

## **BENEFITS OF STUDY GROUPS AND CENTERS**

Yesterday at the Long Life puja I talked about the benefits of the center, using Institut Vajra Yogini as an example of how much benefit sentient beings receive. So maybe some people from the study groups were not here yesterday, so I would like to mention just in essence how urgent it is especially nowadays in this world to have meditation centers, Dharma study groups, how it's so essential, so important. Actually that's the most important thing in the world, I would say: I would recommend that as the most important thing in the world.

Why do I say it's the most important service, why is it the most important service to sentient beings? The meditation center, studying in the meditation center or study group, whatever the label, learning Dharma yourself and giving the opportunity to others to do the same, doing it as group, together. Inspiring each other. You share your experience, your understanding of Dharma, meditation, share and try to benefit others. Whatever you have learned and whatever you have practiced, so you see, share with others, benefit others. So why I say it's the most important thing in the world to give this service to other sentient beings, most important thing to benefit the world, why I said that is because, for example - I often use the example of Africa. You see, there are many millions of people who are dying of starvation, due to sicknesses, due to famine and all that. So the problem in Africa is known to the world, it is always advertised, and many countries try to help, send food, but the people who have power get the food and really down below, the real poor people they get little. The people who really need, they get little, it's taken by others, those who have power. So the real people suffering, they get little.

And then there was a country which had no water, so another country supplied water by bringing it by aeroplane, by bringing water in the aeroplane to that country. And then the minute when the water arrived, as soon as the aeroplane landed, the water inside the aeroplane became filthy, very smelly, dirty, undrinkable. Totally changed. It was drinkable before but when it arrived it was very smelly, dirty, undrinkable. So now here it tells something. Here you have to understand why. Even though other people try to help, the help doesn't get through. It arrives there but they can't drink the water. You can understand from this it means something is wrong, something is really wrong somewhere, something is missing. Other countries try to help but there is something going wrong, that means you can see by analyzing there is something wrong with the people, something missing from their side. So that is because they haven't created merit, good karma to receive the clean water. It was clean water before but the minute it arrived there it became very dirty, very smelly. So they didn't have karma, from their side they didn't have merit to receive the fresh clean water, healthy water. Or to get plenty of food, even though so much food was sent there, arrived there, but the most suffering people don't get it, they get very little. So they didn't have the merit, good karma to receive what they are supposed to receive, you see. Even though it was given by people, in large quantities, but actually what they get is very little, so like that.

Nobody made the water dirty, you know. It's exactly same as this talk about karma - for human beings the liquid in one bowl or the water outside, liquid outside, human beings can see water in the bowl or outside, river, waterfall, pond; but for preta, in the view of the preta, the same liquid in the same bowl appears as pus and blood. And

same for outside water, it appears like a pond, river, waterfall for human beings when they look at it, in the view of their mind it's water but for preta they see no water at all, completely dry - or if there is water, it is filled with junk, dirty, hairs and all kinds of garbage or pus and blood. In the view of the preta who don't have the merit, good karma, you see, to find water, to see water, they don't have merit to see water, so they see only pus and blood or nothing or filled with garbage.

So you see now, it's exactly the same as the water brought by aeroplane there in Africa, even though it's clean water before but when it arrives there it become very filthy, dirty water, so cannot drink. So the whole question is from their side they have to create merit, good karma, to be able to get drinkable water and to get food. Why doesn't the rain come? Why don't the crops happen, or even if they happen, hailstones come and they get destroyed. Too much rain, water floods, destroys the crops. So, all these, including earthquakes, could be the result of ill will: an earthquake destroys everything, within a few minutes the whole city that has been developed for hundreds of thousands years, people put so much effort, many different people and different times, put so much effort to build - however it gets destroyed completely within one hour. And so many thousands of people die. So this is the result of ill will, non-virtuous actions or the result of stealing. So the problem in Africa, what they're experiencing is the result of negative karma, stealing. Because they haven't purified, you see. So anyway the conclusion is that they haven't created good karma by doing charity to other sentient beings, living in the morality abstaining from stealing, ill will, these things. So, therefore even if people try to help, they don't experience the result. They get enjoyment, the means to survive but very little. So you can see there is something definitely missing from their side. They need to do something from their side. They need to purify past negative karma, and they need to create merit, abstaining from the negative actions of harming others, such as killing. From the negative karma of killing one experiences so many sicknesses, you see. So therefore they need to create good karma, abstaining from killing; abstaining from stealing; abstaining from ill will, all these things. From their side they need to practice good karma, living in morality, and that way protect the karma. From their side they need to practice the good heart, especially loving kindness, compassion, thought of benefiting others. They need to change their actions, and that depends on changing their attitude.

The change of action is Dharma, the change of the attitude is Dharma. And purifying past negative karma - only Dharma can do that. No external phenomena can purify it. Medicine can't purify past negative karma, you know, only the positive mind, which is Dharma; positive action which is Dharma, only that can purify their mind, their negative karmas, the cause of the problems.

They're receiving so much support from many different parts of the world but they are still constantly experiencing problems, famine, disease, harmful conditions for life, they continuously experience. And what is happening while they are suffering the result of past negative karma, while they're experiencing suffering result of past negative karma, they create again during that life negative karma, killing, stealing, ill will, all these things, as well as sexual misconduct, all these things. While they are experiencing suffering results of so much previous negative karma, at the same time they are creating all these causes again. So how is it possible as long as they don't change their action and attitude, which is Dharma, how can they stop their problems

of life. And not only this life but they are creating all this negative karma to experience in future lives, when they are born human beings again to experience the same thing, famine and sicknesses and dying of starvation, all these. So here you can see as long as from their own side if they don't practice Dharma, especially the good heart, if they don't change their mind and their action for the better, which is the cause of happiness, as long as they stay like this from their own side, what other people do can't really stop the problem. Can't really stop their problems. So like that, it's not only Africa, but in many parts of the world.

Of course giving food and shelter, medicine, they did need it, it is good service, beneficial for other sentient beings, but that alone really can't solve their problems. To really solve the problem, they need to have education of karma. To be able to really solve the problem, for them to achieve more and more happiness, long life which is healthy, more and more happiness, for them to achieve happiness is not only this life, not only one life, all the coming future lives, they need happiness in all the coming future lives. Ordinary people, common people in the world don't understand reincarnation, do not have correct education of mind, what's mind and reincarnation and karma, so their understanding of happiness is just for one life, just this life. Just only this life. You see, ordinary people in the world, their understanding of their need for happiness is just only this life. That's due to ignorance. So they need happiness all the coming future lives.

And then that's not sufficient, they must cease all the suffering, the cycle of death and rebirth, old age, sicknesses, all the sufferings between death and rebirth, they must cease all the sufferings, overcome all these sufferings by ceasing delusion and karma. So to achieve ultimate happiness, liberation, otherwise they are going to suffer again and again, with no end. Not only that, they must achieve ultimate happiness, enlightenment, by ceasing subtle mistakes of mind. So all this happiness – temporary happiness, ultimate happiness, liberation from samsara, full enlightenment, everything comes from their own mind, with Dharma, the pure mind, Dharma. Their actions, their pure action, good karma. So, all these have come from their own mind, you see, which is Dharma.

So, therefore you can now see - educating sentient beings about the mind, about reincarnation, about karma, what's the cause of happiness, what is the cause of suffering, which is contained within the Four Noble Truths, the fundamental teaching of the Buddha, our kind compassionate Buddha, the whole conclusion is educating Dharma, meditation. So here you can see this is the most important service to sentient beings. You can see now, most important. Among the types of service this is the most important. Most urgent service to sentient beings. Most urgent, you know, like somebody who has heart attack, has an emergency, we take him to emergency hospital, so like that you see.

So this meditation center or the group learning Dharma, educating sentient beings, is billion times much more than emergency hospital. This is billion times much more important. Billion times much more emergency than the emergency hospital where you go just for physical sicknesses. That doesn't purify. That doesn't change their mind, doesn't change the action of the person. And that doesn't remove delusion and karma. It might help temporarily to stop the pain or something like that. Life danger, some very serious sicknesses, if it helps, it helps temporarily. But then the person

after recovering from the sicknesses or after having done the operation, whatever then again the same, no change in the life from before, same attitude, no differences, purely just attachment clinging to this life and anger, ignorance, pride, everything same, nothing becomes less, nothing become better: if the action after the sickness becomes better, more kind, more generous, more positive, the action become cause of happiness. Action becomes more good karma and the action becomes more benefiting others. Better life in the sense of a more positive mind, more healthy mind, more peaceful mind and the same with action, so with that then action is also same, more peaceful, more positive, more pure, more virtue. And the result is more satisfaction, less self cherishing thought, more good heart, more care. So, more fulfilment, more inner peace and happiness, more fulfilment in the heart. So if it is like this then makes it worthwhile to have healthy body, making the body healthy, after many thousands of dollars expenses, having treatment to recover, then it makes that very meaningful. However, otherwise trying to have long life just to create negative karma, longer to harm others and to harm oneself, using the human body which can cause incredible peace and happiness to numberless sentient beings, happiness in this life, all the future lives, liberation from samsara, enlightenment, to numberless other sentient beings beside oneself; the precious human body which can cause unbelievable limitless skies of advantage: but then if it is used only to create negative karma, looks like the person is born, the person especially took human body to harm more, to harm others and to harm oneself. Took human body to harm others, to harm the world, to harm other sentient beings, to harm oneself. So looks like that's the purpose of life, born only to harm others and harm oneself. So life becomes like that.

So as His Holiness often says, animals harm others but they can't do much. They can't harm the world. One animal cannot destroy the world. One animal cannot kill many millions of people. Cannot destroy the world. But human beings can do that, one human being, one sentient being having human body, human intelligence, if there is no good heart, no Dharma in the life. No good heart, no positive mind, no patience, then can harm, kill many millions of people, can destroy the world. So, by having taken human body, with human intelligence, then gives very deep harm to others, to oneself. Whereas an animal cannot think in a very complicated way to harm others. So cannot do much planning about how to harm the world.

Therefore here you can see the best service is Dharma. To teach Dharma to others, to help others to learn Dharma. Another meaning is giving education, making them understand what's the correct way, what's the correct cause of happiness. What are the real happiness to achieve, what's liberation, that one must achieve, to introduce that, otherwise they have the wrong interpretation of liberation. They have wrong interpretation of happiness, which is only suffering. So, it becomes most emergency, urgency, to help others to understand Dharma, to educate them about where suffering comes from. The different levels of suffering, where the suffering comes from. To give the whole entire view of it; to give the whole idea of suffering, otherwise they have very limited understanding about what suffering is. They do not know that samsaric pleasure is suffering of change, that you have to be free from that. These two sufferings, suffering of pain and suffering of change come from the pervasive compounding suffering, these aggregates which cause karma and delusions, the contaminated seed of delusion, which is pervaded by suffering, which is nature of suffering, so any time suffering can rise, the experience of suffering manifests when the condition comes. These aggregates are in the nature of suffering - not only the

container of this suffering but it's the basis of future life suffering. So pervasive compounding suffering. So only then they have full idea of suffering. From which they should be free, liberated. Then they come to know the cause, delusion and karma, so then they come to know what liberation really means, what they should focus on or achieve, by knowing the cause of suffering. So then they feel the need to look for the method to achieve the cessation of the suffering. Then they feel the need to do something, then they follow the path as they come to know there is path. Then that's how they get inspired to actualize - to practice path, to follow path to liberation. Then same also to enlightenment.

So therefore really if one is thinking oh I want my life to be meaningful, useful for others, now I want to do something for others. Then, if you analyze what they really need, what will really solve their problems in day to day life, moment to moment, it is Dharma, it's meditation practice, Dharma, nothing else. And then especially long-term happiness, happiness in all the coming future lives. Happiness when you die, happiness in future lives, then liberation from samsara, enlightenment. So even if you yourself don't actually teach like a lama or geshe, but you help for that, by making a place available for teaching, by being director, being secretary, being book-keeper, accountant, cook, you know, all these things, so you are a help, even though you yourself don't teach but you take different responsibilities which you can do, and then together spread Dharma. Together help others to learn Dharma, to practice Dharma, at that place where they can come to meditate, where they can come to learn Dharma, where they can come to get advice. The place where they can come to be awakened. To be liberated. So whatever form of helping, whatever you do, making the facility, whatever you do, is enabling this to happen. So the main thing is to spread Dharma. To educate other sentient beings about the Dharma and to cause them to practice, to abandon the cause of suffering, practice the cause of happiness. By educating them about the path, then they follow the path to liberation, to enlightenment.

So this is how Buddha liberates sentient beings and so this is how we give the ultimate service, the most important service, liberating them from suffering and its causes and bringing them to enlightenment. So therefore what I want to say, by remembering this, all those other things, giving food, giving money and giving medicine, they need that but that's not the real solution. The real solution is Dharma. So therefore thinking about the deep benefit which other sentient beings receive, what you receive and all other sentient beings receive then think how fortunate I am, how happy I am, that I can do this. Working at the center, working for the Dharma group, setting up a group, I am so fortunate, how happy I am, like that. So always should enjoy like that, always should enjoy.

And then of course, one way of thinking, maybe when the mind becomes self centered, when the motivation of life becomes more self centered then everything becomes a burden, you know, any work, even teaching Dharma or any work to do, it is for others actually but when your motivation is more self centered, thinking of I, to achieve happiness for this life, so when it's self centered then everything becomes a burden, so even if it's a very small thing to do round at the Dharma center, it becomes a huge burden, don't want to do that. When the motivation is looking just for happiness for oneself, seeking happiness for oneself, even a small thing for which you don't want to take responsibility and don't want to do, it becomes a burden. Instead of enjoying, it becomes a burden, you see. But when your attitude is the good heart,

kindness, practicing kindness to others, thinking this is my life, practicing kindness to others, this is the purpose of my living, purpose of benefiting my life everyday, every hour, every minute, every second - being alive, being human being, having this precious human body to practice kindness, on the basis of not harming, then to benefit others, when your motivation is loving kindness to others, when your motivation is compassion towards others, when your motivation is universal responsibility, that I am responsible for other sentient beings, to free them from suffering and to cause them happiness, I am responsible. When your motivation is bodhicitta, thought to achieve enlightenment for sentient beings, to serve others. So when the attitude is like that, then you see, you get incredible joy - you don't feel a burden, even if things are very difficult, at the center, or whatever, even very difficult work which has so much hardships, so many problems, which encounters so many problems, so difficult to complete, not easy, so with this motivation then even that doesn't become a burden, and you bear all with incredible joy because you are able to, you have the opportunity to bear hardship for others, for other sentient beings.

Like the bodhisattvas, they always pray to be born in hell and suffer in hell for the benefit of other sentient beings. They wish that in order to benefit other sentient beings, to bring other sentient beings to enlightenment, even if they have to suffer in hell for how many eons? Eons equalling the number of the atoms of this earth; drops of the Atlantic Ocean, even they have suffered for that many eons, they pray for that and they have incredible, unbelievable joy, you know like drinking nectar, unbelievable bliss, incredible bliss. The happiness is unbelievable. Incredible joy, more than an arhat who achieves liberation, cessation of the suffering and its cause for oneself. And the bodhisattvas, for them achieving ultimate happiness, everlasting happiness, liberation from samsara, to be free from oceans of samsaric suffering forever, to achieve that everlasting happiness for oneself, the bodhisattva doesn't see that at all as joy, for bodhisattvas that choice is totally disgusting, for the bodhisattva it's like getting rid of used toilet paper. In the text they say like when you spit in the road, where you spat: only in the West you don't spit on the road, it's in the East you spit in the road, on the dust. Then you don't touch that you see. So in the text it says, where you spit over the dust and then you don't touch it. You throw it away, you don't touch it, it's very dirty, completely dirty, you see. So here using the example of used toilet paper. So the bodhisattva looks at achieving nirvana for oneself, achieving liberation for oneself, as totally disgusting, not a second's interest in that, you see. Then to suffer in hell for sentient beings is like a picnic or it's like going to the beach for holiday, riding over the waves. Going for beach holidays after you worked so hard, then able to find time to go to the beach, relax. It's like swans, they enter into swimming pool, and get unbelievable joy, happiness. So like that, you see. So, for a bodhisattva to be born even in the hell realm, to suffer for eons, how many eons? Eons equalling the number of drops of ocean or atoms of earth, incredible joy, not burden, incredible joy, you see, like that.

So you should look at all the work you have already done for the center in the past, already you have taken responsibility, done all this service for others, being director or being whatever, different jobs of the meditation center, providing conditions, food, whatever it is for other sentient beings to practice Dharma, to do listening, reflecting, meditation practice. So, rejoice. What you have done in the past, all that, you see, rejoice. All those services for BuddhaDharma and sentient beings, you rejoice. How fortunate I am that I am able to offer in the present, in the future, so rather than taking

it as a burden, follow the bodhisattvas' path. Follow the bodhisattvas' attitude - that's the way to achieve enlightenment. So in that way you achieve enlightenment very fast, without taking many eons. So the stronger compassion you have, how much good heart you have, you are able to achieve enlightenment quicker. So how much you are able to offer service to sentient beings, that much negative karma, so many eons of negative karma gets purified and you collect inconceivable merit and so that makes you able to achieve enlightenment quickly - quicker.

So then the whole thing about whether it becomes a burden or whether it becomes a pleasure for you, it depends on your attitude. Whether it becomes a burden or becomes pleasure, joy, to do this depends on your motivation. If you have taken it as a burden, with the motivation of self-centered mind, then there is nothing to enjoy in the life. With that motivation, with that kind of attitude everything becomes a burden in your mind, your mind doesn't feel enjoyment, everything becomes suffering. Everything becomes problem. Nothing to enjoy in the life. But with the other motivation, I am here to serve others, in everyday life having that attitude, I'm the servant for all sentient beings, all the people at the center, wherever, in the family or office, whatever, for all the people, all the rest of sentient beings, to cause them happiness. The loving kindness, compassion attitude, universal responsibility - the attitude which I mentioned before, so with this positive mind cherishing others, with this bodhisattvas' view, then so much joy, and the more responsibility you have, you can see that you are beneficial. You can see you are meaningful, you see yourself as beneficial to others, you see yourself as useful for others. You see yourself, your life as a need for others. The more you take responsibility or the more you have responsibility then you see that you're more needed by others. So you see you are more useful to others. Then there is so much in which to rejoice. So much to rejoice in. Then reflect like that.

So with this good heart you enjoy life, even if it's gets more difficult, more complicated, you enjoy it more because it gives the opportunity to bear hardships for others. Like Buddha bore hardships for three countless great eons to complete the two collections, giving His own life to sentient beings. For three countless great eons, you need to complete the two types of merit, practicing giving, morality, patience, the six paramitas, to complete the two types of merit so that you can achieve Dharmakaya, Rupakaya. So that you can liberate other sentient beings, enlighten other sentient beings. You know us, sentient beings.

So, it's similar to one's own self doing service at meditation center, fulfilling the responsibilities. Then same if you have family, living in the family, doing work. You can think in a similar way. Like Buddha, he dedicated it for other sentient beings. Sacrificed his life numberless times, gave it up, so you can think similarly using the family. I'm using an example besides the Dharma center, that might be more easy to think about, more idealistic, but when you have family to take care of, you know, the attitude should be the same. The bodhisattva attitude. So like that, which only brings you to enlightenment quicker.

So this is the last thing that I didn't get to mention during the course, the path of daily life, how to live the life. The essence is mentioned there, but the above is more precise. Whether living in a Dharma center, whether living in family, whether you live alone or whether you live with other people, there are two things, two practices.

The first stanza from the Eight Verses [of Thought Transformation] is about putting into practice. In English every single word of the Tibetan doesn't come. There are some, depending on the translator, but sometimes the general meaning is translated but there are some tasty points left out.

I myself, doesn't matter what others do, whether they practice good heart, don't practice good heart, whether they are angry, not angry; whether they love me, don't love me, whatever they do, however they behave, whatever they think, whether they practice good heart, don't practice good heart, especially towards me, whether they love me or don't love me, however they behave, whether they harm or benefit me, whatever they do but for I myself, it is a very important me, the I myself, what I am going to do, with the thought to achieve great purpose, which means happiness of future lives, liberation from samsara, and then enlightenment. You achieve this great purpose, achieving happiness of all the future lives, liberation from samsara, enlightenment, by depending on the kindness of other sentient beings. By depending on the kindness of other sentient beings, from other sentient beings, I achieve these three great purposes. All these happinesses.

So, you see, even if I own skies of wish granting jewels, even have that much, with that alone can't stop even rebirth in the lower realm. And can't stop samsara, with that alone can't stop falling into lower nirvana. So cannot achieve these three great purposes from just having the wish, even if I own skies of wish granting jewels or skies of billions of dollars, that alone cannot enable me to achieve it. But from one sentient being, from this one sentient being, I can achieve the three great purposes. So therefore this sentient being is much more precious than whole skies filled with diamonds, gold, billions of dollars and even wish granting jewels. All that is nothing compared to the value of one sentient being. So like that, all the sentient beings are so precious, so with the thought that I can achieve the three great purposes through the kindness of all sentient beings. So therefore I always practice cherishing, letting go I and cherish others, always I do this practice towards all sentient beings. That means without discrimination, you see. Helping the friend, abandoning the enemy, if you are indifferent then no help, no harm, like that. So without discrimination towards anyone, that's how I am going to practice. So, I myself, this is how I am going lead my life. So that's the meaning or commentary on the first stanza.

So in other words, in everyday life, whether we are at an FPMT center, or in an office, with family, wherever we are, whoever we meet, try to do this. Other human beings or animals, even insects, not only cat and dogs that you keep at home as a pet, for one's own pleasure, not for their happiness but for one's own happiness, the advantage or purpose of keeping pets, so not that. Even the insects. So as much as possible to try to look this way, how each sentient being is wish fulfilling for me. From whom all my happiness comes, from where all my past, present, all the future happiness comes. So even when you see a mosquito, even a tiny insect, ant, to think that. To remember especially with the person who criticizes or who behaves badly, who disrespects, who provokes or who abuses or who harms oneself, especially who doesn't love you. So especially with the object of anger, you see. So when we practice this, looking at people like this, then there is joy, there is so much joy, happiness, when you see sentient beings, insects, human beings, so much happiness, so much appreciation, anybody you see you have incredible appreciation, respect. You have



very deep appreciation, feeling the kindness of the person or insect or sentient beings, you see. So then you have openness, your heart is open towards others - towards that person, even animals. Then they feel so much warmth, so much warm heart, openness they feel from you and it makes them so happy, they feel you are very close to them. They feel there is no wall between, they feel you are very close to them and you feel they are very close to you because you see their kindness. So there is so much happiness. There is so much happiness around you, in your heart, in others' heart, brings so much happiness, for both you and others around you, there is an atmosphere of happiness around you, in the house, outside, at the meditation centre. Even in your office there is good atmosphere; in the family, good atmosphere. The atmosphere of happiness, openness. So like that.

That's the one to practice in daily life. I think the most important practice, how to look at others, how to think about others. Not only referring to this person who has been very kind to me. Only thinking of this life, only thinking today or only think this life, or only thinking what this person did this year or today, the nearest help: you use the nearest help as the reason, today or even this hour, then like that regarding them as friend, even though this person did so much in the past, earlier life, you got so much harm from them but today the person smiles at you or something, and then this person is your friend. Or now, this year or today, this person disrespects you or criticizes, then you see them as enemy, even though this person did help you so much in the earlier life. So not like that.

You know, here the practice of kindness brings all the past happiness, present, all the future, including enlightenment, everything. As I often mention, because all these happiness came from your good karma, good karma is action of Buddha, Buddha came from bodhisattvas, bodhisattvas came from bodhicitta, bodhicitta came from great compassion generated by depending on every single suffering obscured sentient being. So therefore you can see all your past, present, future happiness, everything one receives by the kindness of every single sentient being. Limitless skies of kindness, vast. So the ordinary person who doesn't know Dharma or who doesn't practice Dharma, especially bodhicitta, or does not accept reincarnation, karma, then even though he's been very kind for many years but today, or this week, discriminates according to what the person is now. This person harms you, criticize you or something, this person has been harming for many years but today he smiles at you or he give present to you, then this become friend. So this becomes very funny because this person harmed for many years, this person helped you many years, you know, in early life, so becomes very confused life, this ordinary way of doing.

The other practice is what Nagarjuna explained in the Seventy Stanzas, in the third verse, don't remember hundred percent, so the previous practice is remembering how others are wish fulfilling to you. Now here this one is about yourself to become wish fulfilling to other sentient beings. So both are about practicing bodhicitta. May I become like a wish fulfilling jewel, fulfilling all the desires of all the transmigratory beings. Then may I also become like a wish granting tree, like wish granting tree in the pure land, where whatever you wish for, everything comes, materializes. So be like wish granting tree, fulfilling all the hopes of sentient beings, their hope for happiness. May I become like wish granting jewel, become all the things which they desire. Become everything they wish for. So oneself becomes enjoyment, oneself becomes enjoyment of all sentient beings. Oneself to become used by all sentient

beings, become the things, all the things that they wish for. So another very good one, like it says in the Bodhicharyavatara, may I become like earth for them to enjoy, however they use earth for their happiness, become like water, however they use water for their happiness; become like the wind, the element of wind, however they use for their happiness. And then become the skies, space, for them, however they enjoy, for their happiness for movement, travelling, so like that. However to fulfil and to complete all their desire. Then the next one is to be like the wish granting tree that fulfils all their hopes for happiness.

So these two things are incredible, if you can practice in daily life, yourself to become wish-fulfilling for others, then think about how others are wish fulfilling to you. So there is no better way to enjoy the life than this. There is no happier life, there is no happiest life than this, with this attitude, yourself to be wish fulfilling to all sentient beings, and then the attitude knowing or feeling that the sentient beings also wish for happiness, you see. So like that.

So basically this is bodhicitta practice. So this includes many practices - if we are able to live life this way, it includes best Dharma practice, all our actions, attitude, based on Dharma, it's unstained by self cherishing thought. Whatever we do with this attitude, whatever we do is only kind action, only benefiting others, and then itself includes the practice of tolerance within that. You don't need to meditate on something else, you see, within that. So the practice of patience is there. And then renunciation, also the practice of renunciation, detachment, it comes naturally within that, when you cherish others, detachment, naturally life being free from attachment is within that. Then you see, practicing bodhicitta, letting go I, is there, comes within that, letting go I, it comes within that. So I think it includes many practices, like that.

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