatara* and a commentary on the right view…. I had requested the commentary and I received [the *lung*] together with other geshes in Bodhgaya, at the Gelug monastery in the Kangyur *lha-kang*. [I received it] with many geshes from the tantric college, like Geshe Jampa Gyatso. And Lama Yeshe was also there. I had requested the commentary for myself but Rinpoche gave us the *lung*. On the hardest subject, emptiness, Rinpoche gave a commentary on that. But as he gave the commentary I fell asleep, unfortunately. I have great obstacles to realizing emptiness because I fell asleep when Rinpoche was giving the commentary, unfortunately.

In that teaching it says (*Rinpoche cites a quote in Tibetan*). I don't remember the exact words. Also "to cause happiness." It is similar [but] I don't remember it. *Re re de kyi*, the meaning is to cause happiness to each sentient being. For sentient beings equaling the limitless sky to eliminate the suffering of each one. There are numberless sentient beings, for each sentient being to eliminate their suffering and for each sentient being to achieve happiness. All that. I don't remember [all] the words [but] the last [part] has everything to do with bodhichitta.

If you generate bodhichitta, you are able to eliminate the suffering of all the numberless hell beings, numberless hungry ghosts, numberless animals, numberless human beings, numberless suras and asuras, and numberless intermediate state beings. If you generate bodhichitta, your bodhichitta can eliminate the suffering of every sentient being. There are numberless sentient beings in each realm. If you generate bodhichitta, your bodhichitta can eliminate every sentient beings' suffering and your bodhichitta causes every sentient being to achieve happiness.

If you generate bodhichitta, your bodhichitta can eliminate every sentient beings' suffering and your bodhichitta causes every sentient being to achieve happiness.

Do you understand? So it depends on bodhichitta. It is up to bodhichitta. It is to do with bodhichitta. Therefore, it is so, so, so, so important to actualize bodhichitta. If you want to make your life meaningful and happy, that is by bodhichitta. Keep that in mind. Write it down. Otherwise, people are looking for all the trips – Himalayan trips, all the trips to India, Hinduism. Each year you do a few months of this trip and that trip.

People do all kinds of trips

In America – not America, I don't know which country – one family went to convert them to Christianity. I don't know which country. Which country was that? Not Australia, not New Zealand. Maybe New Zealand? What are the original people called? Maoris. In Australia, they are the aboriginals. It was not in Australia, it was somewhere else. One family went to convert these people, who are kind of red Indians in Borneo, to Christianity. What happened was that… Before I tell you this story, I will try to check its connection to my talk. [It is that] people in the world – especially in the West – try all [sorts of] things in the world, all these trips. In Borneo, one family went to convert the red Indians, they are kind of like that. They eat mice by burning them in the fire. They hold them and burn them in the fire and eat them.

Ven. Roger: Alive.

Alive. I made a mistake; I saw [people] burning mice maybe, I think, in America, the red Indians. The family had to live with the mountain people [in Borneo]. As they live, they [the family] had to live with them. They had to live with them. There was a father, a mother, and the children. The whole family went there to live with [the mountain people] for some years. They had to do exactly what [the mountain people] do, otherwise they couldn't convert them. The Western husband, the man of that group, because the red Indians eat live mice, he had to eat live mice. The Western husband had to eat live mice and all the children had to eat live mice. They had to try very hard to live with [the mountain people]. I think that their hope was to convert them slowly to Christianity.

Even that is another trip. There are all kinds [of trips]. It is unbelievable. What hardships people have to suffer. Those Westerners had to do exactly what [the mountain people] do so [that the mountain people] would believe in [the Westerners] and follow them – follow their religion, or whatever. I just remembered that story when I was talking about there being all kinds of trips.

Of course – but of course – some of you have tried [these trips] but didn't find any essence. You try [something], then after one or two months [when] you didn't find any essence – you find it to be empty – you try something else.

Then you find the Dharma – the Buddha's teachings, which are so rich and meaningful, that are so worthwhile. You tried many things [before] but didn't find satisfaction. They were empty. Life had no essence, no meaning. Many people feel like that until they meet the teachings of the Buddha. Some [people] don't have much feeling, much sharp wisdom, to discriminate [between] what is right and what is wrong, so then [they spend] their whole life in that.

Heaven according to Buddhism

Also, they don't have the karma to meet Dharma [during] their whole life, this most precious human life. [Instead] they meet something that isn't Dharma – like a belief in heaven. Then, they [follow] that religion. They believe in going to heaven, even if it is not sure that there is a heaven, even if it not sure that by doing that they will go to heaven. That is a big question but heaven, according to the Buddha-Dharma, is the asura realm. For the people of the world, common people, the asura realm is heaven, but it is samsara. It is not a pure land. General people might call it heaven but according to Buddhism it is a samsaric realm under the control of karma and delusion. There is unbelievable, unbelievable, unbelievable wealth there. They live long and have incredible sense pleasures. It is unbelievable, but it is all the suffering of change. According to Buddhism it is all the suffering of change. It comes from pervasive compounded suffering and is the suffering of change.

Then, the desire realm devas experience the signs of death. They have unbelievable, unbelievable, unbelievable fear due to the signs of death. There are five nearing signs of death. They don't sweating [up to then but] at the time of death, due to karma, they hear [a voice] from the sky [saying that they] are going to die after seven days. Then, there is unbelievable [fear]. [Usually] for them water or dust doesn't stay on their bodies but then it does stay on their bodies. They have unbelievable, unbelievable mental fear. It is unbelievable, most unbelievable.

As mentioned by Aryadeva in *Four Hundred Stanzas*, the asuras – those worldly gods – have unbelievable pleasures. Wow, wow, wow, their enjoyments are unbelievable, unbelievable. They are of incredibly high quality, but when they experience the signs of death, their mental suffering is greater than [the suffering of] hell beings. Hell beings have heavy physical suffering but the worldly gods have heavy mental sufferings, more than that of hell beings. They see their past karma, where they were, [due to which they were born in] the worldly god realm now, and they see that, due to karma, in their next life they will be reborn as a hell being, hungry ghost, animal, or human being – a lower rebirth. They [see that they] are going to be born there, so they have unbelievable, unbelievable fear. Their fear is unbelievable.

Somebody made a theory like this. What do you call it? A theory, or is there another word? For example, in Singapore they have made a place to see hell and things like that. In Singapore, there

is a place you can go to see where they made an example of hell.[25] It is for children and tourists to go to see. They call it … It is not real. What is it called?

Student: Hypothetical.

Rinpoche: Something like that. Hypothetical? Not a theory? There is another word [for something] that doesn't exist but you just believe in it.

Student: Imaginary.

Rinpoche: No.

Student: Illusory.

(*Rinpoche laughs*)

Rinpoche: Things don't exist but you believe they exist. There is a word for that but I don't remember the word.

Students: Disney. Make believe. Fantasy. Hologram.

Rinpoche: Fantasy maybe, but it is another word. Anyway it doesn't matter.

Maybe at the beginning I will mention – you might have heard [about them already] – but I will mention a few of [the ten nonvirtuous actions].

The four results of stealing

For the negative karma of stealing, there is the base, the motivation or thought, the action, and the goal. It has these four things which have to be completed.

The goal [or conclusion] is to think, "I received it. I got it." Until you think, "I got it," stealing is not completed. The action is done but it is not complete. Then at the end [if you] think, "I got it," then the action has been completed. That is the goal.

[Stealing] has four suffering results. The ripened aspect result is rebirth in the lower realms where you experience suffering according to that karma. If [the negative karma of stealing is] not purified, the unbelievable suffering can be for eons.

Experiencing the result similar to the cause is that even when you are born as a human being you experience the suffering result of stealing. In the *Lam-rim Chenmo* by Lama Tsongkhapa – in quoting sutra, the Buddha's teachings, the *Ten Bhumi Sutra* or something [like that], I'm not a hundred percent sure – it explains in detail [that] experiencing the result similar to the cause of stealing done in the past is to experience poverty. [You experience] the poverty of a means of living, then [you have] a small means of living. Or even though you have a means of living, you have to share it with other people. You can't own things by yourself, [but] have to share with [other] people a car, a house, and things like that. You have to use them together.

[25] Rinpoche is referring to the theme park in Singapore called Haw Par Villa. "The best known attraction in Haw Par Villa is the Ten Courts of Hell, which features gruesome depictions of hell in Chinese mythology and Buddhism." (http://en.wikipedia.org/wiki/Haw_Par_Villa)

Then other people or the government confiscate [your things], or other powerful people take your things, or other people steal them from you. For some people, wherever they go, always things get stolen from them. We see that for some people things are always getting stolen.

Then there is [the result that you] steal again and again. That happens – creating a result similar to the cause. Then [you do not have any] enjoyments and are very poor, so there is suffering due to that.

An example is [what happened] quite a number of years ago, I think in Africa, [when] millions of people died. There was no water, so much drought. There was no water, no rain, so there was a drought. Even though the crops were planted but [because] there was no rain they didn't grow well. Or [sometimes] there is too much rain and the crops are destroyed. It can be either [a drought] or too much rain. [Since there was] no rain for a long time, what happened was that another country offered water [to this African country]. The water was transported by airplane to this [African] country but as soon as the airplane arrived in Africa, in that place with so much suffering, with no rain, a drought, the water became very filthy and undrinkable. It was very undrinkable, very, very smelly and dirty.

Now, if you are a scientist, you Westerners have to study why as soon as it arrived there it became filthy, dirty, and undrinkable. You have to check why that happened, especially if you are a scientist. [The water] wasn't like that at the beginning in the country that sent it. Only when it arrived in Africa, after it landed, did the water become filthy dirty. Even though the water was brought from another country, [the Africans] couldn't drink it [because] it became filthy dirty. That is due to karma. [The Africans] could have had water [but did not]. That is [due to] the negative karma of stealing – the people in the [African] country's negative karma of stealing. That is experiencing a result similar to the cause.

No crops, no rain and the crops die or there is so much rain that the crops are destroyed, that is the result of the negative karma of stealing. You must know this: it came from the mind. The negative karma of stealing came from the mind, not from the outside. It is a dependent arising and so it came from the mind. As I mentioned in the meditation, everything comes from the mind. You must know that. You must practice mindfulness of that when shopping and doing pilgrimage. Practice mindfulness – not only when sitting but when you go outside – that everything you see comes from the mind. That is a most important [thing] to learn in Buddhism. It is basic Buddhist philosophy, but it is [also] our experience.

Maybe I didn't mention this before. It didn't get mentioned. You see a person and by hearing your story, that person gives you a present. They praise you and give you presents, then you see them as very nice. You like that person who gave you praise or presents. You like them. You are attached to them, so you see the person as nice. Then the next day that person criticizes you or gives you a spank and then you see that person as bad. You see that person as negative. Your view changes. It depends on how you think of the person; that changes your view. So you can see clearly how that person comes from your mind.

[To return to] experiencing the result of negative karma of stealing in the past. The possessed result of the negative karma of stealing is that even when you are born as a human being due to

another good karma, crops grow but they are much less [than they could be]. Then crops do not ripen. They are unripened. Then also the crops change, their edibility changes. On the outside they look good, but the inside is bad or rotten. (I don't know the English word: crops grow but *tenpa*. I don't know the English word.) Crops grow but die. They fall down or lay down. Either there is no rain, or there is too much rain, destroying them. Or crops grow, but they are dry. Also crops become nonexistent. Also they get eaten by rabbits, by animals. You understand?

In New Zealand – when I was there in New Zealand – one time rabbits, sooooooooooooo many rabbits came it was like they were invading the whole forest. So many rabbits came to eat the crops that an airplane came throwing white water on them. What is it called? An airplane came and spread poison over them and killed them. But the people – the government – didn't know about karma. They didn't know about cause [and result]. About action and result, they didn't know. They completely had no idea of this truth. It was unknown, totally unknown. They didn't know about the mind. They didn't know about rebirth and they didn't know about death, about this reality. [They know] just what is figured out by scientists or I don't know who – the biologists or the people who describe that. But they didn't know about death. They were totally ignorant. They had no idea at all – really no idea – so they killed all the rabbits. Not only the rabbits but many other mice and other animals who eat seeds and crops. Other animals, not only rabbits.

What happens if they kill all the rabbits? They can kill all the rabbits but that does not stop the cause of the rabbits coming and eating the crops. They are not stopping that but are creating the cause for rabbits to come continually to eat the crops. They are not stopping that. In the future they will be reborn as rabbits who, when they go to eat the crops, will be killed by others. This is what happens. Sorry, this is karma.

All the harm we experience now comes from harming others in the past

Similarly this is how His Holiness thinks of Tibet. It is similar. The Tibetan young people want to fight mainland China. They are like ordinary people in the world who, when somebody harms them, they harm them back. That is nothing new. But His Holiness doesn't want them to harm back. His Holiness wants peace, not harm. He doesn't want them to harm back but wants peace. [He wants that] from the truth they get the result.

So you see now, even if you win, by fighting even if you win, you are creating the cause for Tibet to be overtaken again. If you fight somebody then you create the cause for them to fight Tibet – not just one time but so many hundreds of thousands of times. That is the karmic result. It is not just one time. If you fight and win, by that negative karma those people will fight you in your next life and the next life for hundreds of thousands of lives. From that negative karma they will fight you.

If you fight and win, by that negative karma those people will fight you in your next life and the next life for hundreds of thousands of lives.

Do you understand karma? Karma is like this. If you kill one insect or one person one time, [then] that [being] will incarnate and you will be killed for five hundred lifetimes by that insect or person who you killed. That also depends on how you killed them, on how much suffering you caused them, so the result could be for a thousand lifetimes. It depends on how heavily you killed them.

His Holiness's view is to work in peace, not harming [others], but the young Tibetan people do what ordinary people in the world do, who, like animals, when attacked, attack back. [They are like] the small dog, a Chihuahua, [who even though] the other animal is so big and this dog is so tiny, it barks. It is so strange.

[When you practice] Dharma, even if somebody harms you, you don't harm them back. You practice patience and practice compassion.

As I told you already [there is a] reason why a person shoots you even though you have never met them. You have never seen them before but as soon as that person sees you, they shoot you. Or if somebody gets angry with you or scolds you, if somebody always gets angry at you, if they treat you [harshly] with body, speech, and mind, there is a reason for that to happen – in the past you treated that person in that way.

Every single harmful thing done to you with body, speech, and mind – if a person looks down on you, if they put their nose up in the sky and put you down – everything is the result of what you did to that sentient being in the past. Everything, whatever harm is done to you [by someone] with their body, speech, and mind, you are the one who caused them to create the negative karma of harming you. You did that. You created that in the first place. You caused them to create the negative karma towards you and to harm you. It is your fault. Your self-cherishing thought, your ignorance, your wrong concept that is ignorance, the root of samsara, and the self-cherishing thought – it is the mistake of that. So everything [that happens to you] is totally what you led them to do. You did that to them in the past, so you led them to do that to you [now]. They create negative karma [because] you led them to create negative karma by harming you. You are the one who opened the door for them to harm you. Then, due to that, they have to be born in the lower realms. So they are purely an object of compassion. So think of that, think of the reason – that you caused that, that you led them to that, and then they go to the lower realms due to that. You led them to create negative karma. You led them to harm you. So you led them to the lower realms. So they are purely an object of your compassion. So there is no way [that you can] harm them back. You dare not.

You led them to create negative karma. You led them to harm you. So you led them to the lower realms. So they are purely an object of your compassion. So there is no way [that you can] harm them back. You dare not.

Helping sentient beings is the best offering to the buddhas and bodhisattvas

I talked yesterday about how all of your past, present, and future happiness is completely received from every sentient being, and how even the Buddha, Dharma, and Sangha came from them, so every sentient being is most unbelievably kind. Then, as I mentioned, helping this sentient being – even a very small help – is the best offering to the numberless buddhas and numberless bodhisattvas. Even if your help is very small – a small comfort – it is the best offering to the numberless buddhas and bodhisattvas.

This is because the bodhisattvas have totally changed their minds into cherishing others. For three countless great eons, they collected the merits of wisdom and the merits of virtue and bore so

much hardships [in order] to practice the six paramitas. For example, the Buddha made charity of his body to sentient beings numberless times. Not only to a tiger, but numberless times. To so many sentient beings, he made charity of his limbs and eyes numberless times. That was for us sentient beings to achieve enlightenment, not only liberation from samsara but to bring us to enlightenment. Shakyamuni Buddha did that by making charity of his body and life numberless times for sentient beings. He practiced the paramitas of charity, morality, and patience for three countless great eons, completing the merits of wisdom and the merits of virtue, and achieved enlightenment [to be able] to work for sentient beings effortlessly. At the time he was a bodhisattva he did that.

Numberless bodhisattvas cherish the sentient being who gets angry at you, who harms you with their body, speech, and mind. The Buddha [too] sacrificed his life numberless times to help this sentient being – to help [sentient beings] including this sentient being who is always angry at you, who harms you with their body, speech, and mind. He worked for them, to free them from the oceans of samsaric sufferings and bring them to enlightenment. The Buddha did that. Can you imagine it? Like that the Buddha did, including for this sentient being who gets angry at you and harms you with their body, speech, and mind. He worked for them. The bodhisattvas are like that. Even their breathing in and out is for numberless sentient beings – for this person who you call an enemy and who harms you with their body, speech, and mind. For a bodhisattva, even breathing in and out is for other sentient beings, not for themselves.

Numberless bodhisattvas cherish the sentient being who gets angry at you, who harms you with their body, speech, and mind.

So even a small offering to sentient being pleases numberless buddhas and bodhisattvas. So do whatever you can do to help sentient beings, to free them from problems and difficulties. Do whatever you can do. There is no question that the deepest benefit is teaching them Dharma, awakening their minds from beginningless rebirths' deep sleep of ignorance, awakening their minds, enlightening their minds by teaching the Dharma. Dharma education and practice – that is the deepest benefit.

Taking the loss upon yourself

In the *Eight Verses*, the fifth verse [says]:

DAG LA ZHÄN GYI THRAG DOG GI
When, out of envy, others mistreat me
SHE KUR LA SOG ME RIG PÄI
With abuse, insults, or the like,
GYONG KHA RANG GI LEN PA DANG
I shall accept defeat
GYÄL KHA ZHÄN LA BUL WAR SHOG
And offer the victory to others.

When others – motivated by their jealous mind – insult you, criticize you, do things which are undeserved by you, that are unfavorable to you, then at that time what you should do – the practice… When even though you didn't make mistakes but you are blamed for them, it says (Tibetan) to take the loss upon oneself and offer the victory to others. Instead of thinking "Oh, I didn't do this" and proving that, when you are blamed but didn't do it, when you are blamed, you offer the victory to the other person who criticized you and take the loss upon yourself. In the West, of course, they will think it is crazy. They will think it is *craaaaaaaazy*, and that you should get back [at the other person] immediately. That is what they do in the West. They will think you are crazy in the West, but this is according to Dharma. This is according to the Mahayana teachings, the lam-rim, the lo-jong, so it is wise. Then in this way you offer the victory to others and take the loss upon yourself. You stay quiet as if you did it and offer the victory to the person who said that, so there is peace. Not only that – not only peace now – but from that, by doing that with a good heart, by doing that, by offering the victory and taking the loss, oh, from that good karma, the result will be happiness and success from life to life. For hundreds of thousands [of lives] it will go on and on. There will be greater and greater success and happiness, unbelievable success and happiness, for hundreds of thousands and tens of thousands [of lives] it will go on. You will have happiness for a long time.

What worldly people think and do is to create the cause to suffer for a long time, for hundreds of thousands of lifetimes, on and on. According to Dharma what you do is [instead] very smart in that you create the cause for happiness and success for hundreds of thousands of lifetimes.

What worldly people think and do is to create the cause to suffer for a long time, for hundreds of thousands of lifetimes, on and on. According to Dharma what you do is [instead] very smart in that you create the cause for happiness and success for hundreds of thousands of lifetimes. That helps you achieve enlightenment. That is the long term benefit. The other one – what ordinary people do – is to fight back and destroy. That is creating the cause for them to receive harm on and on for hundreds of thousands of lifetimes and to be killed by others. So Dharma practice is very wise, especially the bodhichitta lo-jong. Only thinking of today and this life is a very, very shortsighted way of thinking.

All success and happiness comes from a good heart

Just one thing. African people – millions of people – died many years ago. I was in Australia; I was doing a retreat and watching TV. Not TV, sorry, I was listening to the radio because one of my students was doing radio work, a service. I think six thousand people listened to her. I was listening to the radio to see how she does her work.

One day her friend (His name is kind of a little bit strange name, Sex or something like that; he was a man) was interviewing one lady. (I think that at that time there was no place left in the cemetery. It was full of bodies and there was no more land. It was so difficult to get land there to bury people. If someone died it was difficult to find the land to bury the body.) That lady said "I have no fear of death. I know where I'm going." I don't think she was a Buddhist, [but she was a] very sincere person. She answered that way, which is very unusual for common people, but he

didn't continue to question her. I was interested to hear what she said but he didn't ask and [instead] went on to another subject or interview. It would be good if ordinary people were to say "I'm not worried. I know where I'm going." We should make sure we can do that.

In Africa at that time, millions of people were dying. I thought at that time to maybe invite some good practitioners… I thought first that I myself should go but I'm not good in that, so I thought to invite good practitioners, lamas and so forth, who are living in pure vows at least, and especially those with bodhichitta, which is the best. The point was to bring them there to make it rain. We have so many methods in sutra and tantra to make rain but you have to be qualified. You can't just read the text and make rain. That doesn't work. So [I thought] to invite some practitioners there to make rain, but the next question is that they have to have the karma to receive rain as otherwise it doesn't work. The people there have to have the karma to receive rain.

Then I thought to go to Africa to talk to one person, to spend time talking about a good heart, to live life with compassion. To tell them to live life with a good heart, with compassion, and that from that you will achieve all the satisfaction in your life – so much happiness in your life through compassion and good heart – and that you can give happiness to so many people by awakening them, by teaching them to change their mind from a negative mind into a positive mind. If you do that with one person, two, three, four, five people, then their friends, and more and more [people will be] propagating good hearts. If the mind changes into a good, good heart, then all the success, good weather, comes, [including] receiving rain at the right time, and not too much that it destroys the crops.

So from there you cause happiness to others. You serve others. You cause happiness and don't harm others. That is the basic thing to awaken by giving advice on a good heart. Then from there all success comes, not only of this life, but gradually all the future lives' happiness and success, then liberation from samsara, and then enlightenment. All this comes from compassion and a good heart.

That is the main thing. [Otherwise] even if you invite a lama to make rain, if they don't have the karma, the rain won't com. But if they have a good heart, they will create the cause to have rain, plentiful means of living, and enough food. Everything comes from that. I thought that at the time but it didn't happen. I have some students – Roger and Paula – I thought maybe to send them there to make rain. In America, in the mountains near Seattle, I translated a text to make rain a long time ago. There is a great lama, Tara Rinpoche from Drepung, who translated it in Dharamsala so many years ago. I forgot about the translation [but] in Vajrapani [Institute's] office, Paula, who is a nun, found it. As it explains, she went to the mountains in Seattle and did the prayer, the puja, and rain came. So I also thought to send her to Africa to make rain. But first they have to have the karma. They have to create the karma. Do you understand that?

Maybe just one [more thing], the last one.

The four results of heresy

Heresy [is to think] there is no karma, no enlightenment, no nirvana. That is heresy. It has four things – the base, thought, action, and goal – that complete the heresy. It has four suffering

results. Rebirth in the lower realms is the ripened aspect result. For eons and eons you suffer there, depending on how heavy it is.

Then there are three suffering results that you experience in the human world. When, due to another good karma, you get born in the human world, then you suffer in the human world [three results]: the possessed result, experiencing a result similar to the cause, and creating a result similar to the cause. Experiencing a result similar to the cause of heresy done in the past is that in this life you are born a human being due to another good karma, but you are sooooooooooooo ignorant, so ignorant. You have a very thick skull. You are so ignorant. It is difficult to change, unbelievably difficult to change. You are so thick skulled.

[Another result is that] you have wrong views. It is so hard to understand. [No matter] how much you are explained about karma, the worldly people's view of karma, action and result, [no matter] how much this is explained to you, [no matter] how much logic is used – you can't believe at all.

For example, just here in [Kopan Monastery's] old gompa, [during the] fourth course, after some weeks most people understood karma, but some people, even after two weeks, didn't understand about reincarnation and karma. Most people understood it by then but some people didn't understand. People are not the same. Their karma is different. Their levels of mind are different. Not everybody has the same level of intelligence or karma, the same merit, so even after two weeks they couldn't understand karma and reincarnation, even though most people could understand and believe it.

[The result of heresy is that] your view is so strong that there is no karma and reincarnation, nirvana and enlightenment. Your view is so strong that no matter how much logic there is from philosophy, if you don't have the karma, it doesn't mean anything. It doesn't fit. It doesn't go inside if you don't have the karma. Even if you use logic [it is not that] you suddenly change. No, if you don't have the karma, if you have no merit, there is no way to understand it. There is no way to believe it and no way to understand it. You need much merit or good karma. You need to be a fortunate person.

[The result of heresy is that] your view is so strong that no matter how much logic there is from philosophy, if you don't have the karma, it doesn't mean anything.

Then that person [who arose heresy in the past] is also cunning. They become very cunning. That is experiencing a result similar to the cause.

Then there is creating a result similar to the cause which is that again you rise heresy. You live your life with heresy, your whole life with that. Then the possessed result is that you are in a place where there is no refuge, where there is no guide. You are in a place where there is no refuge. You are guideless. Due to heresy, the place, the world where you live, the place where you live, [although] in the past there was gold, wow, you were able to get and produce gold and precious things, but not now. When you were born there, before it used to be like that, but now when you are born there, when you live there, that is not happening. Whatever is precious – gold, silver, oil, many things, treasures under the ground – used to come but now they do not. They have degenerated. Then it is an unclean, very dirty place. [Others] think it is dirty, filthy, but for you it becomes kind of clean. For you it becomes clean, supremely clean. It appears to you as clean.

For example, dogs. We had at Tushita [Meditation Centre in Dharamsala] one time thirteen dogs. They were mixed [breed dogs]. They had flat noses, Lhasa Apso mixed [breed dogs]. There were thirteen dogs at Tushita. Lama Yeshe said "I love my dogs" and didn't give them to other people. The meditators were annoyed because they barked. Western meditators became annoyed with them. Lama asked Roger to make a house for the dogs – you put a board, you make a board, and the dogs can stay on top by climbing the steps. I don't know what it is called. Once the gate opened after 12 o'clock, they ran into the forest to go to eat human kaka. Then they all came back smelly. For them it was the best.

It is like that. Of course, for great yogis like Khadrola, the young Tibetan lady who came from Tibet to help His Holiness, to fulfill His Holiness's wishes, to protect His Holiness, it is different. If there is kaka or something else near water or something – if there is kaka – [then] she eats the whole thing like this. She then gives it to other lamas, incarnate lamas. Because she took it, they take a little bit, but only once. So for her it is different. Great yogis are able to transform it. When they taste it they experience the transcendental wisdom of great bliss nondual with emptiness. The great yogis are beyond. They have realizations.

The Tushita dogs, after opening the gate, run to the forest and come back with a bad smell, a kaka smell. They enjoy that the most. It appears to them as the best. So [the possessed result is that] in your place there is no refuge, no guidance.

Don't think that small actions won't bring results

Okay, I should… It is mentioned in the Vinaya teachings (*Rinpoche cites a quotation Tibetan*) that even [regarding] a small negative karma you should not think it doesn't matter – that it harms you doesn't matter or that it won't harm you. You should not do this even for a small negative karma. Why? Even a small fire spark will burn completely a three or four-storey heap of hay, of dried grass. Even one small fire spark can burn a heap of hay, of dry grass. Mountains of grass – [piles of grass] the size of mountains – can by burned by the fire of even a small fire spark. Even though a candle flame or match is small, it can burn a whole mountain, a whole forest.

I thought to talk more about karma but I think maybe that is enough. I should do Vajrasattva.

(*Rinpoche cites a quotation Tibetan*) What it is saying is that [after] having done a small negative karma, don't think that due to it being small the suffering result won't happen in the future. Don't think that. Drops of water – one drop, two drops, three drops – are so small, but by one drop, two drops, three drops a huge pot gets completely filled with water. Like that, even if a small negative karma is collected by an ordinary being, it completely fills their whole life – their whole mental continuum – with negative karma.

[After] having done a small negative karma, don't think that due to it being small the suffering result won't happen in the future.

The *Dhammapada* says that by collecting small merit, even a virtuous karma, even small merit, don't think [its result] won't happen in the future. For example, by collecting drops of water, a big vase is filled up. Like that, by collecting small karma your whole life gets filled with the result of that – with happiness and success.

Karma is definite – you will experience the result. Whatever virtue or non-virtue you collect you are definite to experience the result – happiness or suffering. If it is virtue, the result is happiness.

The benefits of purifying negative karma

You can purify the negative karma before experiencing the result. You can purify it. That is why you do a Vajrasattva retreat. Do you understand? If you purify it, then the many eons to be born in the lower realms, in the hells, doesn't happen. That depends on your purification. By one purification, whatever it is, the Thirty-five Buddhas or Vajrasattva (there are many practices of purification), one thing is that you never experience the suffering result at all, even in this life – a catastrophe or something. You don't experience anything.

The next one is that instead of being born in the lower realms in your next life and experiencing that for eons, you experience something in this life. A catastrophe or cancer or something, you experience in this life, and by manifesting that you don't need to suffer in the lower realms for many eons. By experiencing the catastrophe in this life you don't have to experience that [suffering].

Third, you [still] get born in the lower realms. The third is [that if you do a] weaker purification, you get born in the lower realms but it is like throwing a stone or rock. Like that duration, you are born in the lower realms for a short time. You don't have to experience the suffering result for eons. It depends on the quality of your purification. The last thing is that even if you are born in the lower realms, it is much shorter.

Anger and heresy destroy merit

Then, the merits you collected are definite to bring the result of happiness. But I told you already that by anger, heresy, and ill will, depending on who you get angry with (I don't need to repeat that again), depending on who you get angry with, depending on the level of the [other person's] mind, the realizations of the other person… For example, you don't have bodhichitta but you get angry at another person who has bodhichitta. In *Bodhicharyavatara* it is mentioned [that] if you arise anger to[wards] one who has bodhichitta, then the one thousand eons you have [spent] collecting merits in the past by making offering to the Buddha, Dharma, and Sangha and by making charity to sentient beings – all that merit – gets destroyed completely. If you get angry at a bodhisattva who has bodhichitta for one second, the one thousand eons of merit you had collected gets destroyed, like burned rice that cannot grow.

That is just for a bodhisattva, after that is buddha. If you get angry for one second at a buddha then millions of eons of merits get destroyed. Then after that is the guru with whom you have a Dharma connection; that is heavier. If a non-bodhisattva gets angry at a bodhisattva for one second, then one thousand eons of merit get destroyed. Then after that, there is a buddha and the guru. Tens of thousands, millions of eons of merit get destroyed by getting angry at the guru. *Lam-rim Chenmo* and *Bodhicharyavatara* explain it like that. Anger, heresy, and ill will are like that.

Only the merits dedicated for oneself to achieve enlightenment for sentient beings are not destroyed completely but they get weaker. It is like rocky mountains [where even though] many trucks come to take the rocks away, the mountain is still there. Like that, the merits becomes

weaker but are not destroyed. The merits dedicated to enlightenment become weaker but are not destroyed.

If sealed with emptiness, the merits are not weakened by heresy and anger. If you seal them with emptiness, the merits do not get destroyed by anger or heresy. Kyabje Kirti Tsenshab Rinpoche said that this is because what destroys the ignorance holding [things] as truly existent is only emptiness. So what doesn't destroy experiencing the result, the merits, [comes about] by doing this. Otherwise, how many times you get angry every day is so easy. Even if anger is not there [at the time], but later you remember something, that somebody looked at you badly, that somebody said something not nice to you, [and get angry].

We get angry because our minds have been habituated to anger from beginningless rebirths. Attachment, anger, and ignorance are like our home. It is so easy to get angry. We have to practice patience. It is unbelievably important to practice patience and compassion. It is so, so, so, so important, unbelievably, unbelievably, unbelievably important. It is not a small thing. It is urgent if you want to take care of your life, your mind. If you want to achieve nirvana and enlightenment, or if you want happiness in future lives, a good rebirth, then you have to take care of your mind, your life, by practicing patience and compassion.

We get angry because our minds have been habituated to anger from beginningless rebirths. Attachment, anger, and ignorance are like our home.

The four characteristics of karma

Karma [has the characteristic that it] is definite you will experience the result.

The second [characteristic] is that karma is expandable. For example, in the past somebody criticized a monk [saying,] "You are jumping like a monkey." The person said to a monk, "You are jumping like a monkey." That is very easy to say – "You are jumping like a monkey." You don't say, "You are jumping like a Buddha," you say, "You are jumping like a monkey." It is so easy to say that, but [by doing so] that person creates the karma to be born as a monkey for five hundred lifetimes. For five hundred lifetimes that person has to be born as monkey. The cause is just saying to a monk, "You are jumping like a monkey." You say this to a monk who is living in a higher number of precepts. Because of this it is dangerous. The example is like that.

Also King Ashoka – in a past life when he was a child – there were three children. The Buddha was coming along a path for alms and the three children were playing in the sand. They had nothing to offer him, but the third child offered one handful of sand grains in the Buddha's begging bowl. The Buddha was very tall, so, like in a circus, one child stood on the other child's shoulders and offered it to the Buddha, thinking it was gold. As a result [the child] was born as King Ashoka who built one million stupas in one day. King Ashoka was able to build them in one day. I think here there were one thousand stupas in one place, but all have been destroyed. One million stupas he was able to build in one day, and he built many monasteries and offered food to the sangha. He was able to collect so much merit in that next life when he was born as a king. All that came from the cause of offering one handful of dust. He had nothing else to offer so he offered that, but he visualized it as

gold and created the karma of having offered that much gold. By visualizing that, he got the merit of having offered that much gold, then in the next life he was born as a Dharma king and was able to build so many stupas. That came from that one karma. So karma is expandable. So with even small karma don't become careless. [You should do even] a small good karma and abandon even a small negative karma.

The third outline [of the presentation of the characteristics of karma] is that if you haven't created a negative karma – the cause – you will never experience the result at all.

Then [the fourth characteristic is that] if an action is done, if the cause is created, whether virtue or nonvirtue, then you will experience the result even after billions of eons, a billion, zillion, trillion eons. It doesn't get lost. If you dedicated the virtue to enlightenment by sealing it with emptiness, even if it takes a billion, zillion, trillion eons you will definitely experience the result. Then, for a negative karma, if not purified, you will definitely experience it, even after a billion, zillion, trillion eons. When the conditions come together you will experience it.

Therefore, the Buddha said… Now this is most important. This is most important. The Buddha's teaching *Ting Nge Dzin gi Gyelpo* (*King of Concentrations Sutra*) is so important. It gives the general idea of karma, of negative karma. The Buddha said (*Rinpoche cites a quotation in Tibetan*) "A sentient being having been habituated all of the time to nonvirtue…" [This] means from beginningless rebirths they have been habituated to nonvirtue, have been familiar with it. "Then again in the future you will depend on nonvirtue." "You will depend on nonvirtue again in the future. You will use nonvirtue again in the future. So you will be born following nonvirtue." Oh, this gives you the whole idea of how it is so dangerous, so harmful, if we get habituated with it. So we have to abandon even small negative karma as much as possible. We put all of our effort into that because it is so dangerous. That is the essence [of the quotation].

Signs of purification

Now [about] purification. I will do the *lung* of the Thirty-five Buddhas and the *Heart Sutra*.

Here it says (*Rinpoche cites a quotation in Tibetan*). With the Vajrasattva mantra, [you should] either do the retreat or a daily Vajrasattva [practice], or [you can do the] Thirty-five Buddhas which is most powerful. Lama Tsongkhapa did seven hundred thousand prostrations at Woka Choling, whereby realizations came to him like rainfall.

Here Lama Tsongkhapa explains the way to purify negative karma is to do it until you get a sign of purification. A sign is that in a dream you vomit. You drink milk which has protein, which has essence – milk and so forth. You see the sun or moon in a dream, without it being covered by fog or clouds. A clear sun or moon is a sign of purification. Then [you dream that] you are flying in the sky. That is [both] good and bad. When you do retreat, [when you] do intensive practice, at those times flying in the sky is a sign of purification, but normally flying in the sky shows you will be born as a bird.

One monk was [originally] free [from responsibility] but later had to work for the kangtsen, a small group in the monastery. He had to take the responsibility for the kangtsen. *Kor* is the sangha food and things. His mind was polluted [by misusing them]. He thought he could purify it, but it all

depends on whether you practice Dharma or not. After he took the responsibility to look after the assembly – the kangtsen – he asked his guru [about it] because when he did work for the kangtsen he often dreamt of flying in the sky. His guru replied to him that that is not a good sign as it means he will be born as a bird in his next life. As a bird, a bird, as a bird. Like that, you have to understand it is not always a good [sign]. But when you do extensive Vajrasattva or Thirty-five Buddhas practice of purification or serve the guru or do a practice of purification, if at that time you get this dream, it is a good sign.

Then your body burning in a dream. I saw [in a text that] that is a good sign. Then seeing buffaloes or a black man attacking you, and overcoming them is a good sign, meaning that you have overcome the delusions and things related to that. [It means that] you have overcome the negative karma so you don't have to suffer. Seeing bhikshus and sangha, that is a good sign. One of the best dreams is that you see your guru. If you see your guru as kind of sick and skinny – unhealthy – that is not a good sign, something kind of like that. Or you dream of a statue of the buddha but it is not magnificent, but kind of dusty – that is a bad sign. Seeing trees which have milk and seeing elephants. (The Thirty-five Buddhas, their thrones have elephants – normally [thrones have] snow lions but in this case there are elephants.) If you dream of elephants, it is a sign of purification. [If you dream of] garudas, being able to climb up mountains, or you see a snow lion throne, or climb a celestial mansion, or in your dream you are listening to the Dharma – things like that [are signs of purification]. These are a few examples, there are many more. This is just to give you an idea. If you get these dreams, it means your negative karma is purified. Also when you get up in the morning, if your mind is peaceful, happy, that is the best [sign] when you do a retreat of intensive practice. This is explained in the *Mantra Persuading to Purify and Practice Virtue*.

Purification stops karma from increasing

If possible you should purify four times a day. If not, do it at least one time with the remedy of the four powers. For example, [in the case of] Vajrasattva, if you do twenty-one [hundred syllable] mantras or if you recite OM VAJRASATTVA HUM twenty-eight times, it stops today's negative karma from doubling [tomorrow], and then from tripling on the third day. I don't know what comes after that, but tomorrow it is double, the next day triple. Each day it doubles. It is amazing, if you don't purify with the remedy of the four powers. With the remedy of the four powers if you purify, if you do confession with the remedy of four powers even one time, like the long Vajrasattva [mantra] twenty-one times or the short one, OM VAJRASATTVA HUM, twenty-eight times with the remedy of four powers, so many lifetimes of negative karma get purified. It says that in the *Lam-rim Chenmo*.

(tea break)

The meaning of the Vajrasattva mantra

I'm not going to go through one by one the meaning of each [word of] the Vajrasattva mantra. You can probably find a translation of that in English. The meaning of the hundred-syllable mantra is (Rinpoche recites in Tibetan). That is the meaning of the hundred-syllable mantra. By putting together the meaning of:

OM VAJRASATTVA SAMAYA MANUPALAYA / VAJRASATTVA TVENOPATISHTHA / DRIDHO ME BHAVA / SUTOSHYO ME BHAVA / SUPOSHYO ME BHAVA / ANURAKTO ME BHAVA /SARVA SIDDHIM ME PRAYACCHA / SARVA KARMA SU CHAME / CHITTAM SHRIYAM KURU HUM / HA HA HA HA HO /BHAGAVAN SARVA TATHAGATA / VAJRA MAME MUNCHA / VAJRA BHAVA MAHA SAMAYA SATTVA AH HUM PHAT

the meaning is [as follows].

[The meaning of OM VAJRASATTVA is] "You, Vajrasattva." Who is Vajrasattva? Remember I told you [the meaning of]:

LA MA TÖN PA CHOM DÄN DÄ DE ZHIN SHEG PA DRA CHOM PA YANG DAG PAR DZOG PÄI SANG GYÄ PÄL GYÄL WA SHA KYA THUB PA LA CHHAG TSHÄL LO

[To the Founder, Bhagavan, Tathagata, Arhat, Perfectly Completed Buddha, Glorious Victorious One, Shakyamuni, I prostrate.]

I explained the other day that "lama" is the biggest subject. The rest are titles of that or the qualities of that. So here *Dorje Sempa* [in Tibetan] or *Vajrasattva* in Sanskrit [means the same]. I mentioned to you – I won't tell you it [again] now – the detailed meaning of *guru*. Those who can understand it will understand it. The dharmakaya, the holy mind of all the buddhas, I told you already before that that is the guru. That is the guru – the ultimate, absolute guru – manifesting as a conventional guru in an ordinary aspect. That doesn't mean that I'm a buddha. I'm not saying that. No, I'm not advertising myself as a buddha, not at all. The dharmakaya, the transcendental wisdom nondual with emptiness – the dharmakaya that is our achievement – that is *vajra*. That is the definitive meaning of *vajra*. That is the ultimate guru. Who is Vajrasattva is the ultimate guru.

You have to understand the ultimate guru. There is no deity other than the guru. [No matter] how many hundreds of deities there are, there is none other than the guru. They are all the guru. So VAJRA, that is the definitive meaning of vajra, of Vajrasattva. It is the definitive meaning of vajra or Vajrasattva. That definitive meaning is what manifests as Vajrasattva.

In highest tantra… In the lower tantras there is only the male aspect [of Vajrasattva]. In highest tantra (this initiation is of highest tantra), the absolute guru, the dharmakaya, manifests as Vajrasattva male and female aspect, which signifies the transcendental wisdom of nondual bliss and voidness. Manifesting as the male and female [Vajrasattva] signifies that. So who is Vajrasattva? [Vajrasattva] is the guru, the root guru.

[The translation of the Vajrasattva mantra is:] "You have generated bodhichitta. Your holy mind is enriched with the simultaneous action of liberating us sentient beings from samsara. My situation – whether I'm happy or unhappy – whatever happens in my life, never give me up. Then, "Always guide me with a pleased mind." "May I be guided by you with a pleased mind." Then, "Grant me the common and uncommon supreme realizations." The five wisdoms", there may be something else – the five paths and ten bhumis – I don't remember. "The five wisdoms, may this realization abide in my heart." This [translation] is by putting together the meaning of the Vajrasattva mantra.

The short [mantra] is OM VAJRASATTVA HUM. I don't remember [the meaning] by heart. The short one is OM VAJRASATTVA HUM. The meaning is *CHOM DÄN DE DE ZHIN SHEGPA*… That is the condensed meaning of what is contained in OM VAJRASATTVA HUM, the shortest one. "The destroyed qualified one gone beyond as it is," "All the destroyed qualified ones gone beyond as it is," means that the holy mind is in equipoise meditation immovable forever from the emptiness of all phenomena. It is always abiding in equipoise meditation on the emptiness of all phenomena. *DE ZHIN SHEGPA*, gone beyond as it is, [means] directly perceiving that [emptiness] in equipoise meditation. (*Rinpoche cites in Tibetan then translates*) "Having a vajra, in that nature." So [the mantra means]: "All the destroyed qualified ones gone beyond as it is, having the vajra nature, the great sattva, as your samaya, or pledge, don't give me up."

That is the short meaning of OM VAJRASATTVA HUM. That is what might be contained in that without needing to translate the whole mantra from Tibetan, which would take time. There might be other translations of it.[26]

(*Rinpoche gives the Vajrasattva initiation. The transcript of this section has been deleted as transcripts of initiations cannot be made published.*)

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Studying, meditating, practicing in daily life AND Lungs

[9 December 2014, 7 p.m.]

KOPAN 20141209 S2 19:00 Lama Zopa Rinpoche – Studying, meditating, practicing in daily life AND Lungs

Studying, meditating, and practicing in daily life

Then, I want to say one thing. Now the course is finished. As I said many times, you are so, so, so, so fortunate, unbelievably, most unbelievably. It is a miracle or good luck. It is a billion zillion times… If you win at soccer a billion zillion times it is nothing, but your coming to Kopan is most unbelievably fortunate. Now you can turn your life towards enlightenment, or liberation from samsara, or at least the happiness of future lives, [and] then [towards] liberation from samsara and enlightenment, to free the numberless sentient beings from the oceans of samsaric sufferings and bring them to the peerless happiness of enlightenment. Now you see the purpose of your life, the

If you win at soccer a billion zillion times it is nothing, but your coming to Kopan is most unbelievably fortunate. Now you can turn your life towards enlightenment, or liberation from samsara, or at least the happiness of future lives.

[26] See the end of the transcript for an alternative translation of the long Vajrasattva mantra.

meaning of your life, why you were born as a human being. Now you can see this. Before you were totally lost. Before you could not see what is the meaning of life, the purpose of your life.

Now the most important thing is meditation. I mean that the study of the lam-rim is the essence. To study Lama Tsongkhapa's lam-rim, even not the elaborate one[27] but the middling one,[28] is the best. Now you can [also] read *Liberation in the Palm of Your Hand*. There are many lam-rim [texts] in English these days. Because if you read them… All those great holy beings actualized the lam-rim path. Those who wrote them actualized the lam-rim path, so one text clarifies more of this and another clarifies more of that. So you can learn about it from different texts. Reading different texts has that advantage. Roughly speaking, the essence of the Buddha-Dharma is the lam-rim. You should study the lam-rim from the beginning to the end three times. You know how much you have learned [or understood, then] mark what you don't know with a pink or orange color [highlighter]. Don't mark what you don't know with a dark color, but with pink or orange color. [Do this] while your mind thinks it is offering color [to the text], like offering color to statues and pictures. The same as to a statue, offer [the color] to the Dharma. Do not mark the texts with black ink as that creates the cause to be born in the hell realm, the Black Line Hell. Use orange or pink, a nice color, a light color, while offering color [to the text], like offering [color] to statues and tangkas.

The other [thing to do] is whatever you don't know, write it down and discuss it with a geshe or a student who has studied well. As you study, make sure to study the text three times. That is the general idea. After that, you [try to] get an experience of the lam-rim [meditations] with effort.

You can do either one month or one year, you can do a month or a year, you can choose, on guru devotion. Do one year or one month, or six months, on guru devotion by following the outlines of the lam-rim. You don't need to finish them in one day. For one year or one month, do whatever you can in one day while following the outlines. Meditate like that using quotations and logic. If you are doing one year [each], or one month [each], do renunciation for one year or one month (or six months). The next is to do bodhichitta for one year or one month. Then after that you do emptiness like that. You can do that. It depends on your mind. Then you can do that a second time, again like that, depending on your mind.

If you feel [that] "If I really meditate, I will get realizations," if you find that confidence, then you [can] do effortless meditation on guru devotion, correctly devoting to the virtuous friend. So that is effortless. That means you continue for months and years until you get the stable realization that one guru is all the buddhas, and one buddha is all the gurus. [You do that meditation] until you get those stable realizations. It is not just for one day or one hour – the realization is stable and long lasting. You still have to meditate but it is not like before.

When you have that effortless realization [of guru devotion], you can also do renunciation, depending on the time, and then bodhichitta. For emptiness you need to meditate in everyday life. For fifteen minutes, half an hour, one hour, for whatever [time] you want, meditate as in the

[27] *Lam-rim Chenmo* or *Great Exposition of the Stages of the Path* by Lama Tsongkhapa.

[28] Lam-rim Dring or *Middling Exposition of the Stages of the Path* by Lama Tsongkhapa.

few examples I gave. There are different logics that you can study in philosophy – the four analyses of the vital points, all that. So effortless experience is the realization.

When you have actualized bodhichitta, then you put effort into tantra, the generation stage. At that time you do the completion stage [practices] just to leave an imprint. Do more generation stage, the gross and subtle, then for the completion stage you just do a short meditation just to leave an imprint of training in it. When you have the realization of the generation stage [then] put your main effort into the completion stage. This is what you should do for much of this life. That is the essence.

Now in the break time, do eating, walking, sitting, sleeping, and your job with bodhichitta. All of these [activities], as much as possible, even if you don't have the realization of bodhichitta, try to do them with bodhichitta and a good heart benefiting others. [In this way] not only meditation but other activities become a cause of enlightenment. They become a cause of happiness for all sentient beings.

Then on special days – the Buddha's enlightenment day, [other] special days, and in one month the 8^{th}, 15^{th}, and the last day of the month, the Tibetan 30^{th} – on those days take the Eight Mahayana Precepts. You can do the Eight Mahayana Precepts on other days – whenever you like – but especially [if you take them] on those days, the Buddha's days, and eclipse days you collect one hundred million times the merit. Any merit you collect becomes one hundred million times greater. If you offer one light, it becomes one hundred million lights if on those days you take the Eight Mahayana Precepts. But you can take Eight Mahayana Precepts other days – whenever you want. That makes life most meaningful.

The second way is to do everything with bodhichitta and a good heart. That is so important [in terms of] how to live your life, how to make your life beneficial for every sentient being, for every ant, every slug. Then third [way] is to take the Eight Mahayana Precepts.

From sutra (*Rinpoche cites a quotation in Tibetan*). What it is saying is that "For ten million eons according to the sand grains of the River Ganga," which is so big and long… "For ten million eons you offer food, drinks, umbrellas, and garlands of lights to ten million buddhas." A *tra-trig* is one hundred billion. "If to that many buddhas you make offerings, so much unbelievable, unbelievable, unbelievable merits are collected." "But when the holy Dharma perishes, ceases – when the teachings of the Buddha stop – at that time if for one day and night you practice [keeping] one vow, the merit is *faaaaaaaaaaaaaaar* more greater than the previous one." "[Even if] for ten million eons according to the sand grains of the River Ganga, you make all these offerings to one hundred billion buddhas, the merit is far greater of keeping one precept in these days than making that many offerings to that many buddhas." That [i.e., the merit of making those offerings] becomes small compared to [the merit of] keeping one precept.

I'm finished. Finito. See you next time or maybe see you next life. Thank you very much. Let's dedicate.

Dedications

(Rinpoche recites some dedication prayers)

Due to all the past, present, and future merits collected by me, all the three time merits collected by numberless sentient beings and numberless buddhas, which do not exist from their own side, which are totally empty, may the I, who is totally empty, which does not exist from its own side, achieve the unified state of Vajradhara, which does not exist from its own side, which is totally empty from its own side, and lead all the sentient beings, who do not exist from their own side, who are totally empty, to peerless happiness, the state of omniscience, which does not exist from its own side, which is totally empty, by myself alone, who also does not exist from its own side, who is totally empty.

Mantras to recite when circumambulating stupas

Tomorrow when you circumambulate the [Boudha and Swayambu] stupas – when you do pilgrimage – at the beginning generate a more general motivation of bodhichitta, then recite the Buddha's name and mantra that multiplies one circumambulation into one million. [It makes] one prostration or one circumambulation become one million. Even though it is one circumambulation it becomes one million, so recite it a few [times] or seven times or something like that:

CHOM DÄN DÄ DE ZHIN SHEG PA DRA CHOM PA YANG DAG PAR DZOG PÄI SANG GYÄ RINCHHEN GYÄLTSHÄN LA CHHAG TSHÄL LO *(7X)*

Do that one seven times. Then, if you can, recite others. You can recite:

OM NAMO BHAGAVATE RATNA KETU RAJAYA / TATHAGATAYA / ARHATE SAMYAK SAMBUDDHAYA / TADYATHA / OM RATNE RATNE MAHA RATNE RATNA BIJA YE SVAHA *(7X)*

Usually Western people are not familiar with [stupas] so they go around them doing circumambulations but with their mouths closed. But nobody put a lock on your mouth so you must recite OM MANI PADME HUM, or recite the Vajrasattva mantra, or any prayers, like *Praise to the Buddha [for Teaching Dependent-arising]*. If you know one, you can recite it many times. I bring the *Diamond Cutter Sutra* or sometimes the Manjushri prayer and I read the prayer while I go around Swayambunath stupa. I read that. I bring texts [to do that]. Nobody put a lock on your mouth, so you must recite mantras as you go around. Nobody locked your mouth. There is no Nepali who locked your mouth. There are no police, no Chinese and no Nepalese police, who locked your mouth. Westerners do circumambulations with their mouth closed but [instead you should] use all your body, speech, and mind when you circumambulate. Body circumambulation is as I already told you. I already explained how to think. Speech circumambulation is to [recite] mantras or praise. Mind circumambulation is to have compassion for sentient beings or devotion to the Buddha, Dharma, and Sangha. All that is circumambulation.

Usually Western people are not familiar with [stupas] so they go around them doing circumambulations but with their mouths closed. But nobody put a lock on your mouth so you must recite OM MANI PADME HUM, or the Vajrasattva mantra, or any prayers.

I think that is all. Thank you very much.

(Do a mandala, the last mandala.)

How Vajrasattva practice stops karma from increasing

Without Vajrasattva, if today you killed one insect, without purifying it, it becomes double tomorrow and triple the next day. It increases, becoming heavier and heavier, so by the fifteenth day it becomes [equal to] the negative karma of killing one human being. Even though you didn't kill a human being if it is not purified, after fifteen days it becomes the same as having killed a human being. After eighteen days the negative karma becomes one hundred thousand and thirty thousand [times greater]. I think Pabongka Dechen Nyingpo mentioned that it is one hundred thousand and thirty thousand [greater] after eighteen days. It increases so much. Then when you die it becomes like a mountain. That one karma of having killed one insect increases day by day [becoming] like a big mountain so that when you die the negative karma is piled up like a mountain. It is unbelievable, unbelievable, unbelievable, it is so heavy. Then you go to the lower realms. Then you are tormented there for so many eons. It is so difficult, so difficult. Once you are born in the lower realms it is finished. Therefore, now is the time to be careful. We are so unbelievably fortunate to have found Vajrasattva, to be able to take the Vajrasattva initiation, and do a Vajrasattva retreat or a daily Vajrasattva practice. We are so, so, so fortunate. It is amazing, amazing what Vajrasattva does to protect you.

Oral transmission of *The Practice of Prostrations to the Thirty-five Confession Buddhas*

Then also [the practice of prostrations to] the Thirty-five Buddhas is so powerful. I will do the *lung* of the Thirty-five Buddhas. I will do the *lung* of *Tung Shag*, the *Confession to the Thirty-five Buddhas*. I have received the *lung* many times from many lamas like Kirti Tsenshab Rinpoche. [Think:] "I will receive the *lung* to achieve enlightenment for the benefit of all sentient beings." Whatever *lung* you receive, write it down so that in the future when you teach others you can give them the *lung*. The *lung* comes from the Buddha down through Lama Tsongkhapa, so there are continual blessings [from practicing it].

(Rinpoche begins the *lung*)

By just reciting the name:

DE ZHIN SHEG PA ME TOG PÄL LA CHHAG TSHÄL LO
To Tathagata Glorious Flower, I prostrate.

just one time the negative karma you have collected for one hundred thousand eons gets purified. So many thousands of eons of negative karma get purified when you recite each of the buddhas' names. First, Guru Shakyamuni Buddha's name… (Rinpoche speaks in Tibetan) *TÖN PA CHOM DÄN DÄ DE ZHIN SHEG PA DRA CHOM PA YANG DAG PAR DZOG PÄI SANG GYÄ PÄL GYÄL WA SHA KYA THUB PA LA CHHAG TSHÄL LO* (To the Founder, Bhagavan, Tathagata, Arhat, Perfectly Completed Buddha, Glorious Victorious One, Shakyamuni, I prostrate.] It purifies the negative karma of 80 great billion eons. It purifies the negative karma collected for 80 great billion eons.

(*Rinpoche speaks in Tibetan*) To be able to meet again the tantra teachings, there are many benefits. It is unbelievable.

(Rinpoche continues the *lung*)

Then the eight or seven medicine buddhas.

(Rinpoche continues the *lung*)

That helps to have success, to achieve enlightenment and to bring sentient beings to enlightenment. It helps to have that success.

(Rinpoche continues and finishes the *lung*)

I will stop there. I think you have to eat dinner. You have to eat dinner to not die. Thank you very much. Thank you very much.

Colophon: Lightly edited by Nicole Parisi-Smith, January 2015. Further editing by Joan Nicell, FPMT Education Services, February 2015.