

The Barcelona Teachings

How to Meditate on Emptiness



TRANSCRIPT



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Note to the Reader:

In September 2005, Lama Zopa Rinpoche gave extraordinary teachings on emptiness and how to meditate on emptiness. This transcript is a companion to the MP3 disc of these teachings, which includes preliminary teachings on happiness and how to most effectively use the mind, what the mind is, and then proceeds to detailed commentary on emptiness. Lama Zopa Rinpoche defines the “I,” addresses issues of the false “I” and our fear of losing the “I.” He explains emptiness relating to external objects and how to use emptiness when practicing Guru Yoga. He then gives detailed explanation of how to meditate on the emptiness of the “I,” the emptiness of others, and the emptiness of time. This extraordinary series of teachings concludes with teachings on the refuge, and explanation and oral transmission of several sutras, including four chapters of Sutra of Golden Light.

This is a very lightly edited transcript meant to accompany the MP3 disc of these teachings and facilitate understanding of Lama Zopa Rinpoche’s holy speech. It is not a fully edited document.

Headings in this document refer to track titles on the MP3 disc. They are not precise indicators of where the subject begins and ends.

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September 2, 2005

1. On Happiness

Como esta. So before the talk we are going to—one of the teaching [is] the *Golden Light Sutra*, which I will be transmitting the lineage, the blessing which came from Buddha, [the] Omniscient One, [the] Compassionate Omniscient One, that has been transmitted unbroken. [It] is [an] unbroken lineage from my Guru, Kirti Tsenshab Rinpoche. I have about twenty-five gurus and [Kirti Tsenshab Rinpoche] is one of them who is great spiritual master, [a] great scholar and highly attained, whose qualities [are] like [the] limitless sky, [his] realizations, [his] understanding [of] the Buddhadharma.

This *Golden Light Sutra*, from the Buddha's teaching – maybe [there are] hundreds of volumes from that Kangyur. There is [an] elaborate version and [a] middle version and [a] shorter version. There are three. So this is [the] short version which I am going to recite [in order to] transmit the lineage of this teaching which came from Buddha.

So before that, paying some homage to the Omniscient One – kind [and] compassionate, the Omniscient One who is Shakyamuni Buddha. That and then the heart, the very essence, the very heart of Buddhadharma called [the] Three Principal Aspects of the Path to Enlightenment.

So first I would like to say that it appears—I think many of you here are old students. Old students before this birth. Anyway, so many years ago and maybe also [there are those] who have met [the] Dharma [a] few years ago; some are quite new to Buddha's teachings and there could be also new ones who maybe [this is] the first time to hear the Dharma.

The purpose we are gathered here is for happiness, to achieve happiness, either for oneself or to be able to cause happiness for others. Whichever religion one follows or practices, the wish or the aim is [the] same – happiness, to achieve happiness. How[ever] many different – how[ever] many hundreds, thousands, or billions of religions that there [are] in the world, the goal is the same – to achieve happiness. Even for those tiny insects – ants, or very tiny insects that [one] hardly can see with the eye, even these very tiny insects running around keeping busy – they [are] doing this for happiness, to achieve happiness in the life. [This is] including the tigers, elephants, crocodiles, mosquitoes, elephants, ants, elephants, mice. Anyway, everybody is working or doing something to

achieve happiness, either by eating grass or by eating other animals. By eating grass, plants. Like the monkeys eat fruit; [they] climb all the trees to eat fruit.

The tigers, they hide in the grass, as if they don't exist there, as if they are not there. Then when they plan well to get it—when they really plan well, the right time, they know the right time to capture, you see. [They know] which one to capture, which one you can catch, or which part of the body to grab, whether here from [the] backside [to] climb [and] bite. Sometimes the animal cannot function any more; [it] falls down. Some bite here, from in the front. They know everything what to do. They haven't gone to school. They haven't gone to university or college. There is no tiger university or college that trains [them] how to kill those pitiful animals, deer and zebras, the buffaloes – those who don't kill, who don't eat other animals. Anyway, they know exactly how to do [it], where to bite – here or something, the right place where the animal, no matter how big, can't do anything. So you see, they are very smart. They have their own politics. They are very expert in their own politics, how to get food. Each have their happiness. So like that, you see. Very expert. Even the mice are very expert; they are so expert in how to achieve happiness for themselves and to harm others. They are very expert, mice. So anyway, maybe I [will] tell a story.

2. Animal Stories

Many years ago at Kopan, in Nepal—people may not be aware [of the] name Kopan. This is the main monastery from where the FPMT organization started. The main monastery where my master, Lama Yeshe, [who was] kinder than all the three times buddhas, who took care of me for many years, who founded this organization. So this monastery [was] built. There is [a] nunnery and [a] monastery. [In the] nunnery, I think, [there are] maybe nearly four hundred nuns, mostly from Tibet, because there is not much opportunity in Tibet to learn. So mostly [they] came from Tibet. Then about three hundred monks. Anyway, that is the present time.

Anyway, many years ago, in my room, in the monastery as I was staying there—Lama and myself, we had one benefactor, one nun, the American negro, who [was a] school teacher for many, many years, who we called Mommy Max. And so after the first disciple—our very first western student was Russian; her name [was] Princess Rachevsky. Her father was [the] king and there was a revolution [that] happened in Russia. Then they left Russia. They lived in France, so she grew up in France and then lived in America. [She lived in] many parts of the world and all kinds of life she had. Just before she died, this other nun called Mommy Max, she took care [of] us. Then after the very first Russian, the nun, went to [the] Himalayan mountains to do retreat – Lama sent [her] to do very long retreat in the Himalayan mountains there. [The] great lama from [the] Nyingma [tradition], Kyabje Trulshik Rinpoche from whom I received also teachings. So at this monastery, [she] did long retreat. Lama sent [her].

She did the retreat and she passed away in meditation state at that monastery. Then Trulshik Rinpoche, who is the founder of that monastery, said that she is in [the] pure land of Buddha, the deity called Vajrayogini. Rinpoche said that. And I checked with another lama, one very high lama in South India from Sera Me, Dhargye Rinpoche, who is regarded as one of the Kadampa Geshe Potowa's incarnations, [a] very highly respected and very old lama. Before Rinpoche passed away, I had the chance to go to see [him and] to receive blessing. So I asked Rinpoche where she was born. Rinpoche did divination and said [it was] extremely good where she was born, extremely good.

Then I asked—I have one benefactor, one old mother from London, who took care of me. There was another one who took care of me for seven years when I was at school, in India, different places. I had tuberculosis so she benefacted me for seven years. I never met [her] but she sent letters and money to buy some more extra food and she sent clothing. She sent money to one nun, one English nun who I think was the first nun, [who was] ordained by Dromo Geshe Rinpoche I think. She was actually the first [Western] nun. She was the follower of His Holiness the Karmapa; her name was Sister Vajra. So that old lady who was member of Buddhist Society in London, she sent money to her and made set of robes for me and sent [them]. So that was my new dress on New Year or those special days to wear.

And anyway, so [she] already passed away. There was [an] avalanche [that] happened at Darjeeling, because Darjeeling is very wet, you know; [there is a] lot of rain. So where she was staying, she had a new house built, a very nice house, [a] new cottage and then [an] avalanche happened. So everybody screamed [at] her, “Please get out!” but she couldn’t come out. I think she was packing her money and things like that. I think what happened [is it] was too late to come out, so then the whole house collapsed. If she [had] come out immediately then it was good but I think she was packing up. So [the] whole house collapsed on her, holding [a] suitcase here in hand and [an] umbrella. So I think maybe [if she had] come out straightaway, [she] would [have] lived longer. So anyway, that story helps impermanence, very important meditation [on the] nature of life, the reality of life, impermanence [and] death.

So however, this old lady took care of me for many years when I was studying in Buxa for eight years, [an] extremely hot place. So she passed away and then her cousin [who was] also living in London took care of me for some time.

I don’t know why I am talking this story. Huh? It disappeared. Why I am talking is gone. Anyway, it doesn’t matter. Oh, now I remember. I asked this old lady, [who was a] member of the London Buddhist Society—her name was Rachel Levy who took care of me, that Lama and myself have some better food in Buxa, a little bit of money to buy. So this [came] from her – medicine, everything [came] from her.

So I asked this lama where she is born. Then the high lama said, “At present, at the moment it is very good, but seems maybe not so good [in the] near future.” So that’s the story.

Anyway, so going back. Mommy Max, the second benefactor, the student, she bought one very, very thin zen. The aim was to go to the Japan and she said that Japan is very hot. Of course, other than the buddha statues in my room, but that’s only most precious—that’s [the] only new thing in my room, this very thin zen – not complete, maybe half. So that’s the only new thing I had in my room, in the drawer.

So what happened was under my bed—Lama came. I don’t know how Lama found out that there was a mouse in my room, but Lama found [out]. So then Lama asked one man—he was [the] cook [at] that time. He was my same class in Buxa. He was leader of my class but he disrobed, so he was [the] cook at Kopan. So Lama asked him to bring a stick and chase the mouse away from my room. So he came with stick and chased under my bed, you know, like this. So there was a mouse [that] made [a] nest under my bed. I think [it] must be their home.

So one mouse came out, then I went after him. I don’t know him or her. I went after him and then the mouse went over the—Kopan monastery was two stories. It jumped on the vegetable field that belonged to [the] monastery, because Lama liked vegetable gardens. [He] himself sometimes

poured water, with the gardeners. So anyway, [it] jumped down. I think he jumped one floor down.

Then what happened was, one day I pulled the drawer [open]. There was the zen - one of the new things that there is, kind of [the most] precious thing that there is - folded many times. So what happened, [the] mouse came back. So [the] hole is like this. The mouse came back. He ate—he made a hole right in the center, so when you stretch out the zen, [there are] many holes. It's very interesting. [The] mouse [was] very small like this, very small, but [it] knew what the person cherishes. So in the room among [all the] possessions which the person cherishes and [it] exactly targets that. I thought that was very interesting. I think that was very helpful. I think it's very helpful to destroy my attachment clinging to this zen. The mouse helped to destroy my attachment. I mean, actually if I think—if I did recognize that's what it is, that's to help me destroy the attachment, [which] gives all the problems in the life.

So anyway, what I was saying before is like that. There was [a] story that Kadampa Geshe Kamrungpa, I think it is, smiled only three times in the life. What caused him to smile, I don't remember, but one story was that when he was meditating in [his] hermitage, the mice were keeping so busy. Then [he] was meditating, [and the] mice [were] keeping so busy around him. Then [the] mouse was carrying—they have stolen one turquoise from somebody, from some family. I am sure this again [was] something that the family cherished. So anyway, he [was] trying to bring up, collect—I mean, he can't eat that turquoise and can't wear [it]. That's very interesting why they take the turquoise, you see. It's very interesting. It's not medicine for them.

So anyway, so the Kadampa Geshe Kamrungpa, I think [it] might be—so one mouse laid down. There was space between the wall and the floor. So what they did was one mouse laid down like a bridge. Then this [other] mouse pushed the turquoise onto the backside of the mouse [who was] laying down. One laid down like this, [and] the other mouse pushed the turquoise back to reach on the other side, in the hole. From there they can carry [to the] roof or somewhere. So the lama saw this, so this one time he smiled, he laughed.

They know how to harm back, you see. They keep in mind and then harm back. Incredible. Even [though] they don't have human body, go to school or college like that, but they—there are so many stories like that.

Anyway, [it] doesn't matter, since I am talking this story, [I] thought [of] another story. [There was] one lama, one monk in Tibet who was a meditator, living in hermitage. So he lives in hermitage, doing meditation, but he checked all the animals about their life, like research, checking on the animals, their life, what they are doing. I think one time, the animal - maybe [a] skunk, the one which gives bad smell, skunk - there was a nest of the skunk on the tree. So what happened was, one day a bird—I am not sure what bird came. I think there was egg or something, I am not sure. So while the mother skunk is away—I think maybe [it was a] skunk. I am not sure. [It] seems the animal has a long tail with lot of hairs. So they came back and it was missing, so the animal thought the meditator in the cave maybe took away the baby. Then [it] slowly came inside the hermitage, through the door, and then at the altar and bed sent this very bad smell. So [it] gave [a] very bad smell in the altar. I thought it is shot, what you call—so very bad smell. Then one day, he actually saw the bird coming to take the baby. Then he realized that it's not the meditator, it's the bird who took the babies. So then one day he came inside, through the door, quietly, came and then went to altar. He moved his tail like this and the smell went away. The bad smell at the altar went away.

So, you see, they are very expert, to harm the enemy and to help somebody who helps you and to harm back; revenge to somebody. Very expert. So this lama realized—he took that as a teaching. That is not real meaning of life. [The] real purpose [is] something else than that. Even the animals are expert in this. So [the] purpose of [the] human life is not just that, the lama, the meditator realized. [He] realized the purpose is to change the attitude, to develop the mind in the path, to overcome the anger, desire, ignorance, these things, and to benefit others.

And also the lama saw—he examined how the animals are living, how they are doing. Outside on the tree, the bird makes eggs in the nest. So before, these birds and another bird [were] living high up on the rock. They were fighting, attacking this bird who laid eggs [and] made [a] nest on the tree, outside this lama's hermitage. So one day, [a] snake is coming up to eat the eggs. And then this bird saw that danger. So then [it] screamed very loudly and then went up on the rock and somehow made noise there and those other birds who [usually] come down to fight came down—and the tree is like this, so the nest is on top. So before, this bird which came down from the high rock made holes around with their beaks and then left. So this snake that comes, somehow because [of] this hole snake couldn't go up to eat the egg. So the bird was [the] enemy before but then somehow when this bird saw the danger, I think, [it] made a lot of noise, went out, and then the other birds came down, made the holes around, [and the] snake cannot come up to eat the eggs. So you see, before [this bird was the] enemy, but then also [it] helped. So I think the lama found [this] very interesting, watching the nature, the animals, how they live their lives. Even the animals help others, which means the human beings *of course* [are] full of opportunity to help, so must help other living beings.

3. Rebirth and Suicide

So anyway, so going back. Since everyone, including us here, everyone what we wish—any being's wish is happiness, including [the] person who commits suicide. [It] looks like choosing pain [and] suffering, but actually [that] person is looking for happiness. Even the person who commits suicide, because there is a problem in the life, so much depression, or there is a problem and the person doesn't know how to deal with it; [they] can't bear it. The person has no method in the life [of] how to deal or how to overcome. So [they] can't stand that. So then person thinks [there is] no other solution. Then only thought what comes in the person's heart, in the mind is to kill oneself. Only that thought comes, nothing else. Then you see, by killing oneself and then thinking [there will be] peace, [that] then you don't have that relationship problem or business problem or whatever it is, something very bad that is going to happen to you that you don't want to experience. So [you] think if you kill yourself then you don't have experience that so therefore it is peace. That's what the person thinks. [Even the] person [who] commits suicide is doing [it] for peace and happiness. Even killing oneself, using that as a means to achieve happiness so that you don't experience relationship problems, whatever it is, business problem or [an] unbelievable future - a lot of money you have to pay back or debts or danger to court or prison, all these.

But that [is] not well thought out, not analyzed. [They have] no knowledge of what the mind is. There is the body and mind. Without clear knowledge of what the mind is and that—[if] the person is questioned, “Do you really know 100%, do you realize that there is no life after this, that the mind does not continue, the consciousness does not continue after death? When the consciousness separates from the body, do you really know, do you realize, do you really see 100%

[that] consciousness stops, [that] when death happens [the] consciousness ceases? Do you really see it, do you realize [it], see it? Not just [as an] intellectual belief or somebody explained, from your side do you really see it, to realize?" I mean, [they] cannot answer. If you think properly, straight mind think, it becomes [a] question. The real answer is, "I don't know." That is the sincere answer; the sincere from the heart, with straight mind, the answer is, "I don't know. I don't know at that time what will happen to the mind." That's the very sincere answer. Or you feel naturally even [if] you believe intellectually [that] there is no reincarnation, there is no karma, no cause and effect, even [if] you intellectually believe [that], that is what is intellectual belief but your heart doesn't say that. Your heart, the natural, your heart, feeling [that] something is very. Something very heavy [is] going to happen. There is something waiting. So there are people like this [that] I saw [and] heard.

Then there are other people, not necessarily [a] religious person following some faith, but feeling at the time of death something very positive. You don't feel any danger, any risk. Total opposite to the other person. The person feels something; there is great happiness, something very good thing going to happen. You feel that even though you are not religious [person who] particularly follows a faith. But [you] feel, very positive, good future, something is going to happen, something great happiness, something very positive, no fear at all. Very good thing is going to happen. So you see, your heart tells [you]. So that is the result of karma. There are people [with] no particular faith following religion but [who] live their lives [in a] very sincere way. [They] live good lives, sincere and especially good hearted, generally doesn't harm others, always they want to help, be kind to others, so live life like that, even though [they have] no particular religion. Your actions, how you live life, affects your mental state. It affects one's own mental state [so] that end of the life is something very positive, something [with] great happiness. There is so much light in the life, no darkness, [so] your journey to next life [is] something very happy, full [of] confidence. So like that.

The other one, you live life so much with the selfish mind, anger, or with selfish mind and desire, all these. Live life so much with that, not a kind person, generous, not [a] kind person to others. Then you see your actions affect your mind, your life. At the end of life you feel this. Even [if] intellectually [you] believe there is no other life, your heart tells you something very bad is going to happen.

Anyway, so this is the nature. What your heart tells, that is reality. Like that. However, there is nobody who believes the philosophy or who follows the philosophy that there is no reincarnation, that there is no karma or cause and effect, action what one does, one's own attitude and one's own action - [that] the positive attitude, positive action result [in] happiness [and] negative attitudes [and] negative actions result [in] suffering [in] this life and other lives. So [of those] who do not believe in this, there is nobody who [has] realized that there is no reincarnation, no continuity of mind after this life, no continuity of karma, cause and effect. [There] is nobody who realized this. There is nobody. But [those] who realized that there is continuity of consciousness, continuity of karma, cause and effect, so what you do? Your action this life [that are] negative have a negative affect, suffering and unhappiness life after this, not only in this life, life after this. Those who realize this are numberless. And there are so many people [who] develop in the past through meditation [and] are born in this life with that power. [They] can see yours and others past and future lives. Like that.

Then there are other people who through meditation [are] able to have clairvoyance. [They] can see your past and future lives [and] can see others past, future lives, through meditation. There is ordinary clairvoyance [that] you can achieve through mantra, through powerful substances,

through mantras. The better quality clairvoyance is through by achieving the shamatha, calm abiding. By actually, when you actually proceed in the path to liberation, the bodhisattva path or [the] lesser vehicle path, when you proceed [on] the path then and higher path you achieve then your power of foresight, the clairvoyance. [You are] able to advance. [You] see more and more [of the] past. [You are] able to see more and more [of] the future, like when you enter in the Mahayana, Paramitayana path, the path of merit, preparation path, right seeing path, path of meditation, [path of] no more learning. When you achieve the right seeing path, the result path, then there are ten bhumis, ten grounds to be achieved, which start from the third exalted path, the right seeing path. So by achieving [the] first bhumi you are able to see hundred lifetimes past and able to see future hundred lifetimes as well. Then when you reach the second level bhumi, [you are] able to see one thousand lifetimes the past, one thousand lifetimes in the future, yours and others. So like that. By actualizing [the] path, you see deeper and deeper, the future and also the past [lives], yours and others.

It is said that the meditators, they experience—after achieving shamatha, calm abiding, the mind becomes so calm and clear, [so] extremely calm and clear that almost you can count the atoms, the sand, the dust of the mountain. When the mind, through meditation, becomes so clear after achieving shamatha, calm abiding, so forth, the basis of that. When the mind is—especially when we enter in the path, those level of paths then [we are] able to develop more and more greater insight, the capacity of foreseeing.

So your own mind, even though you are not believing before but through meditation you develop your mind in the path and even your own valid mind can see it is wrong, before your belief [that] there is no reincarnation, no continuation of consciousness after life, that you believed before, your own mind after you developed the capacity of your mind, clarity, then your own valid mind can prove what you are believing before is wrong. Not only that numberless other beings' valid mind can see past [and] future lives, [you] see your way of thinking is just wrong. Not only they see that, especially the omniscient one who has completed all the understanding, those beings whose mind is completed in understanding. They are directly able to see all the past phenomena, at the same time present, at the same time future. The omniscient ones, there is nothing more to develop the mind, to discover something new. Not only [can] they see [with] their valid mind, omniscient mind, that your way of seeing things wrong, not only that. Then numberless other unenlightened beings, their valid mind can see. Those who can see past [and] future, they can see your mind is wrong.

So what I was saying before, even your own mind, when your mind is developed, you can see, you can prove. Your own valid mind you can see [that] the previous thought, your concept, was wrong.

So anyway, I was talking about [the] person—even the person who commits suicide, it is done for happiness. Thinking you kill yourself [and] then nothing is going to happen is total wrong view. [Thinking] after that there is no suffering – that's totally wrong view.

4. Rebirth and Meditation

So as I said, as I just mentioned in a short, in brief—that the rice grain has its own continuity of rice. Like that. Then the corn. Corn came from another corn. It has its own continuity. [It] doesn't come from—put [it] this way. The chili, hot pepper, chili, it comes from its own continuity. It

doesn't come from raisins [which are] sweet. Raisins don't come from chili. Raisins have their own continuity. So [it's the] same. [The] body has its own continuity, substantial phenomena - form [and] colors.

Mind has its own continuity; it doesn't come from the continuum of the body; mind which is formless, because [it is] formless, no color, no shape, nature of the mind which is clear, the clear light, clear, pristine, which has that nature, which can do that. So it has its own continuity. Like those other examples, chili and raisin; rice and corn. So the mind, the conception that has taken on the fertilized egg, had its own continuity before conception is actualized, before the mind took place on the fertilized egg. So there is that continuity of that mind before the birth. So this body is the continuity of that fertilized egg, the sperm and the egg combined. The two are totally different continuities. And it has totally different principle cause, the *nyeren*. The body has its own *nyeren*, the principle cause, which is substantial color, form, like that and the mind has its own principle cause, which is no form, no shape, no color, but which is nature of clear, perceiving object.

Those are the two preliminary reasons, then [the] third [point] about the reincarnation, [the] continuity of consciousness, those consciousness exist before this life and continue after this life. Then, due to habituation, also that proves the reincarnation, that is the continuation of conscious life before this life and after this [life].

In my case, I don't particularly remember [my] past lives, but what I think is that when I do meditation, there are certain things, certain experiences. I am not talking about realization, just certain experiences that make me believe that there is past life. When I meditate [there are] certain experiences, that [make me believe I] did meditate in past lives. Not that I can remember this and that.

In one family there is a child [who has a] very selfish nature. [It was] born with [a] very selfish nature. Then there is another child in the same family [who was] born very good hearted, [with a] very compassionate nature. If this child sees another child being beaten, this child can't stand that and cries, even though he or herself is not beaten, somebody is beaten - not necessarily one's own brother or sister, not necessarily in one's own family, but somebody in the street, the child cries just seeing that because [it] can't bear [it]. Because [it has] so much compassion. The other child is totally opposite, so selfish, no compassion at all, no sympathy or no feeling for others, in the same family.

These two different children [have] different characteristics, different character [of] mind. [This] shows that [this did] not come from the parents' mind, not that. It shows completely the one who is so selfish, who has so much pride or so much anger or so much desire, all this, [was] born like that [because of] habituation of the life before this, habituation of the mind [in the] life before this. And the one who is compassionate, so much loving nature that is born, the child born with that quality, always kind to others, always wanting to give to others, likes to give things to others. That child, [that] quality of that mind [is] again due to habituation [of the] life before this. [They are] habituated in the good heart. So like this.

So for example - I think might have mentioned also in the past - but anyway, my mother, who became [a] nun ordained by His Holiness Dalai Lama's tutor, Ling Rinpoche, with many other western Sangha, monks [and] nuns, she passed away and reincarnated, not at the hermitage, Lawudo, where the first-where I built the monastery at the same time master Lama Yeshe was building the monastery at Kopan, near Kathmandu. So [she] reincarnated next to hermitage which I think takes fifteen minutes to walk from the-that's where we get water to Lawudo hermitage, that

has [a] water stream when there are a lot of people at Lawudo. When there are less people, then there is [a] small water stream around, so [we] can get [water] from that.

So as far as my mother's reincarnation, there was no need [for] argument. It was very clear from the child's side, so clear, so much he can remember [his] past life. The child does exactly what my mother used to do. When the child was brought to the monastery [the] first time, my brother—I have one brother who is younger than me, married and has already a few children, and he lives in Kathmandu. So he went up there to inaugurate—to meet the incarnation, to inaugurate. So he did some celebration. He invited my mother's incarnation at Lawudo, the monastery.

When he entered the monastery, first he went to His Holiness's throne, a carved table like that. He went to take blessings. [He] bowed down. Then there was one small throne where I sit, so he went there [and] bowed down, maybe to the altar. This is how my mother used to do normally when she entered the gompa. And then when she finished inside then she [would] go around the temple outside seven times, circumambulate seven times. So when the incarnation came, he did exactly [the] same. And my mother had a prayer wheel, this size. Just before she passed away the prayer wheel was—it was suggested for her to have [a] prayer wheel next to her bed that she can sit and turn. So of course, my mother liked [the] prayer wheel so much. So the incarnation, every time he comes to Lawudo, he grabs the prayer wheel and every time offers [a] kata to the prayer wheel before he leaves, before he goes back at his home.

And he remembers all the animals. We have some animals at Lawudo that my mother took care [of] and she never gave to people. The animals are increasing because the baby made, you know, baby, baby, baby, so my mother didn't want to give animals away. Of course there is lots of work. You have to go very far to collect the dry leaves from the forest. Up there is—either you go down very steep or you go up. Much of it is like this. Life is very hard. So you have to collect dry leaves from the forest to put inside the house for the animals so when they lay down, [they can] keep warm. There is so much work to do - collect [the] grass for the winter, all these, so many things. So my mother didn't want to give animals to the other people because she was scared that the other people will sell [them] to the butchers and they will be killed. So she just took care of every animal, so they increased more and more.

So anyway, so this child could remember some of the cows, their names. Anyway, one amazing thing is, there was one Sherpa man, my mother's very close friend, call Ang Phurba. [He] lives in Kathmandu. So [he and] my brother together came to see the incarnation. They went to the hermitage where he lived. The minute Ang Phurba sat down when he went in the house of the incarnation, then my mother's incarnation's mother—in Solu Khumbu, there is [a] custom [that] you offer wine or tea, whatever the person drinks. Usually normally [it is] wine, chang. So the incarnation, I don't know how old [he was], maybe less than four, maybe three or something. So immediately [he was] able to call the name, Ang Phurba. [He] immediately called [the] name and said, "Please have, please have." [His] mother is pouring wine or chang, so the reincarnation [said], "Ang Phurba, please have, please have." So Ang Phurba then grabbed him, the incarnation, and Ang Phurba cried. It became too much for him. So like that.

And then the incarnation could recognize all the family members, There was no shyness. [He] immediately talked. Other people, then, they [were] shy. Before my mother passed away, she came down from Solu Khumbu to Kopan. She spent some time—everyday [she would] go down to Bouddhanath, the great stupa, the all-encompassing, wish-fulfilling stupa. My mother used to go around to circumambulate stupa. So from the nunnery, the main nun who runs the nunnery,

[who] takes care of the nunnery, she helped to accompany my mother and to go around, circumambulate like that, for something like three months. Then when [the] incarnation came to Kopan, [he was] able to remember this nun who helped for her for three months to circumambulate stupa, [who] accompanied [her]. [With] other nuns he is very shy, like that.

And then during my mother's time there—she had an old shirt, so she took the plastic buttons out [and] collected [them] in a bottle because in the past many years ago when I was in Solu Khumbu like that, it is very primitive. There is no kerosene, there is no coffee, no sweet tea, no sugar. [It's] very primitive. When you travel, [for] light you use those dry bamboo if you go night time outside. Or in the house when you make food, there is no light, so you use pieces of the juniper tree or—not that one, something else, I can't remember. Maybe pine tree, some piece of that wood which has this sticky thing. You light that with a flame [and] put [it] in the wall, where there is a hole. Then you can see the food. So anyway, [it is] very primitive. So that time, the plastic buttons that come from Kathmandu [were] regarded as very precious; or [the] spoon. You carry the spoon here tied with the—like something very precious. So anyway, because they don't make them in Solu Khumbu.

So anyway, so my mother continuously saved these plastic buttons. [She] kept [them] in bottles. Then after the incarnation came, then my sister used these buttons to make [a] shirt for the incarnation. After the shirt was put on the incarnation, after the shirt was put my mother's incarnation, then the incarnation said, "Oh, these are my buttons. These are my buttons." So many things [he] could remember.

I think the reason why she could remember so clearly, why so clear minded that is a small part of benefit of reciting OM MANI PÄDME HUM. Because she—the year when she came down, that time Lama was still there. She told me that she used to go on the roof and then try not to distract the mind, close the eyes and make sure the mind doesn't get distracted and chant OM MANI PÄDME HUM. I don't know what she meditated [on]. I have no idea. But [she] closed her eyes at least, very tightly and tried to not distract her mind, [to] not allow [her] mind to be distracted. So she told me she used to recite fifty thousand everyday, fifty thousand OM MANI PÄDME HUM. So half of one hundred thousand OM MANI PÄDME HUM. She said she used to recite that everyday but now because of old age [she] couldn't do that much. This was before she passed away. So I think reciting OM MANI PÄDME HUM has skies of benefit, but I think this is a tiny bit of benefit from that. This clear mind can prove the incarnation without any doubt, from the child's side, [they] can tell so many things.

Anyway, the great sad things there I think [was that] maybe didn't get done enough pujas, [enough] merit to have the incarnation, so [he] passed away [at a] very young time. Maybe didn't get done enough pujas in order to eliminate obstacles so I think [that is why he] passed away [at a very] young time. If he happened to be in the hands of great lama, teacher, it will be so good, the character, the personality. So that happened. Anyway like that. That's just talking story or nearest one, the mother.

In the case of Lama Osel, how Lama Yeshe treated the different students – for some wrathful, advise – even when Lama Osel was I think maybe four years or five years old, I don't remember—I think the first time [he] came to Dharamsala [when he] was very young, that particular student [he] talked [and] treated [people in a] similar way as how [his] past life used to talk [and] advise that person. And then [in] many places, [it] happened that when Lama Osel came he immediately ran to the particular room where Lama Yeshe stayed. He entered the house, then the first thing he [did

was] run to that room and then he laid down on that bed, like this. So he did that [in] the house in America and also other students' houses [in] Italy [and] different places. I was quite surprised. And sometimes what he says is quite like [his] past life, Lama Yeshe, you see - his advice or what he says. Things like that.

The behavior—you know, when Lama [Osel] was very young, when he came to class, when he came to Kopan and did the inauguration, during those times the way of conducting [himself was] exactly same as past Lama Yeshe. Lama eats oranges. Lama Yeshe used to do that, not [in the] early times but [in the] later part of his life, [the] last one or two years, Lama Yeshe ate oranges. He sucked the juice and then put the stuff on the plate. So when Lama Osel came to Kopan, that young time, you see, [he] did exactly [the] same. [He] sucked it, sucked [the] juice, [and then] put the stuff on the plate. Exactly [the] same.

Then the white one, this round white one—Lama always—I don't know it's called. Huh? I always used to have that around, pistachio, [and] then when the Lama [Osel] came, he liked that very much. And then another one is momos and tukpas. In the past Lama Yeshe himself used to cook momos and tukpa, the Tibetan food. He cooked very fast, very fast, and Lama Osel [is the] same. Tukpa, momo and tukpa. And he liked tsampa. So when he was at Kopan for [the] inauguration, we had lunch upstairs with the rest of the brothers and sisters; there was no father [and] mother, but just the children. I was eating tsampa, so I offered [it] to Lama Osel. He liked [it] and he again stretched out his hand. Then I gave [him] another one. He took [it] back and stretched out [his hand again]. But the others - the brother [and] sisters - I gave [some to] them, but they never asked for seconds. They kept quiet.

So I definitely believe from the food, if somebody likes Tibetan food, definitely the past life is Tibetan. That's for sure. [Those] who like very much Tibetan tea, the salty butter tea. Anyway, so there are many things like that. In the meeting what he said, things like that.

So anyway, so even [if] oneself doesn't have [a] clear mind to see past or future lives—anyway, one can't see [them] now, but numberless of others, you know, even unenlightened beings can see your past and future lives. Then also when your mind becomes more clear through meditation, then you yourself [are] able to see your past and future lives. So like that.

So what I was telling before, due to [the] third one, habituation. Whichever way our mind [was] trained in the past, when you are born, [if your mind was] trained more egoistic or trained more in the very kind hearted, very good hearted, very compassionate, very loving nature. So also you can see, you can see.

Not only that, but in this life, before you were so selfish, very selfish, very angry, but through meditation practice, your mind gradually changes [and becomes] more and more tolerant, more patient, more and more good hearted. Life before and life later - [there is] total change.

Even us among the students, it's happening, not only among the Tibetan meditators, not like that. Even among us students, the Western students, this is happening, through practice, you know, [through] studying [the] teachings, especially meditating on [the] lam rim [and] exercising your mind through that. It's happening. I see there is so many. I see the change, [the] development in the heart.

There are many students [who are] able to develop. Before, there is no devotion, you see, [and] then [they are] able to develop devotion to Buddha, Dharma, [and] Sangha. And before, the person was not kind to others, not much kind, [and] later [there is] more compassion, [they are] more compassionate, [The] person becomes more kind [and] generous to others. That's definite.

Among even the students, that's happening. I see there is a great progression in the good heart among the students, that I see as [the] years go. I see that.

So that's [an] unbelievable contribution to the world peace. Not just this small world, global, [but] for all lives. Your consciousness continues [from] to life to life. So this good quality that [you] developed in this life continues from life to life, so that means you are able to bring peace and happiness to numberless sentient beings, stop giving harm to others. From life to life [you] continue this compassion, you see, then even more. So you stop giving harm [to] others, less and less, and more benefiting. So [you are] able to bring not just the world peace, this small world, but for numberless sentient beings [you are] able to bring peace and happiness. And not only [do you] cause them temporary happiness, not just day to day life peace and happiness, not just that, but ultimately [you are able] to bring [them] to total liberation from the whole entire suffering and [its] cause, [to the] cessation of all negative karma [and] defilements. Then [there is the] great liberation, full enlightenment, the peerless happiness. So through the development of compassion, by meeting Buddhadharma, by learning Buddha's teachings which show [the] complete path [of] how to develop compassion - very clear stage-by-stage, very clear meditation on how to develop compassion [for] numberless living beings, who want happiness, who do not want suffering, but [are] devoid of happiness, continuously suffering. [You are able] to help them, to liberate them from all the suffering and [its] causes and bring them into peerless happiness and enlightenment.

So I think this is something I see in the organization. The students, as years go by, [are] more generous, more kind. Not only devotion, but as one become more devotional, [one has a] more compassionate nature towards others. Not only more devotion to Buddha, Dharma, [and] Sangha, but at the same time, [one has] more compassion for others. I think this is great thing to really rejoice [in]. [It's] so worthwhile.

So this is what helps. [The] most urgent emergency, [what we] need is compassion. Without delaying even a second, what helps [is to] bring peace and happiness in your family, like every child brings peace and happiness to the parents, [and the] father and mother bring peace and happiness to the children, to the family round, and you bring peace and happiness in the office, when you go to the office, in society, in the country, in the whole world.

As there happened historically, just one person who has influence, power, and intelligence, but [doesn't have a] good heart, [the] practice of good heart. Like His Holiness often said that [this] intelligence [is] misused to harm the world, to harm others. Then you see, that affects all over the world. Even though it's very far, but [in] many parts of the world they have to close down the hotels, the businesses and airports. So many people, even very far [away in] other countries lost jobs and the company could not continue. So anyway, this historically happened in this world many times. So that is one person who had influence [and] power, but did not practice [the] good heart. So if that person practiced [the] good heart, compassion, it could bring so much peace and happiness to many millions [and] billions of people in this world.

So [for] example, we can see that His Holiness Dalai Lama--there are so many people [who], within one-and-half-hours just by seeing [and] hearing [His Holiness], they get so much peace and happiness. Just [by] seeing His Holiness, just the holy face, [they] get so much peace and happiness, so much purification of the mind, purifying the defilements [and] negative karma, because of His Holiness' realization [of] compassion, because of [his] compassion to other sentient beings. So then especially by hearing His Holiness' holy words, you get so many answers in your life, so much peace and happiness, and they are unforgettable in the life. So many millions people

who heard [and] saw [him received] unforgettable and incredible blessings in this life. I am not making this up. So many people express this. I am just repeating what they say. So like that.

5. Rebirth and Compassion

So anyway, so what I mentioned before, [the] third reason that there is reincarnation is through habituation from the past. Whatever different characteristics of mind [one has], even one family different children, all these habituated from life before this. So those I mentioned.

Then fourth one: Others can see your past lives [and] can see your future lives, others whose minds are developed, whose minds [are] more clear. And also when your own mind is developed, you can see your past and future.

Because you don't remember [past lives] or you don't see, we cannot use that reason to prove that it doesn't exist. [Just] because you don't remember those nine months, all your experience in [your] mother's womb, you cannot say [that] because you don't remember, you were not in [your] mother's womb, [that] you were born only from the time when you remember. So there are many [people who] don't remember first that one, so you can't say that didn't happen. So you don't remember how you came out of [your] mother's womb. Most of us we don't remember. So then, [there are] many things that we did childhood time [that] we don't remember and we just believe what other people say. You just believe on what other people say, that's all; you don't remember. Even sometimes we don't remember even yesterday things that we did, [or] even today [we don't remember] what we did, what food we ate or what we said even this morning. We don't remember. So I don't remember even what I just said before. That doesn't mean I didn't mention that. I didn't say like this, I mean that. So anyway, [I will] just finish that part of subject, like that.

So what I was saying? So it becomes first thing in our life; the practice of compassion is the first thing. [It is] more important than food, more important than money, more important than [the] job, more important than anything else in the life. Because if there is compassion, then you see, all your wishes [and] all your happiness will come from that - [both] temporal [and] ultimate happiness. And then you are able to cause happiness to others and others will receive happiness from you, not only the family members, not only the office, [that] small circle, not only that. Numberless other living beings, they receive happiness from you.

So therefore, I think it's very important that—I would like to mention that even [in] our normal daily life conversations we should bring compassion, even in our daily life, just conversation, talking with people, I think it is so good to bring the word 'compassion' again and again. I mean, always try to remember that. It's so good. You remember, and then other people, so remind them. I think it is very essential. Then this way [you] get to practice. Just normal, whatever conversation one is doing, but just to bring that [up], I think it's very important.

So what I was going to mention before, this was meant to [be] mentioned at the beginning, but [it] got too late.

So what I was going to mention is that those who are very new, [for whom this is the] first time to listen, what I want to say is that [it is] like doing research, one listens to [the] talk and one analyzes. If one finds [it] beneficial, then one can apply [it] to one's own mind, like that. However, [it is] not something [you are] required to believe. What I say, [you need] to analyze and then study. [You] listen and study, then if [you] find [it] beneficial, you can use that for your peace and happiness and to help others, [to] bring peace and happiness to others.

However, the different religions – [if] there are things from Christianity, Hinduism, [and] Islam that Buddhist can learn from, certain things [that are] beneficial for the mind, [then one] can take from there. Also there is something beneficial in Buddhism, Christianity or Hinduism can take [it]. [They] can learn and apply [the Buddhist teachings] to bring peace and happiness in [their] own life and to help others.

6. How to use the mind

So [there is] the Buddhist philosophy that one’s own mind, your own mind, is the doer, is the creator. Your mind or your karma is the creator of all your happiness and your problems. So as I mentioned, in the teachings by Buddha [it is said that] you yourself are the guide for yourself, but [you are] also [the] enemy to yourself. So depending [on] how you use your mind. If you use your mind in a mistaken way, then [you engage in] mistaken actions [and the] result [is] problems [in] this life and [the] life after this. So you become the enemy to yourself because you create the problem, and then that’s how you experience the result [of] suffering. Nobody is doing that to you. In reality you are giving problems to yourself.

The other way [is that] if you use your mind to think [in] positive ways [or] correct ways, [this] only brings happiness [and] peace to yourself, which only brings peace and happiness to others. So if you think that way, then you are the guide to yourself; you are the liberator. You are the guide [and] you liberate yourself from problems. [Then] you don’t create cause of problems; you create the cause of happiness. So you become the guide to yourself, guiding [yourself] to happiness. Happiness [in] this life [and] happiness [in] future lives, the ultimate happiness, liberation from whole entire suffering and [its] causes, and [the] peerless happiness [of] full enlightenment. You become a guide like that.

So for example, sometimes it happens, that person did something. That person got angry at you or scolded you or something. Then there is a moment there, there is a moment there, “I should get angry to him or not?” You see. So you kept on thinking, “Oh, that’s bad, the way [that person] thinks of me. This person [is] bad.” So when you follow that mind, that label, [when you] put that label ‘bad, harm’ then you get angry. The next minute you get angry. That’s the result [of] putting [the] negative label – “this is bad, this is harm.” Then [you have] anger.

But then you think, “Oh this doesn’t matter. It’s okay. It doesn’t matter.” So even without the meditation, without [the] lam-rim meditation, all the outlines, you just [think], “Oh this doesn’t matter.” [You] look at it, so you don’t get angry. So sometimes [at] the moment you have choice [of] whether to get angry or to not get angry, I think depending [on] what you do with your mind. So it is very clear that it is in your hands. It’s up to [you] what you do with your mind.

Here, you see, [it is] like [a] TV channel. The key to open the problem, to open happiness, is your mind, how you think. [It] depends on that, how you think. So you see, every moment—maybe through the culture. I think [it has a] little bit to do with the culture. Of course, as I mentioned at the very beginning, everybody is wishing [for] happiness, that they have [happiness]. Of course [it] is there but I never—I want to mention [something] from my experience. I mean, I never heard [in] Nepal [or] Tibet. Of course, sometimes due to health problems and due to spirit harm, things like that, certainly this mental state was not there before, but now somehow [it] changed and [there is] unhappiness. It is something very rare to hear. [It is] not very common that you meet many people, “Oh I am not happy.” [It] is not so common to meet this [and have it] become the main topic, “my

happiness.” I mean, relating to my own experiences, I don’t hear that [in] Solo Khumbu or [from the] Tibetan people so much expressing “my happiness.” This is something [that] maybe [has a] little bit to do with culture. I am not sure. So anyway, what was I going to say? I think I forgot. [It’s] completely gone. Yeah, anyway, [it] doesn’t matter now.

That’s right, yeah. You are the creator. I am talking about Buddhist philosophy, and I am talking about reality, how in the daily life with one way of thinking you—for example, if your mind puts [a] negative label, “This is harm, that’s bad.” [If] you do that again and again, it’s like pumping, like pumping car tires. [They] get blown up more and more. So you are pumping like that, pumping to yourself, “This is bad.” Then of course, anger arises [and so does the] thought to hurt [or] harm [the other person].

But the other one, even without meditating, [it] doesn’t matter. You ignore [it]. [It] doesn’t matter. You watch your mind, you are aware, you are watching your mind, what your mind can do. You are watching your mind. So there is more freedom that time. So whether to practice patience or [get] angry, you see. Anyway, even if there is ignorance, [it] doesn’t matter. [You] let go then, [and don’t] get angry.

So anyway, what I was saying is that even in normal life, you can see totally [that] your happiness and problems [are] totally dependent on what you do with your mind each moment. Each moment [of] happiness, each moment [of] problem is totally to do with each moment’s way of thinking, [if] you think [in a] positive way or [if] you think [in a] negative way. So that’s why Buddhism emphasizes mindfulness very much. Mindfulness. If you don’t apply this then you can’t protect your mind. Because our mind has been habituated with self-cherishing thought, ignorance, anger, and attachment, not only from this morning, not only from birth time, [but] from beginningless rebirths. So of course, if you don’t watch the mind, as often it’s said, that mind should be—you are like [the] father [and] mother. The mind is like [a] little baby, so you take responsibility with your mind, the baby. Other parents don’t have time, [so] they hire other people to watch the baby. If the baby is not watched, within five minutes, by my just watching the—I don’t remember my own time, you see, but when I was baby, if there is nobody watching, I will fall from steps, [or] put the knife, the wrong thing in the mouth and damage [or] kill myself. So anyway, by watching other children, babies, [you can see] if there is nobody watching, within five minutes [the] baby is in danger. Real clearly, there is danger; [their] life is in danger. So anyway, like that. Our minds [are] *exactly* same, if you don’t constantly watch, guard, [and] protect.

So here, since I brought up the issue, I would like to mention this. If one follows this self-cherishing thought, thinking “This is how I am,” the self-cherishing thought is like your identity. “This is what I am.” And then once you follow self-cherishing thought, then all these things, anger, pride, jealous mind, all this negative emotional stuff arises. When you are [the] opposite, when you let go [of the] I [and] cherish others, negative emotional thoughts do not rise. Jealous mind, pride – these negative emotional thoughts do not arise. That’s very clear. [They do] not arise. Anger does not arise to those whom you cherish. [It] does not arise.

For example, Mao Tse Tung, who destroyed [an] unbelievable number of monasteries, [and] so many monks and lamas died in prison or got killed so much destruction happened in Tibet. If you think [in an] ordinary way, if you label as ‘enemy,’ then you get angry. [But] the bodhisattvas, many meditators or many great lamas, no question about His Holiness himself, [have] so much compassion, unbelievable. [They see] more the negative heavy negative karma [Mao accumulated], [and] unbelievable compassion rises towards him. I heard one ex-Ganden Tripa during a debate

and when he talked about Mao Tse Tung, he cried, because he has realization [of] bodhicitta, so [he] can't stand Mao Tse Tung's heavy negative karma and all the resultant sufferings of that, so unbelievably heavy. Every single [one] of those negative karmas, [one] can't imagine. So this ex-abbot-sorry, that time I don't know if he was Ganden Tripa, but he was in Tibet and Sarnath, just came out [of Tibet] and then when he heard that, he cried. [He] couldn't stand it. It's like the mother [whose] beloved child [is] sick, drowned, [or] fell in the fire. How the mother feels, like that. How the mother [felt when] her beloved child [is] sick, drowned, *just* like that. Just like that. So close. So you feel that person in your heart. So like that, how the mother feels her beloved, most precious one, like the heart.

So anyway, exactly like that. Here the bodhisattvas, these great meditators, those lamas - they feel like that. So that's what this [ex-abbot] from the monastery Ganden Jangse-he was crying when [he] thought of Mao Tse Tung. So like that.

So here, you cherish [that person]. You don't get angry even though what the person did [is] incredible destruction.

Similarly, if the view of mind is patience, you see this enemy [as the] most kind, most precious one in your life. Your [are] always follow delusion [and] self-cherishing thought. This person is helping me to destroy [the] self-cherishing thought of anger. [They are] helping me to destroy my only enemy, delusion, [which is] where the suffering comes [from], who gives all the suffering. The person is helping me to destroy [it]. So this is [the] most precious [and] most kind one. You feel [this] from deep within one's own heart. So in the view of patience, you see like that. Your positive mind, [your] good heart, sees the person this way. In this view, you feel [like that], very close to your heart. With the self-cherishing thought, [you feel] very distant, then no question of anger [and the wish] to destroy [the] object of harm.

So anyway, what I was saying, Buddhist philosophy is like that. You are the liberator [and] you are the enemy to yourself. So however, [Buddhism] does not believe [in] the outside creator.

However, if one believes in God, then God cannot be just like space. God must have compassion. I am sure God wants everybody to be happy. I am sure God wishes everybody to have happiness. I am sure God does not want anyone to suffer. He must have compassion [and] love. In that case, God must want everybody [to be] happy, to have happiness and loving kindness wishing others all to have happiness, compassion [for] others to be free from suffering. So if that is the case, if that is what God is, that [he] wishes you [to] have happiness [and] does not wish you [to have] problems [and] suffering, then [it] will be same to others. So therefore, when we offer service with compassion and loving kindness to animals or human beings, freeing others from suffering and problems [and giving the] cause of happiness, when we do that, this becomes the best offering, the [best] worship to God, because God is in that nature, you see. Then this is the best worship to God - animals [and] human beings, whoever [you can give] happiness [and] free from problems with loving kindness [and] compassionate thought. [This must be] what makes God most happy. Like that.

So anyway, [that is] just [a] side thought. I am talking [about] compassion.

7. How to practice refuge

So the next [is] the oral transmission. So here we do the meditation practice [of] going for refuge and generating bodhicitta, and then by visualizing Guru Shakyamuni Buddha in front of oneself,

that is [the] embodiment of Guru, Buddha, Dharma, [and] Sangha. So either you visualize [the] elaborate refuge merit field or like His Holiness said, think of all the ten directions Buddha, Dharma, [and] Sangha – even there is no specific visualization – and then go for refuge. Going for refuge and generating bodhicitta. Then with the seven limb practice, we do the practice of extensive merit and purifying the defilements and to increase the merits by rejoicing [and] by doing the practice of dedication.

Then request to Buddha. Today just the short one, *Praise to Buddha*, while I do the long version [of] *Praise to Buddha*, before the oral transmission. So remember the qualities of Buddha and [the] kindness of Buddha. Like that. Then [a] short mandala offering to Buddha.

So reflect: going for refuge to [the] absolute Buddha, the dharmakaya, whose holy mind is totally free from the defilements, gross and subtle, even the subtle negative imprints, the subtle defilements, that transcendental wisdom and the ultimate nature of that. [Then the] svabhavakaya, the holy body of the very nature. So [the] dharmakaya, then the conventional nature of Buddha, the sambhogakaya. Going for refuge to both.

Then go for refuge to the ultimate Dharma, [the] absolute Dharma, the cessation of all the sufferings, [the] cessation of the defilements, [the] cessation of the suffering and cause, and the true path – [the] wisdom directly perceiving emptiness. And the conventional Dharma, the three baskets of teachings which reveal the path. Think of both.

Then taking refuge to ultimate Sangha, who has achieved the cessation of the defilements, who has achieved great liberation, [the] cessation of the different subtle defilements, and who has achieved the nirvana of the lesser vehicle path, the cessation of the disturbing thoughts, the suffering of the disturbing thought obscuration, karma. The true path. The Sangha, the attainer of the absolute, the ultimate Dharma – that's absolute Sangha. And the conventional Sangha [is] four fully ordained nuns or monks living in pure vows. So going for refuge to them.

These aggregates that one has now [are] contaminated. [They are] the contaminated seed of disturbing thoughts and which become the foundation of future life sufferings, which cause future lives, future samsara, which become the foundation of future samsara, the suffering of future life samsara, all this which receives the future life samsara, these aggregates. So this, which is only in the nature of suffering, experiences suffering of pain and not only that, suffering of temporary, samsaric pleasure which is only in nature of suffering. If you analyze, [you can see this]. If you don't analyze, in the view of our hallucinated mind, [this suffering is] pleasure. But if you analyze the nature of that pleasure with wisdom, you see only suffering. If you analyze, if you meditate [on the] nature of that, you see only suffering. No happiness at all. There is no real happiness at all. In that view, the mind labels that feeling, which is only [in the] nature of suffering, 'pleasure' and [it] appears as pleasure and [we get] attached to that and attachment becomes cause to reincarnate again. That ties oneself to samsara again. So like that.

So then, then these aggregates itself is the pervasive compounding suffering. These aggregates, because, as His Holiness often says, are under the control of karma and delusion so this is one meaning of pervasive suffering. And because of that, this whole body and mind is in nature of suffering, because of being under the control of karma and delusion. So even from that sense can be second meaning, pervasive suffering. And third, these aggregates is contaminated seed of delusion which is nature of imprint so it compounds the suffering of the body and suffering of the mind – the loneliness, depression, all these, all the negative emotional thoughts. So like this. Then not only that, because this seed of delusion, these aggregates is contaminated seed of delusion, so

they compound also future suffering, future samsaric suffering. So like that. So this, being contaminated seed of delusion, then compounds this life suffering, compounds future life suffering, so like that.

So these aggregates that we have [are in the nature of] pervasive compounding suffering, [and this] is the foundation of the other suffering – [the] suffering of change and [the] suffering of pain. So the oceans of samsaric suffering, how much there is, the whole world, each individual's problems, the whole world's problem – all comes [under] these three types of sufferings. So as long as you are not free from this samsara, [the] continuity of these aggregates caused by karma and delusion, [the] contaminated seed of disturbance, circling through that, then that samsara, the continuity of those suffering aggregates continue to [the] next [life]. So that's why this continuity of these suffering aggregates is called cyclic existence. Circling one, so like that. Or [as] Kyabje Denma Locho Rinpoche [said], [the] continuity of birth, continuity of their rebirth of these aggregates [is] samsara.

Or Lama Tsongkhapa explained in the *Lam Rim Chenmo*, the path of the continuity of these contaminated aggregates receive future samsara. In Tibetan, [it is] called *nyeleng*, which leaves out the meditator who has actualized the fourth path, [the] path of meditation, whose aggregates do not continue, whose aggregates continuity doesn't go to [the] next life.

So renunciation to your own samsara, which is only nature of suffering. Then look at the others, the six realms' sentient beings. There are numberless of them suffering, being in samsara, experiencing the suffering of pain and experiencing [the] suffering of change, of temporary samsaric pleasures and pervasive compounding suffering. So then with that compassion to free them from all the suffering of pain and suffering of change and pervasive compounded suffering – compassion to free them from all those sufferings – then yourself and all sentient beings go for refuge to the Buddha, Dharma, [and] Sangha with [your] whole heart. With [your] whole heart go for refuge. [There is] no other to rely upon except the Buddha.

So this mental factor, the Mahayana way of taking refuge, [the] mind qualified with the three causes, and then renunciation to one's own samsara, with that useful fear [of] one's own samsara – fear because you are not liberated from samsara. When you realize how that is only [in the] nature of suffering, fear comes. But then by practicing Dharma, by actualizing [the] path to liberation, then you use the fear like medicine, like the operation or something. There is pain when the snake bites something, then they cut. So there is [the] pain of that, but then by doing that, you have long life; you [are] protected, free from the danger of death. So similarly, fear rises, but because of the fear you practice, [you engage in] [the] path. Then you remove [the] cause of the suffering. The cause of suffering, the cycle of death and rebirth and all the sufferings between death and old age and all other problems – relationship problems and so forth – you are able to remove the cause of suffering, the delusion and karma. Then you are liberated from all the resultant sufferings, including the fear. So then that's how you use the fear to overcome all the fear, to be liberated, to be free forever from the fear of suffering of samsara, to achieve liberation.

Then also, to generate compassion for others, that which persuades you to actualize [the] path and cease even the subtle defilements and achieve enlightenment and then to be able to enlighten, to liberate numberless sentient beings from the oceans of samsaric suffering and bring them to full enlightenment. So this is renunciation of samsara, the fear of one's own samsara and the wish to be free from that. The compassion towards other sentient beings, for their suffering of samsara,

then faith to Buddha, Dharma, [and] Sangha – with these three causes, then the mental factor, totally relying on the Buddha, Dharma, [and] Sangha, that is the Mahayana refuge.

So after that, and due to all the three time merits collected by me, all the merits collected in the past, present, [and] future by oneself [and] by all sentient beings – you put together all the merits so it becomes so powerful. So even [if] your merit is very small, by putting [it] together with all the sentient beings' merit, [all the] merit collected by others, then it becomes very powerful. Then other sentient beings are numberless, so putting [all the merit] together becomes very powerful.

So even money. What you put is one dollar, but if one million people put money, [and] you put [yours] together with all their money, [it] becomes one million dollars. Then you can do projects. You can do one million dollar project like that. So [you] can do very big projects. So like that.

Here [it is the] same, putting together one's own merit, others merit, sentient beings, buddhas, [and] bodhisattvas, and dedicate. Due to all collections of merit of wisdom [and] merit of virtue, (or you can say merit of method), may I be able to achieve enlightenment in order to benefit all the transmigratory beings. In Tibetan language *da gye* – having made charity and so forth. [Through] charity, morality, patience, whatever, so forth, the collections of merit of wisdom [and] merit of virtue, may I achieve enlightenment in order to benefit all the transmigratory beings.

Dag gi jin sog gyi pä sö nam gyi, dro la phän chir sang gyä drub par shog. In the mind, we think while reciting this, “Due to collections of all these merits collected in the past, present, [and] future by oneself [and] by others, in order to benefit the transmigratory beings. *Dro la phän chir*, so that time we think the lower realm beings, hell beings, hungry ghosts, animals, to bring [them] in the higher realm, in the body of the happy transmigratory beings, to cause them to receive [that].

And those devas and human beings who are devoid of ultimate happiness, [we pray] to bring [them] to liberation, ultimate happiness, liberation from the whole entire suffering and causes. And even those who achieved the sorrowless state of lesser vehicle, even them, who are devoid of the great liberation, [we pray to] bring [them to] the full enlightenment, the peerless happiness. The numberless hell beings, hungry ghosts, animals, human beings, suras, [and] asuras – everyone to bring in full enlightenment. So in order to benefit all the transmigratory being. That is the greatest benefit, to bring them in full enlightenment. So in the mind, think that.

And for that purpose, I must achieve full enlightenment. Make strong determination. So generate bodhicitta. Like that.

Then make a prayer – after strong determination is done – I will achieve, I am going to achieve. Then may I achieve full enlightenment for the benefit of sentient beings.

So we are going to do that.

[Refuge and Bodhicitta prayer]

8. The practice and benefits of refuge

I left out the—so you have the meaning of *dro la*, being under the control. Sentient beings who are completely under the control of karma and delusion, without any freedom, themselves not [having any] choice, themselves without any freedom reincarnate in the human realm [and] then experience all the problems, the eight types of suffering – suffering rebirth, old age, sicknesses, suffering of death, and all the sufferings, unable to find objects of desire, so much suffering; after one found [what one desired], [one] couldn't get satisfaction, so much suffering. Then fear, [the]

worry of separation, the suffering of aggregates, then all the problems. You can see in the world, besides your own problems, the world [is] like that.

Then by reincarnating in deva realm, they experience all those sufferings. [No matter] how much sense pleasure they have, it's all suffering nature. There is no real happiness there at all, *at all*. So then, depending on whichever deva realm, then there's pain and suffering of change, except the formless realm. The four levels of the [formless realm], the one pointed, the firm contemplation. So except the four levels of formless realm - limitless space, consciousness, nothingness, and the tip of the samsara - [they] don't have [the] suffering of change. So [the] form realm doesn't have [the] suffering of pain. Desire realm devas have all three sufferings.

So being under the control of karma and delusion, then reincarnating in [the] hell realm [and] experiencing all those heaviest sufferings. Then [the] hungry ghost [realm] - hundreds [of] thousands of years of hunger and thirst. Then all those unbearable sufferings of [the] animal realm, being extremely foolish, being eaten by another one, all those tortures and so forth. So *dro la* [means] transmigratory being. So you remember the cause and sufferings [as] being under [the law] of karma, then [the] result of what they experience, by reincarnating each realm. So one after another like this. So when you think [of] the meaning of *dro*, then [there is] no choice. Compassion has to arise when you think of meaning of *dro*, that sentient beings themselves have no freedom, no choice at all. Another meaning of *dro* is that since their life is in such a nature, since they are born, non-stop [for] even [a] minute [or] second, [they are] continuously going towards death. That's another meaning of *dro*. I think here it's not migrating, but 'going.' After birth, continuously running, going towards death; the nature of life [is] like that, you see. [It is] very important when we recite *dro la - dro*, the meaning of that makes to rise compassion and to do something to help them, that yourself this life to do something for them, to liberate them from the oceans of samsaric suffering, to bring them to enlightenment. So like that.

[*Refuge and Bodhicitta prayer*]

Right this minute, we collected far more greater merit to achieve enlightenment for sentient beings. Putting [the] palms together, just like this, we collected far more greater merit than universe filled [with] the water atoms of the Pacific Ocean filled up with seven types of precious jewels, that many universes filled up the seven types of precious jewels - gold, diamond, silver, and so forth and then offer to buddhas. [I] don't remember whether it's eons equaling to the water atom of the Pacific Ocean. In the text, it says sand grains of River Ganges, from the *Ten Bhumi Sutra*. But this is not just ordinary sand and [the] Ganges is not the Ganges in India. This is [the] Pacific Ocean. It is explained in many texts. So [the] water atoms, something much more fine, of the Pacific Ocean. So [a] universe that many times filled with all these seven different type of jewels, offer to the buddhas. I don't remember how many eons, maybe equaling the number of sand-eons, number of that many atoms. [I] try to remember. However then, that itself is unbelievable. [You] can't imagine how much merit you collect, but then you compare [that] to the body. [You] simply generate [the] thought [to] achieve enlightenment for sentient beings, you put [your] palms together, [and] here you collect far more greater merit than all those offerings. So when you compare to this, then all those merits collected by having made that many [offerings of] universes filled with [seven jewels] equaling [the] number of the water atoms of Pacific Ocean to the buddhas, all that merit becomes smaller. So just now, we collected like that. Inconceivable,

limitless skies of merit we have collected right now, and [the] that many causes to achieve enlightenment, we collected.

Now the next, meditate [that the] I, [the] action [of] attaining enlightenment for sentient beings, what you seek, the enlightenment, [and the] sentient beings for whom we seek enlightenment, all this—so I [will] say once more. I, what is I? I is what is merely imputed by the mind. So therefore, it exists but [it] does not exist from its own side. It's empty. [The] action [of] seeking enlightenment, [that] action [is] merely imputed by [the] mind, so it doesn't exist. It exists but doesn't exist from its own side. It's totally empty. That which is what is to attained, the enlightenment, is also merely imputed by [the] mind, so it exists, but it doesn't exist from its own side. Enlightenment is also totally empty. For whom one seeks enlightenment, sentient beings, [are] also merely imputed by [the] mind. [They] exist, but do not exist from their own side. They are totally empty.

So with this meditation on refuge [and] bodhicitta, so here the lam rim meditation, the heart of the eighty-four thousand teachings of Buddha, the heart of [the] lam-rim, *Three Principle Aspects of Path to Enlightenment*, that meditation is done within this taking refuge and generating bodhicitta, combined with the emptiness at the end.

The following text was cut from the audio recording by its original producers, but is included here for completeness.

[[Chanting short mandala offering]

Due to all the three time merits collected by me [and] by others, may the bodhicitta be generated in one's own heart, one's own family members, all of us here, in the hearts of all the sentient beings and particular in this world, and in particular in the hearts of all the leaders of the world, and as well as in the hearts of all the terrorists, those sentient beings, their hearts, as well as anybody who has [the] vicious thought to harm others. May the bodhicitta be generated in all their hearts, without delay [of] even a second. In whose heart bodhicitta is generated, may it be increased.

[Chanting]

The real—all this incredible opportunity for me to collect merit, to give this teaching and for you to listen, all this, unbelievable purification by listening [to] this and collecting unbelievable merit, directs life towards enlightenment. All this. Then [the] opportunity we have is due solely to [the] Buddha of Compassion, His Holiness's kindness. As well as everyday that we have incredible opportunity to practice Dharma and each time, make closer to enlightenment, each day. That is by His Holiness's kindness. Therefore, we dedicate the merits [for] His Holiness to have [a] stable life, [and] all the holy wishes [to] succeed immediately.

[Chanting]

Then all the Gurus, other Gurus, also to have stable life.

[Chanting]

Due to all the three time merits collected by me [and] by others, which is empty from its own side, may the I, who is also empty from its own side, achieve Guru Shakyamuni Buddha's enlightenment, which is also empty from its own side, [and] lead all the sentient beings, who are also empty from their own side, to Guru Shakyamuni Buddha's enlightenment, which is also empty from its own side, by myself alone, who is also empty from its own side.

I dedicate all the merits to be able to follow Buddha, Samantabhadra, Manjugosha as they realized. I dedicate all the merits to be able to dedicate merit in the same way as three time buddhas dedicate their merit.

And due to all the three time merits collected by others [and] by oneself, may the general teaching of Buddha, [in] particular Lama Tsongkhapa's teaching spread in all the directions. May it flourish in this world by completely actualizing within one's own heart and in the heart of all of us here, in the heart of everyone this world.

[Chanting]

So gracias. Good night. Thank you.

September 3, 2005

9. Emptiness: What is the I?

The first few sentences of this teaching were moved by the original producers of this recording to track 31. They are included here, where Rinpoche originally taught them, for completeness. This track begins with the words, "Looking at the I..." near the bottom of the first paragraph below.

So we are going to recite the meditation prayer, the heart of the whole entire Buddhadharma, the Perfection of Wisdom, the Gone-Beyond Wisdom, and the very heart of that, the Heart of Wisdom. The very heart of all the teachings of Buddha, the Perfection of Wisdom, the very heart of that is the Heart of Wisdom. So even [if] you do not know the prayer by heart, the very essence is meditation on emptiness. Looking at the I, what it is in reality, what it is, what is I, what is the aggregates, what is mind? You analyze, you see. You analyze what it is.

The way to meditate is that, whether you recite billions of words [of the] Perfection of Wisdom, billions of words or few words on emptiness, the very essence is to differentiate your false view and truth – the daily life view that we have which is nothing new, not only from birth, not only from this morning, not only from this life's birth, [but] from beginningless rebirths; the views that we have, including the self, how you see the self, how does the I appear to you. How does I, [this] self that we talk about twenty-four hours [a day], like chanting mantra – "I, I, I" day and night. All the time we talk about the I, like chanting mantra twenty-four hours [a day]. We think constantly "I, I, I." "I this, I am happy. Now I am happy or now I am unhappy. Today I am unhappy or today I got up this morning unhappy. I got up this morning; I am unhappy or my friend doesn't love me. I am unhappy or my friend loves me. I am happy." Twenty-four hours we talk about I. So what is really [is the] I? So this is meditation on that.

To really know what is the I or what is the very nature of the I, the ultimate nature of the I, to know that, first you have to know—in order to recognize the truth, you have to recognize the false view that we have regarding 'I.' Look at I. There is a false I and there is—there is a false I which doesn't exist but appears everyday. [It] appears all the time, every second, and we believe that's true, without any doubt, without any question. [We believe] 100% it's true. So every second, from beginningless rebirths, it has been like that. It is a hallucination, false I hallucination, projected by your own mind. Not projected by God or by somebody [else]. It's one's own mind, the hallucinatory mind which carries the negative imprints left on the mental continuum by the past ignorant, unknowing mind.

While the I is empty of existing from its own side or while the I is empty of the real I, what we believe [and] what we say – us common people [in] everyday life – the word we use [is] 'real I,' which is the explanation of the philosophical term inherently existent I, or the I existing by its nature, existing from its own side. From the four philosophies of the Buddhist school, the fourth one [is the] Madhyamaka school, [and of the Madhyamaka school], the second one [is] the Prasangika school. So [there are] those different descriptions of the false I. There is a truly existent I, or I existing from its own side or existing by its nature, not merely labeled by the mind – so all those [are the] same.

Perhaps those who are not familiar with those terms, maybe it doesn't become natural. We are not familiar. [We] cannot recognize, cannot identify our daily life view of self and the phenomena, our view of the self. Those who are not familiar cannot identify. The way the I appears to you now, the way you believe now is [like] that. If [it was] put into words, truly existent I, I existing from its own side, existing by nature, all that, merely labeled by mind. So all that, you see.

However, we do talk about object to be refuted, *gak cha*. We don't recognize we are talking about it, but we do talk about it twenty-four hours a day, [the] real I. People talk about that real I - "I am really happy today" or "I am really unhappy today." Or when somebody calls your name, "She calls me." The real me, the real I. Or when somebody in a meeting or in public accuses you [or] talks badly about you, [tells] some mistakes, whether you have done or not. But anyway, then [you think], "You are telling me this." 'Are you telling to me, that I did this?' So however, it is an expression of—when you are talking[about I], you are expressing what in the philosophical teaching talks about [the] object to be refuted, *gak cha*. So you don't recognize you are talking [about] *gak cha*, but this is what we are talking [about]. We are not talking about the I which exists, which is merely imputed by mind. You are not talking about that. We are completely 100% completely focused on the I which—I mean the real I, not merely labeled by [mind] I, truly existent, existing from its own side, existing by nature - according to Western psychology terms, [the] emotional I and [in] ordinary language, [the] real I. So when people talk about [the] real I, they are talking about *gak cha*, [the] object to be refuted, [the] false I.

So if you are meditating, while you are having [a] conversation, while somebody [is] arguing with you or provoking you, especially in meetings, in public - anyway, not private. Anyway it's [the] same [whether its] private or public. Anyway, if you are meditating, at the same time you are watching, you [are] practicing mindfulness, you are watching your mind, you are watching your I, yourself continuously. Then you notice while you are talking: "I know. I can see. I am trying to prove to that person [that] I am okay. I am perfect. I didn't do anything wrong." Or even [if] you did wrong, but [you are] trying to tell perfect. Even [if] you did some mistakes, but still [you are trying to tell] perfect, pure. Anyway, as much as you can, [you try to] prove [this] to the other person.

Anyway, so the lineage lamas of lam-rim, [the] stages of path to enlightenment, they explained that the way of introducing the false I, that which is called *gak cha*, [the] object to be refuted/ When you are about to fall down from cliffs, suddenly it can become very gross [at] that time, the object to be refuted, the false I. The way it appears and one's own ignorance believes, this is always there. But sometimes in these situations when it's danger to fall down, suddenly there is [a] strong I, what one's own psychology—the term they use [is] "emotional I." It was there, but—for those who are not familiar, it [is] unnoticeable, but in those situations [it] suddenly becomes very visible, very gross somehow. So anyway, so this I, something truly existing from its own side, true existent, the real I appearing from its own side that [is] not [in] particular either on the body or on the mind, nothing like that. On the general aggregates there is— [we are] not clear this and that, on this real I in the sense [of] truly existing, truly existent one. That which [is] one's own ignorance, the unknowing mind, hallucinatory mind, holds to it [as] true, 100% true. Something very strong, [the] real I, like that.

Basically, because [the] aggregates the body [is] in the danger to fall down, because of the existence of the base, these aggregates, which is danger to fall down or falling down, then the mind merely imputes I and merely imputes [the] action [of] falling down. Because of that, [the] mind just

made up the label I and made up the label 'falling down.' [It] merely imputed the action, falling down. So just that [is] it; there is nothing more than that existing. There is no other I, there is not [the] slightest I [other than] what is merely imputed by mind. There is no slightest additional [I] than that, it [does not] exist. There is no I at all, something extra, additional than what is merely imputed by the mind. Slightest more than that appears or [we] believe that I exist, slightest more than what is merely imputed by the mind, all false I, [the] object to be refuted of that. Anyway, starting from that, just a little extra, [a] little beyond that, is merely imputed by mind. All that is false. [That is] hallucination.

So thinking that, how it's possible [that] the I—even though the reality [of] the way the I exists, what is I? The way it exists, what is merely imputed by the mind, that's relating, or because there is the valid base [of] the aggregates.

Sometimes we are [in] the formless realm whe[re] there is only consciousness, only that aggregate. Other times, there is association of body and mind, [the] aggregates. So however, there is a valid base which can receive the name I, which can receive the label I. As long as there is a valid base, either it's only consciousness like [in the] formless realm, or there is association of body and mind. However, there is always continuity of aggregates existing, whether [it is the] association [of body] and mind or there is only the mind. But there is always continuity of aggregates, you see.

Of course, the Vaibashika School or the Chittamatra believe [that] there is cessation of the continuity of the aggregates. However, the different Buddhist schools such as Vaibashika school have that kind of philosophy, but in reality, in reality there is—I am saying that there is this philosophy [that] believes like that. However, in reality there is continuity of consciousness. Even [if] the continuity of the body is not there, [the] continuity of the consciousness, the aggregates, the mind continuity is always there. [It is] always there. Even [when] you become fully enlightened, achieve great liberation, [the] non-abiding sorrowless state, there is continuity of consciousness, the mind. So the base is always there; the base never stops. The continuity of consciousness never stops.

By practicing highest [yoga] tantra, which has greatest skill to stop the gross mind—gross mind doesn't go to enlightenment. It doesn't go to dharmakaya. Gross mind doesn't go to—even the arhat's [or] tenth bhumi bodhisattva's wisdom directly perceiving emptiness, the gross mind doesn't go to enlightenment. What goes is this—the mind is gross, subtle, [or] extremely subtle. Only [the extremely] subtle one goes to enlightenment. [Of the] gross, subtle, [and] extremely subtle [minds], only the extremely subtle one goes to enlightenment. So even though there are these details, there is always continuity of consciousness, even [if] it's not [the] gross one, but the extremely subtle one. So you actualize—lower tantra doesn't have that skill to cease the gross mind and actualize [the] extremely subtle mind, but the highest tantra has. So that's what goes to enlightenment.

So anyway, there is continuity of mind, towards enlightenment. So there is continuity of the mind all the time, even after you achieve enlightenment, that totally pure mind, that fully enlightened mind. There is always continuity of that, which is the base. Of course that's not—the unification of the holy body and the holy mind is [an] extremely secret point, [the] explanation of that. So there is always [the] base; there is always continuity of aggregates, [the] base. So therefore, [the] label I is—therefore, once there is a base, the label I exists. Once there is [a] valid base, even up [until] you become enlightened, the label I [exists]. It exists when the aggregates [are] the samsaric aggregates; the label, I exists. One is totally purified aggregates, enlightened aggregates, totally

purified aggregates. [At] that time, [the] enlightened being or enlightened I exists. So it receives a name; the label exists. So because of the valid aggregates, so the label exists. That is the main point.

10. The continuity and unity of the mind

So here I would like to bring up this issue. Since there is always continuity of aggregates – even some times just the consciousness, but there are aggregates, the consciousness. That never ceases in reality, as I mentioned before. So therefore, there is no way that the I gets stopped, the self gets stopped [or] becomes nothing. There is no way. That's [a] totally useless worry. That's [a] totally useless worry, that I am going to become nothing, stop [or] cease. Like the body ceases, you know. Like the light – when the wax finishes, the light stops. So this 'I,' [the] continuity of the I stops – there is no such thing. There is no such thing. If the continuity of the mind ceases, *then* the label I which is received on that base will be stopped. But there is a continuity of consciousness all the time, forever.

When we become enlightened, we become one with all the buddhas, like the water, river, or stream flows from many different countries and goes in the ocean and becomes one. Whether it is rainfall or whatever it is. It seems there are two ways the wise ones [have of] saying. One says you have the same quality, but you don't become one with all the buddhas. [You have] the same quality. That is one way of saying. One, you become one with all the buddhas. Learned ones have two ways of explaining. However, I think it's much easier—I prefer—[there is] less danger [and it is] much easier to think that you become one with all the buddhas. I like that very much, that idea. You mix with all the buddhas. When you achieve Yamantaka [or] you achieve Tara, you achieve all the buddhas. When you achieve one buddha, you achieve all the buddhas.

So if you don't become one with all the buddhas—I am sure when you become enlightened you will manifest in Tara. You will manifest in Tara, for sure, when you become enlightened. Then there will be other Taras, you see. There will be numberless other Taras, you know. Other beings become enlightened and Tara—so they [are] separate consciousnesses. So there are numberless Taras who are separate beings.

I think it is very crowded! Because there will be numberless Chenrezigs, there will be numberless Taras, there will be numberless Guru Shakyamuni Buddhas, numberless Maitreya Buddhas, all that, Kalachakra deities, numberless. Of course, when each sentient being becomes buddha, [it] will manifest all those. Each sentient being is [has] different characteristics [and] different karma, so you have to manifest different forms of [the] deity, you know. Different aspects of Buddha, also numberless different ordinary forms – various forms of animals, various forms of ordinary human beings, even substantial phenomena like [a] bridge. It is often said [that] even the tenth bhumi bodhisattva—it is said in the Madhyamaka commentary by Lama Tsongkhapa [that] even before they become enlightened, they manifest as water and rivers and so forth. The very high yogi who achieved the path of unification, even that one can manifest in various forms, those substantial forms to benefit for sentient beings. So of course, there is no question left [that] Buddha [is] manifesting all those, even substantial forms like that. So there is no question left.

I think it will be so crowded. So many different forms to guide this one sentient being. [The] whole sky will be filled [with] all these numberless Chenrezigs, numberless Taras. But every sentient beings [who] becomes enlightened [will] manifest all these. There won't be any space left. Sorry. That's not quite true, but anyway. Then, it's not possible at all [that] all the numberless

buddhas take one form to guide the sentient beings. That's not possible. Numberless enlightened beings take one form [and] in one form guide the sentient beings – that won't be possible.

There is [a] Chenrezig manifestation, a person, or the ordinary female aspect [of] Tara or Vajrayogini, something like that, guiding that person, manifesting into that form, subduing that being's attachment, manifesting as Vajrayogini, the female deity. So crazed with attachment, so doing that, taming that person's mind. So Tara, manifest in female aspect Tara, ordinary person, female aspect, Tara.

So then you see, this Tara is guiding this person. Then there are numberless other Taras, [and] they are not working for this person. There are numberless other Taras, because I think while this Tara is—there is one manifestation, ordinary form, the Tara manifestation working for this person guiding [them]. [I am] talking on the basis of separate mind, you see, when you get enlightened. Then numberless other Taras, then they are not guiding you; they are not doing anything to you, you see. So there are numberless other buddhas [who are] untouched to you, [who have] no connection to you. No connection. So there will be different time, purpose to be enlightened, to benefit sentient beings, to bring them in enlightenment, so those different buddhas who will be guiding you, then those numberless different buddhas – buddhas who are separate from each other, because of consciousness – then they will be guiding you in the different times. While this Buddha is guiding you, the others wait. They wait in the waiting list, like [at] the airport, the waiting list to guide that person. Like the seat is taken by other people, so other buddhas, so then it is occupied. So anyway, this is my thoughts, just thinking about.

So anyway I am not going to blah, blah, blah. Now [I will] come back.

11. *Emptiness meditation and Guru Yoga*

Sorry. I got distracted. The reason why I brought this issue—I was emphasizing why you don't need to worry that the I becomes non-existent, [that the] continuity of the I ceases. The reason why I brought that issue is that when you meditate on emptiness, suddenly fear arises. I am talking in that situation. Suddenly very deep fear arises, extremely deep fear, fear from [the] very bottom of your heart or something, [a] very deep fear rises. Of course that happens for many people, except that person, somebody who has so much merit, an intelligent being, as it's mentioned, like bodhisattvas. The lower intelligent beings, when they realize emptiness, [the] ultimate nature of the I, [the] aggregates, [they] get [a] lot of fear, but the highly intelligent bodhisattva who has so much merit, when they realize emptiness, unbelievable joy and tears come from the—not tears come from the nose, tears come from the eyes. So tears come and then the pores from the hairs stand up. Incredible joy.

Also, I met some students among the Sangha who had that experience, [who] realized emptiness and [experienced] incredible joy, instead of fear. Instead of fear, incredible joy. So even among the Sangha, there are quite a number of people who had experiences [of] emptiness, quite a number of people. But [that] doesn't mean—you need lot of merit. If you are unable to continue, then that experience, it stops again. You have to continue. What's called *da tonpa gompa sowa* in Tibetan, “from the right view you seek meditation.” So you need to work on shamata, calm abiding, you see, the perfect meditation, free from attachment, scattering thought and sinking thought. You need to establish that after you have that experience realizing [that the] I is empty.

So it's true that quite a few people have those experiences, but the difficulty is continuity to develop the wisdom. So that is kind of difficult. It's difficult to continue that experience. [To] come back again to the point, you need meditation sessions, everyday sessions to continue; otherwise, [you go] back to the same thing. Back to the same home. Back to the same thing, same hallucination. [That] hallucination is always there, holding things truly existent. Creating the ignorance all the time is there.

Of course [the] hallucination appearing as truly existent of course is—things existing from its own side, of course this is there until you become enlightened, except when we become exalted beings. When you become [an] exalted being, the arya beings and in equipoise meditation, except in that time so that one doesn't have—when we are exalted beings, directly perceiving emptiness in equipoise meditation then that wisdom, it is said, does not have the hallucination, [the] appearance of true existence. Otherwise, until we achieve enlightenment, our mind has—even [the] realized mind has this hallucination of truly existent appearance. But of course, all this mind has this. Even [the] realized mind, bodhicitta and so forth, all those, [the] compassionate mind, all these have this true existent appearance, but of course [it] is not pervaded mind, *lok she*, not pervaded mind, wrong concept [the mind is not pervaded by this wrong concept].

So anyway, what I was going to say is in the situation—receiving [the] blessing of the Guru in your heart, due to strong devotion to the Guru, by looking [at the Guru] as Buddha and then with that, obtaining the advice, and then doing intensive practice of purification, reciting the thirty-five buddhas' names, doing the practice [of] confessing the bodhisattva downfalls, doing very strong purification, doing prostration on all those names, doing very intensive, as well as Vajrasattva or doing service to the Guru, obtaining the advice, whether you are far or whether you are near - with that heart, with that devotional mind which makes your practice [and] your service become Guru yoga, which is the most powerful purification, [the] most extensive way to collect the merit.

So anyway, with these conditions, where you do intensive practice of purification and collect merit - [this doesn't mean] only mandala offering, but [the] main thing is doing the practice, offering service to sentient beings, to the Guru - something that pleases the Guru, like that. Not necessarily collecting merit is only just mandala offering, not just that. Mandala offering is just one example, one method. There are so many other ways you can collect extensive merit.

So anyway that, and because our mind is causative phenomena, depending on causes and conditions, therefore—at the beginning, one thinks, “How it is possible?” At the beginning, one thinks it is not possible at all that I can see this person as Buddha. It's not possible. You just can't figure out that, can't believe in that, can't figure out that. You think no way one can do that, [have] that realization, [that] experience.

But then, with these conditions - collecting extensive merit and practicing this powerful method of purifying the mind. When you do that, then just a few words of the Guru yoga prayer, meditation prayer, two or three words or one stanza of Guru yoga prayer, talking about the Guru, about [how the Guru is the] embodiment of all the buddhas, it just clicks. So with all the purification or collecting merit, all these powerful conditions gathered, then [a] little meditation, just some words, it clicks [in] your mind. You realize, you see totally [that] this teacher is this deity. Total, from deep down in your heart, [there is] no question, no doubts. When we clean our mind, when we collect extensive merit—the more we clean our mind, [the more] realization comes. The experience comes because there is all the Buddha nature. There is Buddha nature within the

sentient being's mental continuum. So realization comes from within, like the sprout comes from the seed.

Even though in the beginning you don't believe *at all*, but through practice, now you see different world. Like that. When you practice correctly, *correctly*. Correctly is very important word. When you practice correctly - not just practice, but practice correctly - then [your] mind cannot stay as it is. [It] cannot stay as that stubborn mind, that ordinary mind, that very like a rock, the very disturbing, the very kind of—cannot stay [the] same. However, so when you have that experience, then devotion is there, seeing that virtuous friend, who has no mistakes at all, only qualities. You realize 100% [the Guru] is the deity or this is all the buddhas. I guess those who have realizations, what they discover, they see one buddha is all the gurus, one Guru is all the buddhas. I think those who have realization of Guru devotion, it is like that. So when you have that, then that's the definition [that] you have Guru devotion realization, the root of path to enlightenment.

And similar, so what I was—it happened talking this way but what I was going to say, so [it is] similar with this situation, like this continual practice purification, collecting merit and such as pure mind, devotional mind, looking at [the Guru as] Buddha. By looking at [the Guru as] Buddha, seeing [the Guru as] Buddha, that causes the blessing of the Guru in one's own heart. So these three conditions - purifying the obstacles, the defilements, and collecting the necessary conditions, the merit, and then actual body [of] meditating on the path.

So now, so when all these causes and conditions are there, then you have past imprints [of] having heard teachings on emptiness. You have heard teachings on emptiness in [a] past life or this life, and the past time in this life, so left the imprint. So like that, you know. Then again, so one day, every cause and condition comes together, [and] this mind cannot stay with this stubborn, bold mind, this very rigid, tough, rigid bald head. So that, sorry. I didn't mean to beat the microphone.

Anyway, before it didn't make any sense. [Then] suddenly it clicks [with] just a few words, with two or three words of emptiness. You know, just one day two or three words clicks your mind. [You] recognize suddenly. Some verse or teachings on emptiness, or even two words expressing the *gak cha*, [the] object to be refuted. [You hear the] words, "the I is non-truly-existent because it is dependent arising."

12. Emptiness and the false I

The reason what made me laugh is I remembered something. [At] Kopan in one of the courses, I talked about dependent arising. I think [for] three [or] four days, I talked about, three days, dependent arising. But one student, she thought I talked about Tibetan rice. She thought I talked about Tibetan rice for three [or] four days. So one day, after four days, she asked somebody, one elder student, "Why he's talking about so much Tibetan rice?" So then the student corrected [her]: "No, it is dependent arising. It's not Tibetan rice." Only after four [or] five days, then only she realized that all that talk is about dependent arising, not Tibetan rice.

Is that right? I think she is here. She's here!

No, that was [a] very good lesson to me, because I think I spoke very fast, "Dependent arise." Like that, you see. So it actually became Tibetan rice. So she thought, "Why is it so important?"

Tibetan rice.” She herself speaks the best English. When she talks, every single word you can hear. “De..pen..dent a..ris..ing.”

Anyway, what I was going to mention is like that. I think different words or different verses, even like the vase on the vase, or I on the ‘I,’ even that kind of expression, different meditators they have [realizations], from different quotations or from different instructions, even words like that. Suddenly it clicks the mind. [They are] able to see. Suddenly you see the ‘I,’ suddenly you recognize like that, exactly as it is expressed. [You are] able to identify that. The I existing from its own side, then suddenly—so you look at the ceiling, like what it is expressed in the teaching, the ceiling that is existing from its own side. Then you look at the thangkas, the brocades around, they appear also on top, existing from their own side, something real, real blue color, red color, yellow color, real one in the sense of existing from their own side. So everything where you look at, it’s all like that. And then you look at the I also like that.

Then, “Oh, this is the object, this is what [is] called [the] object to be refuted,” you see. Once you recognize that, then even thinking a small—even thinking it seems that’s the key, that’s the most important one, to start with the false ‘I.’ As I mentioned in the very beginning—I think I got distracted. [I] meant to recite Heart Sutra, then to meditate, you see. That was the idea but it didn’t happen.

What I was going to mention is, to realize the truth, first you need to recognize the false view, what’s called *gak cha*, the object to be refuted. That is the *most important* one.

Whether you can realize emptiness or not, whether you reach to that point or not, it all depends on how you begin the meditation. If from [the] very beginning you make mistakes, if you did not have the knowledge or recognition of what is to be empty, if you didn’t have that recognition, if you miss out recognizing the false I is [the] false ‘I,’ which doesn’t exist at all but appears and [is] believed by one’s own hallucinatory mind [in] everyday life from beginningless rebirths, which is non-existent, this real ‘I,’ in the sense [of] existing from its own side, not merely labeled by mind – if you didn’t begin with that, if you did not begin the analysis on *that* target, like the atom bomb that you are going to throw over to the enemy, or missile, [if you] didn’t realize this is the one that you throw your missile, the bomb, the logics, reason on that, then you miss that target. You use analysis, [but] you miss the target. Why? Why [do] you miss the target? You miss the target [because] you think it’s something else. Not that one, but something else is the object to be refuted or [the] false ‘I,’ something else. Or the word, object, truly existent word, something else, to be realized [as] empty.

Why? Why this is happening? It is because, it’s because you didn’t recognize that this is false ‘I,’ that this is *gak cha*, [the] object to be refuted. And [you] didn’t recognize, because believing this is what—how can you eliminate this? So thinking this is ‘I,’ this is I which exists, not recognizing this false I is non-existent, not recognizing that this is [the] object to be refuted.

I should clarify this. When you recognize this, not necessarily that you realize it is totally non-existent. The minute when you recognize this, at the same time you see that’s totally empty – I am not saying that. So there is gradual procedure. The object to be refuted, what is described [is that] you identify that I which appears and one believes. Then [the] next minute you use the logic, even just the word dependent arising. Sorry, not Tibetan rice, but dependent arising. Even just use that word. So while you are focused on that, this is object to be refuted, you identified what the words say, like the passport at the customs or something, like the picture identifies your face; here, using dependent arising.

[It's] not totally [that] you see immediately [and] at the same time that [it is] totally non-existent, not like that. I think it's this—I guess maybe [you] could have some intellectual understanding. Already you have that, then use the logic like the atomic bomb on that. Then once you recognize this is the object to be refuted, what you need to realize [is that it is] empty. After that recognition, due to the blessing of the Guru and imprints from past and intensive purification, collecting merit, then [the] mind cannot stay, as I mentioned before, how stubborn. [It was] like rock before. Things didn't make sense to you. But now here, all of a sudden, you see the I that you have been believing or holding onto - this real I in the sense of existing from its own side - without any question, without any doubt that [it] is true - "It's *there*. It's *true*."

Suddenly you lose—I guess those other meditators who had put all the necessary conditions together - receiving blessings of the Guru, all that - so suddenly there is nothing to hold onto. That which you have been holding - not only from birth, [but]from beginningless rebirths you have been holding onto it - but now today, this hour, this minute, there is nothing there to hold onto. There is nothing *there* to hold onto. There is nothing *there* to hold onto.

It's like a magician person illusioned your mind and gave you a million dollars and you are holding in the hand a million dollars and really believe that "I have this million dollars." You make all the plans what [you will] go around the whole world and buy - beautiful mountains or buy houses in the city and outside [the] city, [in the] countryside and inside [the] city. The whole thing [is] there, really believing that you have this million dollars in the hand. But after some time, that mental power, whatever it is, that hallucinated you, that effect is gone, then you discover there is nothing, or maybe there are some empty papers, [but] there is nothing in your hand, not even one dollar. You discover like that. Or you dreamed [that] from [the] lottery you got [a] billion dollars, and in the dream, you didn't recognize [that] this is [a] dream. You really believed [with] no question, not one single doubt, [that it is] really true. [You are] so excited; [you] really believed. But after you woke up, you realize it wasn't true. Then [you are] so sad. So happy in the dream but so sad after you wake up [and] you discover it's not true. So anyway, so just like that.

So that time, when it starts to lose—right after recognition of this is object to be refuted, then you start to think, "Oh, this is false." [In the] next minute you think, "hallucination." Then it starts to go away, to lose. It doesn't go out through the door or window or out [of] the house [or] your room, but just there, wherever you are holding onto [it]. Just there. So what I was going to mention before, then fear arises. Very, very deep fear, from way down the—very deep fear arises for many people. Those are lower intelligent beings. So then [at] that time, the fear arises because - here is the point - because you are unable to differentiate the I which exists and [the] I which doesn't exist. That I which exists, that merely imputed one which exists, [the] merely labeled I which exists, and the false I which doesn't exist, which is appearing to you and you believe [and] you hold on[to], merely labeled by the mind. So these two. [You are] unable to differentiate [between the] I which exists and the false, non-existent I.

So His Holiness Ling Rinpoche—I think that one [is a] little bit different. Rinpoche said—many years ago [at] Drepung Loseling in South India, Rinpoche gave [a teaching on the] seven point thought transformation. [At] that time during the emptiness teachings, Rinpoche explained [that] the definition of *gak cha*, [the] object to be refuted, is you are unable to differentiate the label 'table' and the base of the table, which is to be labeled 'table,' and the label 'table' itself. That is the *gak cha*, [the] object to be refuted.

But here I am talking about, you are unable differentiate the I which exists, [which is] merely imputed by mind, and non-existent I, your false I. As I mentioned before, the ordinary words are “the real I,” in the sense of existing from its own side, that which is non-existent. So [you are] unable to differentiate those two and you believe, as I already mentioned at the beginning.

Normally in our life, [we are] not only unable to differentiate from the label and base, not only [do we have] that problem, not only that problem. With I, like this, [we are] unable to differentiate [between] the base aggregates and the I. When you look at the table, when you look at the flower, the label of flower and [the] base of flower, [you are] unable to differentiate. So when we look at the light, the label and base of [light, we are] unable to differentiate. So any phenomena when we look at, when we look at the fruit - [the] label fruit and the base of the fruit, [we are] unable to differentiate. So whenever we look at phenomena, like His Holiness Ling Rinpoche said, it's all like that. So that's hallucination.

So the I, the self, does not exist separately from the aggregates. But the I exists differently from the aggregates, the base aggregates. It exists differently but it doesn't exist separately from them. In Tibetan, [the] word [is] *ta te*. So you have to understand the meaning of *ta te*. *Ta te* means separately, separate, different. So if you didn't get the real meaning of that, you can get unclear. You can get confused [about] these two things. So the I exists. [It] doesn't exist separately from the aggregates, because it exists by depending on or relating to [them], or because there are aggregates, [the] base exists, you see. So like that. So what I am saying [is] it doesn't exist separately, but it exists differently. Because I is the label and these aggregates are the base to be labeled, [the] object to be labeled, [the] base to be labeled 'I.' So these two are different phenomena. The I is the possessor [and the] aggregates is the possession. I possess the body [and] the mind, so how can they be one? Possessor and possession, how they can be one? Like the Madhyamaka talks about *nye war len pa bo*, *nye war lang cha*, related to the horse carriage. The I is the receiver and the aggregates are what is received. *Nye war lang cha*, the aggregates, *len pa bo* is I, the receiver. So two different phenomena.

13. Emptiness of a flower

So same [with] the flower. [If you] put it this way, this makes it a little bit clearer. So after you entered in this hall, before you saw this form which has [a] different design and colors, some are labeled flower and some parts are labeled leaves, mainly due to the different design. So some are called leaf and some are called flower. So before you saw this, you didn't label 'flower.' The label doesn't come, 'the flower.' The label doesn't come before you see this. Your mind imputing 'flower' - "There is a flower there" - [the] label doesn't come before you see this form, this base, this phenomenon which has particular characteristics, this plant.

For your mind to label that there is flower there - "There is a white flower there, pink flower, green flower." Green flower—usually I think there is no green flower, but I think just recently somewhere - was it Oseling or where was it? - there were some green, there was lots of leaves together. Maybe that is a flower. Something has to cause your mind to make up the label 'flower.' Okay. So that means you have to see something first in order to label—for your mind to decide the particular label 'flower.' Okay? You understand that? First, in order to label [something] 'flower,' to choose the particular label of 'flower,' you have to see something first and that has to cause your mind to choose the particular label 'flower' and what kind of flower. So you see this plant, the

particular design[and] form. So then by seeing this first - different design [and] form - then *only* after that, then your mind makes up the label, 'flower' and what kind of flower. Rose, the mind makes up [the] label 'flower, rose' and I don't know what it's called, this one. I am not sure. Huh? Lilies. I don't know what to call it. Anyway, I never learn the name of that flower. So anyway, your mind makes up 'rose flower,' the name. You make up the label [and] name, this and that, and your mind merely imputes this and that and you believe in this and that. So your mind merely imputed flower and which kind of flower, okay?

Now here before completing, just here I want to say something at this point. So now here, so the label comes after, 'rose flower,' the flower label comes after and what kind flower, all that. So you see, [the] reason that causes you to decide this particular label, 'flower' and what kind of flower, that is the base. The reason that causes you to choose a particular label, that is seeing the base. Seeing the base, what kind of form [or] shape of plant. Seeing that is the reason that causes you to choose particular label 'flower.'

Therefore, now here you can understand. First you see the base, next you see the label. So you can see they are different phenomena. The flower doesn't exist separately from the base, the plant, which has all that shape. [It] doesn't exist separately from that, but it exists differently from that. You see the base [and] afterwards you see the label. So that's one thing to clarify.

So [it is] like that with all the rest of the phenomena. [It is the] same when we are in the road, when we stop car—maybe before mentioning that, [I will] just finish with the flower. Sorry.

By seeing the base, after your mind merely imputes 'flower' and believes in that, then [a] flower appears to you. The label, the flower that came from your mind or [which] your mind merely imputed, that appears to you that this is [a] flower. It appears to you that this is [a] flower and then you see that this is [a] flower. After appearing 'this is flower' then you see 'this is flower.' For you to be able to see that this is [a] flower, there is a whole process. There is whole evolution that takes place, starting from seeing the base first, and that becomes [the] reason for you to choose the particular label, all that. Seeing that this is [a] flower comes very last one. Then good or bad, all that, depending what label you put, then you see that. Depending [on] what label you put, you see that, then that affects you, pleasant feeling and unpleasant feeling [or] problem. So depending what kind [of] label. What kind of label we put at the beginning comes from our mind.

Then there is also karma, creating karma involves. What label you put—of course you can change the label. Even though it is negative, you can put positive label. You can do that if you are practicing, if you want to keep your mind always in happiness. Like Lama Chöpa Guru Puja says, by training mind in bodhicitta, then [we] always keep the mind in happiness. That means you always look at the unfavorable circumstances, people who argue with you or whatever condition, [and you] always put [a] positive label [on it]. Then you see always positive and [are] always able to keep your mind in happiness, never down. No depression.

But here what I am going to say, I think even that is quite—that is karma. So along with this, all this creation, then of course what label you [are] putting, so the past karma. There is this. According to your karma, bad and good, then it appears bad, [you] get angry, all the negative thoughts come, anger, motivate karma, [and] harm. Then here, another one [is] attachment. After your mind made it up, because that's what label you put and this what you see, so then not knowing it came from your mind [but] believing it came from the object side, truly existent, then exaggerating [its] beauty, then attachment arises. So like that. Then [you] create [the] cause of samsara, to again to die [and be] reborn, all that. So I think in our daily life you can see how much

is involved. [You] can't imagine how much our mind creates things. Then there is always karma, again creating karma, the projection or views created by your mind, depending how you label, [and] then again attachment, anger, these things.

If you are not meditating, if [we] are not practicing mindfulness - mindfulness watching the mind, mindfulness in our daily life and if our mind is not in meditation—I don't mean meditation just breathing in and out or mindfulness that you are looking at flower, not just that. Meditation in lam-rim, either renunciation, bodhicitta, [or] right view. So if the lam-rim, the Three Principal Aspects of the Path to enlightenment - even not all three, [but just] one - if that practice not there in your daily life, all your mind [is] creating all these things. If this antidote is not there that protects your mind, protects you from lower realm suffering, protects you from samara, liberates you from samsara, instead of creating [the] cause of samsara, creating cause of lower realms, [the] opposite [of] renunciation, attachment to this life, then attachment to future samsara - if that is the attitude, then it becomes the cause of the lower realms, to reincarnate [and] again go back to our permanent home, go back to the lower realms. So [to] again die and [to be] reborn again [in] samsara. So like that. So [the] opposite to bodhicitta is self-cherishing thought. Then that blocks [us] to achieve enlightenment for sentient beings, blocks [us] to achieve all the Mahayana path, blocks [us] to cause happiness to other sentient beings, to benefit others, like that. Even it becomes [the] greatest obstacle even to achieve happiness for ourselves.

And then if there is no right view, from the heart of lam-rim [and] the Three Principal [Aspects of the] Path - the right view, if it is not there, then whatever the object, whatever the attitude [of] ignorance, doing the activities with that [attitude] believing everything is truly existent, then that becomes [the] basis for causing disturbing thought, obscuring [and] disturbing, the negative emotional thoughts and its action karma, cause and effect, [and] then all the resultant suffering. [This] becomes the root, [the] foundation of suffering.

14. Emptiness of a flower 2

With the right view, everything becomes [an] antidote to samsara, [an] antidote to cut the root of samsara, then delusion [and] karma. [It is the] antidote to samsara. If that meditation is done, if that mindfulness practice is done [along with] bodhicitta, then whatever the attitude and activities, all become [the] cause for enlightenment. If it is done with renunciation, then the attitude and whatever actions we do become [the] cause to achieve liberation from the whole entire oceans of samsaric sufferings and causes.

Sorry. I am supposed to speak on the Three Principal Paths, so this is the—I think just to bring in the name, Three Principal Paths at least! Some name.

Just before stopping, now here the *gak cha* is this, [the] object to be refuted. Now here you can get one idea of *gak cha*. Okay.

You saw this plant first which has different characteristics. I mean the shape [and] all that, okay? Then after seeing that, your mind merely imputes 'flower' and which kind of flower, okay? So now here, one thing I want you to understand is [that] it doesn't happen together. You may think [that] seeing the base and the labeling flower come together. No, [it] doesn't happen together. If this is happening together, then what causes your mind to choose this particular label, 'flower' and what kind of flower? What causes it? What is the reason? The reason has to be actualized before your mind makes up the label 'flower' [and] what kind of flower. [The] reason has to exist before. The

reason or the cause should exist before the result of putting the label. Therefore, you must know it doesn't come together – seeing the label, seeing the base, and making up the label. [It] doesn't come together. [The] label comes after. So now here, it becomes very clear [that the] label 'flower' and base, these two are—these different forms [and] various shapes receive [the label]'flower,' but [they are] different. What kind of flower, then there is different label.

So now, here is the point. Okay, now here is the point. What you have to realize [as] empty, now it comes after this. Your mind merely imputed 'flower' by seeing the base, okay? So, okay. You believe in that. After that, as a result, then [a] flower appears to you. [The] flower appears to you as it is [a] flower, okay? So now here is the question; here is the point. Okay. In reality, the flower should appear to you [as] merely labeled by mind, because just before, the second [before], the flower is merely imputed by your mind. Just a second before, the flower is merely imputed by your mind. So the next second, the flower which appears to you should appear to you [as] merely labeled by your mind, but that doesn't happen. So this is what we have to realize.

It appears back to you totally opposite to the reality. [The] reality is [that the flower is] merely imputed by mind, but when it appears to you, appears to you *not* merely labeled by mind, which means existing from its own side, existing by nature. So all that [appears] as [a] real flower, in the sense of existing from its own side. Okay?

So now, [the] flower *there* on the base, undifferentiable with the base as His Holiness Ling Rinpoche said, is also there. That is [a] very gross view. That is [a] *very* gross view. I think the *gak cha*, I don't know, there might be—I am not sure. Maybe there are kind of different levels of *gak cha*; for example, [the] appearing I [which is] undifferentiable with [the] aggregates, that's one thing. But above the aggregates, there is I. Above the aggregates, nothing clear but I, [the] real I appearing from there, truly existent, [which] appears and [you] believe that it is true. Above the aggregates there is I; in short, real I appearing from there, which is believed, not merely labeled by mind, which means that.

The meditators who are familiar with *gak cha*, I think [the] problem might be in that way you see the flower. On the base there is a flower appearing from there. And maybe those who are not familiar with *gak cha*, that kind of *gak cha*, then [they see it as] undifferentiable with the base, maybe kind of more gross. This is just my own thought.

However, so anyway, so then when the flower appears to you back, there is a flower on the base [and it] looks like you can find [it]. [It] looks like you can find – what the Svatantrika School, Rangyupa Madhyamaka school believe – this is their philosophy. You can find the label on the base. So then you have this wrong view there, what the Rangyupa says. And Prasangika says can't find. [It is] unfindable. It exists but it is unfindable on the base. If it is findable on the base then it has to be inherently existent, truly existent, or existing from its own side, all that. *Gak cha*.

So now here, [it is the] same. That means, when you see flower, there is a flower on the base [that is] findable, that means real flower, in the sense of existing from its own side. So you can see now, that is *gak cha*. [It is] appearing and you believe that is true, that's *gak cha*, [the] object to be refuted. That is hallucination and that is totally non-existent. That is totally empty. Totally empty there. So that's what we have to realize. False flower, totally empty there; that one is totally empty there.

But there is flower existing. After realizing [this], that doesn't mean you don't see any flowers at all in the world. You don't see flowers at all, you don't have flowers at all or you don't see flowers in your garden – [it] doesn't mean that.

So while this is totally—your realization. I mean still you have this hallucination [of the] real flower existing from its own side, but your understanding from your side, your discovery—by developing the mind, I think, the other meditators say that by meditating, the mind looking at it empty, realizing [it as] empty and developing mind to that, as a result, it's not that there is no flower at all, not nihilism. [The] flower exists, but [it] exists [as] merely imputed by mind.

Before you realized [the] ultimate truth of the flower, [and] now you realize [the] conventional truth of that flower. You realize now that which is merely imputed by mind, [the] flower existing in mere name, merely imputed by mind. So your understanding of flower is extremely subtle phenomenon. *Extremely fine*, the existence of the flower. Not that it's non-existent. It exists but it's like non-existent. Non-existent and like non-existent - there is big difference like between sky and earth - so subtle, unbelievably subtle. What it is is extremely subtle phenomena, after you realize the flower is empty of the false flower existing from its own side, the real flower.

I think for that meditator, it's like when you're dreaming [and] you recognize [the] dream as [a] dream. How it is. While you are dreaming, you recognize [the] dream, this is [a] dream. So you are just watching; you know it's not true. You know the life in the dream—you grew up, married and had children, doing job so hard, and, "I never find job," in the dream; [you are] unable to find [a] job in the dream. Then the child [is] born, very happy, so excited, wedding, so excited and [you] found friends, so excited. Then child died, [an you are] so upset. But this I am talking about in the dream. Then the husband [or] wife got sick or died, or got cancer or something like that, but this I am talking in the dream. In the dream, okay, [they] die. All this life [you are] experiencing in the dream, all the fights, all the quarrels, maybe court cases in the dream, paying lots of money or something. So then you are so worried - you are too old, you got so worried, all the hair going white, many wrinkles on the body, [you] become very thin, skinny. So anyway, so much happened. Maybe [it] could be one hour dream, but you went through [a] whole life.

If you really believe it's true, then you struggle. What a struggle, what suffering, when you believe all this [is] true. [You] can imagine that, you believe that it is true then so much suffering in your life [when] you believe [it] is true. Imagine, you went to do business but didn't succeed, failed, so many things. Anyway, but then if you recognize that [the] dream is [a] dream, nothing affects your mind. [You don't] get angry [or] get attached, because you recognize this; because you know it's not true. All these things happening, but it's like illusion, this is dream, so it doesn't affect your mind. Your mind is in peace. Just like it's all like scenery [or a] movie, just like scenery, like that.

Until you become enlightened, except when you are [an] arya being in equipoise meditation, the flower still appears to you [as] inherently existent, of course, but from your side, you understand, you realize that [it's] empty of existing from its own side, empty of the real one in the sense of existing from its own side - like recognizing a dream, or like a mirage. You have the vision of water, but you just came from that sand, so you know there is no water. When you look back, there is vision of water, but you have [the] discovery there is no water. So like that. Even though you have [the] hallucination that [a] flower is appearing as [a] real something - false flower, truly existent - but you have wisdom, understanding, discovering, seeing that it's empty. So like that.

So while it's empty, while the flower is empty, it exists being merely imputed by the mind, relating to the base. So it is dependent; while it is empty it is existing [as] base and thought and the label. Due to these, it exists. It exists in mere name, merely imputed by mind. While it is existing it is empty. While it is dependent arising, it is empty. So while it is appearing, it is empty. While it is appearing, it is empty. While it is empty, it is appearing. Like that.

So [I] meant to recite *[The] Heart Sutra* but, anyway I think—so anyway, I think anyone who paid attention, anyone who meditated, anyone who paid attention, [who] listened to the talk [and] concentrated, that already became meditation on emptiness.

15. The precious human rebirth

So in these first two verses, taking refuge to Buddha, Dharma, [and] Sangha until the enlightenment is achieved, I go for refuge. So here you are practicing two refuges - causal refuge and the result refuge. So “until the enlightenment is achieved” shows result refuge. “I go for refuge to Buddha, Dharma, Sangha” shows causal refuge.

You rely upon Buddha, Dharma, Sangha, whose mental continuum is separate from yours, the Buddha whose holy mind free from all the gross and subtle defilements, whose holy mind is perfect in all the qualities, the realizations, perfectly in qualities, all the qualities of cessation and all the qualities of the realizations. Then Dharma, the true path. The main Dharma [is] true path and true cessation of suffering. The actual Sangha, the ultimate Sangha, who is the attainer of the true path. By relying upon them - Buddha, Dharma, [and] Sangha - whose mental continuum is separate from one’s own mental continuum, who has all those qualities - [you] entrust, rely upon them, then from that what you achieve is you actualize [the] true path and true cessation of the suffering. You actualize the Dharma in your mental continuum and then you become the Sangha. You achieve the result[ant] Dharma, you achieve the result[ant] Sangha, then you achieve the result[ant] Buddha.

So what for? [We] need to actualize the Dharma in [our] own mental continuum, the path, and [then] one becomes the Sangha, the ultimate Sangha, and the Buddha. One becomes Buddha. One’s own mental continuum is perfected in all the qualities of the cessation [and] qualities of realization. So one is able to do perfect work towards sentient beings, to free them. There are numberless beings - numberless beings in [the] hell realm, numberless beings in the realm of hungry ghosts; numberless beings in the animal realms, as well as humans, suras, [and] asuras. So therefore, you are able to do perfect work to free the numberless sentient beings in the hell realms from oceans of samsaric suffering and bring them to full enlightenment. Also numberless human beings - [you are able to] free them the oceans of samsaric suffering and bring them to full enlightenment. [You are able to] free the numberless sura beings from oceans of samsaric suffering and bring them to enlightenment. Similar with asuras and then the hungry ghosts, animals and numberless intermediate stage beings. So like that. [You are] able to do perfect work without slightest mistake towards sentient beings [and] cause all the happiness.

This is the main objective of our life, purpose of our living, [the reason] why we are born, why we have taken [a] human body at this time. Why we spend so much money for survival, why we spend so much money to have long life, why we spend so much money to be healthy, why we spend so much money for shelter, protection for this body, and for clothing [and] food. All these [are] so much, [it’s] unbelievable. So much and even debts to be healthy and have long life and to have comfort, all these. So why? Why we do this?

If we live the life to benefit for other sentient beings, then all these things make sense. All these expenses that we make have meaning; [they have] benefit. [Our] parents sent [us] to the kindergarten when we were small children. They paid money for that. However, that is another

subject. We received so much benefit [and] kindness of them. [The] benefit we receive [from] them is another subject.

However, one reason why we should live the life for others, why we should use our life to benefit other sentient beings, that should be something special than from the animals. Life, just living for oneself, whether they do is just for [themselves]. Like Nagarjuna said—I think it's Nagarjuna, I am not sure. The *lob ding* means even the animals, they find a bunch of grass, they eat it themselves. There are more verses. It is not [just]that but anyway, that's different. [There are] other aspects, but just that one - whatever they do is just for themselves, to achieve happiness for themselves.

So this life we got, we are not born as [an] animal; we are born human beings that have all the opportunities to develop [the] good heart, [to] develop wisdom, [and] develop compassion. We have all the opportunity. [It's] so easy to do with this human body. As I mention that, because having received this human body, [being] endowed with this human body, it gives opportunity - [the] capacity to understand the teachings of Buddha. [We are] able to understand the Dharma, which shows the path to cease, finish, to purify or to cease [the] cause of the sufferings, obscuring, disturbing, negative emotional thoughts and its action karma, [which is] the cause of suffering, including the death - including what causes death [and] what causes the rebirth. Because of rebirth there are sicknesses. Because of rebirth there is old age. Because of rebirth, because of samsaric rebirth, [we are] under [the] control of karma and delusion, then [we have] the relationship problems, [we are] unable to find desirable objects [and] even if one finds, [we] begin another suffering. [We are] unable to get satisfaction. All those things.

All these sufferings, all these things that you suffer [from] so much in the life, by practicing Dharma you can remove, cease, all the delusion and karma, and [you] can be totally liberated from the oceans of samsaric sufferings and develop compassion for all living beings, [the] good heart, wisdom. Then [you are] able to cause all the happiness to sentient beings - happiness [in] this life, happiness [in] all the coming future lives to others and liberation from samsara. One is able to cause [all this for] others. And the great liberation, full enlightenment, one can cause [this for] all the numberless sentient beings. [There is] so much you can do with this precious human body, because this human body has the capacity to understand the words and meanings of the Dharma. With this human body, as I normally mention, [it is] so easy to understand what is [the] cause of happiness, the action which results in happiness, motivated by non-anger, non-attachment, non-ignorance. So the minute somebody explains this, you understood what's the cause of happiness, what brings happiness; you have wisdom, Dharma wisdom. Since you have Dharma wisdom—you see, you understood within that few seconds, so since that time you have the wisdom. In one day, how[ever] many times you want to practice Dharma, you change, you transform your attitude, your motivation, your attitude, make it Dharma, without following those three poisonous minds. [When you] make it Dharma, then your actions become Dharma.

Then definitely you are able to achieve result[ant] happiness. So you can do this twenty-four hours day and night, anytime you want, how[ever] much you want. How many you want to create cause of happiness, you can do that. From that day, from that minute, you learned within a few seconds what is the cause of happiness and how to achieve happiness. So you see, in your whole life, you have incredible opportunity to practice Dharma and to achieve happiness without mistakes. Unbelievable opportunity. So like that.

Like that, similarly, [you can] achieve the ultimate happiness, full enlightenment, through changing your attitude. Your actions cause [you] to achieve liberation from samsara, and attain great liberation, full enlightenment. Whatever happiness you want to achieve, you can create that. So [it is an] unbelievable opportunity, twenty-four hours [a day], whichever happiness one wishes to achieve, one can create the cause. How[ever] much one wishes to achieve that happiness, one [can] create [the] cause of that.

For example, if you explain to the cat and dog who live with you – [the] horse and cows and the goats, pigs, [and] chickens – even [if] for eons you explain continuously day and night [that] the cause of happiness is virtue, [and you] explain [that] virtue [is the] action which results in happiness, motivated by non-ignorance, non-anger, non-attachment. You explain even for eons continuously, non-stop, everyday, hour, minute, continuously you repeat for eons, *no way* they can understand the words, meanings. Even those animals living with us, *no way* they can understand. So [there is] *no way* [for] them to practice Dharma with that wisdom, and to achieve all those happinesses as we have [the] opportunity [to create]. Not just this life's happiness, [but happiness in] all the coming future lives, liberation from samsara, full enlightenment, all this.

So you see, there are huge differences yourself, you who has [a] human body this time [and] these sentient beings – animals. Even those who are living with human beings, living with you, they don't have this capacity because they don't have human body.

Therefore, you can see now this human body you have, how it is so precious, how unbelievably precious, inexpressible how the—like that.

16. The precious human rebirth 2

Even [if] one owns mountains of gold, even [if] you possess mountains of diamonds, even this size of earth diamonds [and] gold, just by having that, you cannot stop rebirth in the lower realms. Just by your owning even this [the] size of the earth, that size of diamond or gold, [you] cannot stop rebirth of lower realms with that alone. Then [there is] no question [that] you can't achieve liberation, full enlightenment, all this, just by having that. For example, the sentient beings, the nagas, they have wish-granting jewels all the time on the crown – wish-granting jewels, not just gold and diamonds. [They have] wish-granting jewels on the crown, but they are still in [the] animal realm. They possess so many [of] those jewels, but however, that alone, nothing makes to liberate [them]from [the] animal realm [and] those sufferings. So like that.

Whereas Milarepa, the great Tibetan yogi who had nothing [and] lived in a cave, who had nothing but practiced Dharma and achieved—[he was] liberated from [the] oceans of sufferings of samsara and the cause, delusion and karma, in that life. Not only that, he achieved full enlightenment in a few number of years in that brief lifetime of [this] degenerate time. Not by living thousands [of] years, not like that, [but] in a brief lifetime of [this] degenerate time, [he] achieved full enlightenment. That is because [he had] the human body and used [it] to practice Dharma. So like that, many other—not only Milarepa, but there happened many others, who complete same—nothing but having [the] human body to practice Dharma, [and] achieved full enlightenment. There are so many happened – liberated from all the fears of samsara, of the sufferings in that life, in a brief lifetime of [this] degenerate time. So many did that. [They had the] same human body [we] have, but learned Dharma [and] practiced, [and] this is what happened. Even though they had great accomplishments [in] that life [and were] already enlightened [a] long

time ago, the way they were before they began practice, they were same of us. They had all the emotional negative thoughts, all the problems, like that, but [they] used their body to practice Dharma. By learning Dharma, they changed their attitude. So everything, all the accomplishment came from that, especially [the] good heart, cherishing others, [and] letting go [of the] I.

So now here, now you can see human body that we have is unbelievably precious. You know, thinking of them—compared to these animals who are living around us, they have no opportunity at all to learn, to understand [the] meaning, to practice, even [if] you explain [it to] them for eons. Therefore *just* from the—[the] preliminary to that. So that means with this human body we receive, this [makes it] so easy to learn Dharma. [It] makes [it] so easy to practice, and so easy to achieve realization; so easy to achieve liberation from samsara and full enlightenment. From one's [own] side, if one does learn Dharma [and] practice Dharma, [it is] so easy, if you compare [to] others. With this human body, for us, [it is] so easy to be liberated from oceans of samsaric suffering and to achieve enlightenment. So like that.

Therefore, now you can see if you don't do that, how this is [an] unbelievable waste, loss. In each second with this precious human body, each second is more precious than the whole sky filled with wish-granting jewels - not only gold, diamonds or billions of dollars, but filled with wish-granting jewels. As I mentioned before, with that alone, [one] cannot stop even the rebirth in the lower realms. From [a] wish-granting jewel, only you can get material enjoyment, material possessions. But you can't [prevent] rebirth in [the] lower realms, achieve the higher rebirth or liberation from samsara [and] enlightenment from that. So not only skies of billion of dollars, but filled with the gold, diamonds, wish-granting jewels, [if we compare] that much and our life, this precious human body in each second, having this precious human body is more precious than the sky filled with wish-granting jewels, okay? So like that.

Because in each second with this precious human body, you can achieve [the] happiness [of] future lives. You can achieve liberation from samsara, ultimate happiness, total cessation of all the suffering and [its] causes, and you can achieve full enlightenment. In each second you can create those causes; any happiness you wish you can cause. In each second when you practice, when you generate [the] thought [of] benefiting other sentient beings, when you practice compassion to others, loving kindness to others, in each second - having the motivation [of] bodhicitta, compassion, [and] loving kindness - each second you create [the] cause of obtaining enlightenment. That means by the way obtaining also liberation [for] them from samsara. That means by the way achieving happiness [of] future lives. So that's the main one.

Of course, the happiness [of] this life is not the objective. The clinging to that, that's not Dharma. That is not the objective. Especially with bodhicitta motivation, every second of this life you create [the] cause of enlightenment, and by the way liberation from samsara, by the way happiness in future lives. Even [if] you renounce, detach the happiness this life, [the] happiness [of] this life comes by the way. You receive [it] by the way even if you have renounced, are detached. So every second of this perfect human body one has [is] more precious than [the] whole sky filled with wish-granting jewels. It's unbelievable what you can do in every second, every minute. So no question in a minute, hours, [or] one day; then no question. So this [is] unbelievable what you can do with this human body, to achieve all this happiness for yourself, to cause [the] happiness [of] this life, [and] happiness [of] future lives, liberation from samara, enlightenment, all these benefits to other sentient beings. [There is] so much you can do with this precious human body that we have received this time.

17. How to cultivate a healthy mind

Life is full of joy. Life is full of hope, full of joy [and] opportunity. So if you waste your life even each second—another term [is] not practicing Dharma or another term is not keeping [a] healthy mind, pure mind, happy mind, peaceful mind – it is all the same. Even [if] one doesn't use Dharma but [one has] the peaceful mind, positive thoughts, healthy mind. When the mind is angry, it's not [a] healthy mind. When the mind is in patience, not possessed by anger but patience, that is a healthy mind, happy mind, healthy mind, peaceful mind. When the mind is disturbing [and] negative, obscuring desire which functions [to] obscure your mind, disturbing your mental continuum, negative, this desire which is in the nature of pain, pain of mind, sickness of mind – that's not [a] healthy mind. So even just talking from the question of healthy body and healthy mind, that's not [a] healthy mind. Without using the term 'Dharma' you see, that's not [a] happy mind. That's [a] suffering mind [in the] nature of sickness, [the] nature of pain, desire, pain, to separate away from that object of desire, worry and fear of separating from that.

So not that, but [if] in place of that, [one has] compassion to other beings, loving kindness to other beings, that is—you are not giving up benefiting to that being, renouncing compassion; it's not that. So instead of that other painful mind of desire, the loving kindness, compassion – that's [the] positive healthy mind, you see, [the] peaceful mind. So [this] brings happiness to you, happiness right this moment, today, this life, in future lives and it brings so much peace and happiness to others.

If one doesn't change one's attitude into [the] positive, healthy, peaceful mind which brings only peace and happiness to oneself and to others, like the satisfied mind, letting go [of the] grasping, dissatisfied mind, compassion, loving kindness, cherishing others, good heart – the previous one which brings happiness [in] future lives, brings happiness at the death time, at the last part, at the end of life brings happiness. [There is] no fear [or] worry because of letting go [of] the painful mind, desire, and then having satisfaction and happiness of future lives. Then, with loving kindness, compassion, cherishing others, then [one achieves] enlightenment, able to benefit other sentient beings – those happinesses. So like that.

The healthy mind, happy mind, opposite to ignorance, unstained by ignorance – the concept of true existence. Meditating, looking at the phenomena in their nature [of] dependent arising, existing in mere name, merely imputed by mind or empty. Mindfulness in everyday life [of the] I, action, [and the] object which appears [as a] real one, existing from their side, then looking at them as hallucination, as they are hallucination, which means in reality, looking at them [as] empty. So practice mindfulness on that, while one is driving [the] car or while one is shopping in the department stores, supermarket – I, action, object. Even though you are doing activities, keeping busy, but at the same time [your] mind [is] meditating the [on the] I, action, [and] object – I buying, action, object, material. So while you are busy doing activities, but at the same time [the] mind [is] meditating, looking at them, how they appear to you. So everything appears not merely labeled by mind, existing from their own side, then you see, looking at them [as] hallucination as they are hallucination, or [that] these three [are] merely imputed by mind, dependent arising.

However, everything which leads to the point deep down in your heart – whichever way you use meditation, it gives you understanding [that] all these are empty. While you are talking to a person or having a meeting, at the same time, while you are discussing, [the] mind meditates [on] how you appear – action, object, person – and looking at them as empty. However, as I have mentioned, I

am not going to repeat again. So whichever way, dependent arising or looking at hallucination as hallucination, all three as [a] circle.

So, this is an example. So while you are walking on the road, [it is the] same – I, [the] action [of] walking, [and the] object, [the] road. [The] mind meditates; [it] looks [at] how does the I, [the] action [of] walking, [and the] object, [the] road, how [is] that appearing? [It is] appearing not merely labeled by [the] mind, [as] something real existing. So this is *gak cha*, looking at hallucination as hallucination or merely imputed by mind, these three things. Whichever way, everything leads to—they are empty, that conclusion. [It is the] same when one is working in the kitchen making food, cutting vegetables, whatever, same meditation. I guess you can do the same while you are playing golf or football.

Anyway, just now, just before I gave the example of the flower. How does flower appear to you right after your mind merely imputed, remember? How does the flower appear to you? Something totally—something else. So like that; it's not there. Like this, like this – so I again came back to [the] subject. Like this everyday whatever you are doing – teaching in the school, working in the hospitals, working in the office, at home taking care of baby, whatever. The I, action, [and] object, whatever it is, everything appears that way. Everything [is] merely imputed by mind the second before. The second before your mind merely imputed, then the next second everything appeared, something else, total hallucination. Therefore, the meditation on emptiness is just a question of being aware. As I mentioned, recognizing [the] dream as [a] dream. Meditation on emptiness, while your life is busy, how to meditate on emptiness. It's a question of being aware. That's it.

If you pay mindfulness on that, like that example, you see everything like that. Like while you are dreaming, constantly you are thinking “this is [a] dream.” Similarly here, [during the] day time, recognize this hallucination. Instead of holding that as true, look at it as hallucination. So that's it. Then your understanding is, “empty.”

This is how you can meditate while your life is busy. How you can use—from [the] lam-rim, the heart of Buddhadharma, 84,000 teachings, [is] the Perfection of Wisdom. The heart of that, *sherab nyingpo*, that means you are practicing in daily life. Many people think there is no real connection between meditation on emptiness and the daily life; people think like that. That's totally not understanding, not having recognized hallucination as hallucination, you see. So like that.

So here you have another world. In this way, you have a totally different world, you know. Because here you don't—you are looking at hallucination as hallucination, you see. Yeah. Not believing it's true. The old way of living our life from beginningless rebirth, what made us to suffer up to now, die and be reborn, is by believing, by holding onto them as true.

Now, if you want to be liberated from oceans of samsaric suffering, now we should look at them as false, hallucination – that which is false, hallucination, you see. If you let your mind to hold onto it as true, that is cause of samsara. Okay.

Now if you look at the hallucination as hallucination, we don't let our mind to hold onto that as true, we don't allow – then that is liberation. You are creating [the] cause of liberation. Result what you achieve is total cessation of suffering and [its] causes.

September 4, 2005

18. Every day life and karma

Good evening. I owe you more than half hour karmic debt for many next lives. [I] got late one-and-half hour, so [I have a] karmic debt. I have a karmic debt to you in many next lives. So next time, I have to wait for many hours, in many lifetimes. That's how karma works, the effect. The action you do to others, then it has its own consequences that affects back to you, that you get treated by others [in a] similar way.

However others treat us [in] this life, it's basically—if it is harm, it's a consequence of your act, which was harm to others, harm to that being in the past. If it is help you are receiving, then it's consequences. Another way of talking, instead of labeling 'karma,' you can say, consequences of the help - that action, beneficial action - you did to that being in the past, either in this life, early time or past life. So like that.

I think the consequences of the act has two - one is long term, one is immediate, depending on how we conduct or how we behave or act towards other sentient beings. [The] action which is to be kind, [the] action of kindness to others with sincere heart [and] no expectation to get something from [that] person but sincerely to help that being, concern with that being's happiness, their problems - the immediate consequence of that, [the] effect the action brings, [is that it] makes the other person happy, and when we see [that the] other person is happy, that makes you feel happy. When you see other person is happy with you, [this] makes you happy. So that is the immediate affect of your positive action; [it] makes both—makes [the] other person happy and by the way also makes you happy. Because [you are] also able to see that you are able to help somebody, that you are able to do something for somebody, whether it's big or it's small, [that there is] some benefit you are able to offer. [You are] able to do something - not only wishing but you are able to offer something. So it makes you happy and that other person happy. Like that.

So then this positive action has long term result happiness you can enjoy [in] many lifetimes. You see, this is good karma, positive cause, so that's the result - that you offer benefit [to] somebody, gave happiness to somebody, whatever it is. If you made charity of food, money [or] whatever to somebody, shelter, medicine whatever it is, we make charity then karmic result of that, the consequences of that—there are more consequences. Not only [is] that person happy now and you feel you get satisfaction from that, you did something good - from that you feel, "Oh, I did something today meaningful in my life, something positive." So you get inner happiness. This happiness is inner happiness; [it] is peace. Satisfaction or more fulfillment; I'll put [it] this way. Not just satisfaction but fulfillment you achieve, something really worthwhile; you feel that in your life. Whether it is small or big, [you are] able to do something to help somebody.

So now the long term consequences, [the] effect of that, I think it's mentioned in Arya Sanghatasutra by [the] Omniscient One, kind compassionate Guru Shakyamuni Buddha, that [as] the result of charity you will experience the benefit of that, you enjoy for 80,000 eons, something like that. [For] 80,000 eons, [the] result [of] you having made charity [is] happiness, the enjoyment, receiving enjoyment, that is the wealth, receiving enjoyments, comfort. How long? Not just [a] few lifetimes but it is there in the sutra, it is mentioned by Buddha, 80,000 eons. But you check there in the Arya Sanghatasutra. It is like that.

Why? Why from one action [of having] made charity, why [is] the result you can enjoy not just lifetimes, but so many eons? That is karma—the action is expandable. It is power or nature of the karma, the action. Attitude, and the intended action. The action, there is different explanation according to different schools, the four schools of Buddhist philosophers. However, the karma, the action is [a] mental factor; it's not [a] principal consciousness. From the fifty-one mental factors, the five mental factors that always accompany the principal consciousness, like [the] king with all the ministers, altogether, the bodyguards, all the secretary or many staff go together with the king or president or director of the center or the company, then there are many staff around working together for the same goal, the company, or the Dharma center. On the one object, the same company, but even though each person has different function, [the] whole thing is just to do the work for that company, to develop that [and make sure it] continues existing.

So the five mental factors. I don't know about omnipresent, but anyway, [they] always accompany with the principal consciousness. So one of them is intention, *sempa*. That's what karma is – a mental factor. From the five mental factors, it is [the one called] intention. So however, [this] leaves [an] imprint on the mental continuum. Again, the Prasangika school talks about leaving imprint on the mere I. However, without relating to the aggregates, there is no way to say leaving imprint on the mere I. How do you put imprint on the mere I? So it has to relate to the consciousness.

If you plant one corn, from that then many corns you receive. That if you plant one small seed like the bodhi tree or there is another name – I don't remember, [but] it has seeds. I don't know. Inside, also there are many seeds. I am not sure. Seed one small like this, you plant and from that grows [a] huge tree trunk. Then many thousands [and] thousands [of] branches; branches so spread out that even five hundred horse carriages—like [in] India, [it's] so hot [that] so many horse carriages stay under the covered shade of the branches of the tree that spread out. So like that. So [a] huge tree. Then from that again many several thousand branches, [and] then so many seeds come. By planting [a] very small seed like that, so [you get a] huge tree, like that. So that happens, you see.

19. Buddha and the reluctant attendant

This story might be helpful for some people to cut doubt in the subject of reincarnation [and] karma. This can help. It was helpful for me. Buddha had one attendant called Gelong Legpe Karma, [a] bhikshu. Legpe Karma, he served Buddha [for] twenty-two years but he had also [a] Hindu Guru. That's one who he follows from the heart, not the Buddha, even though he was attendant to Buddha for twenty-two years. The story looks like that. I think he trusts—he listens to his other Guru, the Hindu, not Buddha. So anyway, so one day Buddha was going for alms, then one girl offered one handful of grain to Buddha; [she] put [it] in Buddha's begging bowl. Then Buddha predicted the karmic result of that offering – one handful of grain offered to Buddha. Buddha predicted that she will become enlightened, she will become Buddha called such-and-such a name. It's called *Tsemepa* [or] something like that, the name, but have to check in the lam-rim text. Buddha told the girl that due to this karma you will become Buddha.

So the attendant Gelong Legpa Karma thought, "This is ridiculous." It didn't fit to his mind, the Buddha giving prediction to her, explaining [that] the result of that karma [is that] she will become a buddha called *Tsemepa Sangye*. So he thought that Buddha is flattering her. Just because

of one handful of grain given to Buddha, then Buddha is complimenting [and] flattering her, praising her. This is what he thought. He thought it is impossible [that] just by offering one handful of grain you can become [a] buddha in the future. He thought, “No way.”

Then Buddha asked him, “Do you know that one...”—juniper, the seed, there is another name [for] that tree. Anyway, it looks like bodhi tree but maybe it’s different. I am not sure. So anyway, Buddha said, “One small seed you plant; then grows to [be a] huge plant, many thousands of branches of tree. Like that.” Buddha asked him, “Is that possible?” He said, “Yes.” Buddha said, “No, it’s not possible.” Then he said, “Oh yes, it’s possible because it’s my experience.” Then Buddha said, “Yes, this is also my experience.” I will repeat again. Buddha said no, and then he said, “Oh yes, it’s my experience. I have seen that. That’s my experience. One small seed can grow into [a] big [tree].” So of course, such [a] small seed and then huge tree – I mean, it’s quite [an] unimaginable thing what comes from that [small seed], [a] huge tree. So Buddha said, ‘No.’ Then he said, “Yes, it’s my experience.” Then Buddha said, “Yes. Also, from this offering that she will become Buddha is my experience. I have seen this. This is my experience.” Then he has nothing to say. So this is helpful in the subject of karma and reincarnation, that even if it’s not your experience, it is the experience of others. So you can’t say no.

That’s side talk, but I think it can be helpful. It is very helpful to awaken our mind, to wake up our mind from the very narrow, closed mind, to open up or wake up from that kind of sleepy mind or ignorant [mind]. So that one can appreciate.

20. Emptiness and Gurdjieff

My English teacher—I was in London for two months trying to make the language better. My English teacher is Irish. I am suppose to speak Irish language! It’s not just the language but she explained many things about the world, different life. I think she maybe joined the group of Gurdjieff, I think maybe. He’s Russian and many years ago he went in some part of Tibet, met lamas or something like that. So [at] that time [in] the West, I think there was drugs, LSD and Buddha Grass, LSD. So these things didn’t happen—it wasn’t that time of those explosions, not that time but much before, so much before when people’s minds can’t really—[were] not opened, very closed, not open for new things, new ideas, to hear new subjects about life. It was [a] very difficult time, before LSD and Buddha Grass happened, that so many people went through this, so many young people. Then [they] went to India [and] Nepal to look for [a] new life or spiritual [life], or go for Guru [and] things like that.

So however, many years before that—so she used the word, when she was teaching Dharma, what—I mentioned but now forgot. Gurdjieff. For ignorance, he doesn’t use ‘ignorance.’ I think maybe [it was] difficult for people to understand, so he used to say ‘sleep.’ For ignorance he used the word ‘sleep.’ When you are asleep you are not aware of what’s happening around you. You are not aware.

As I mentioned yesterday—because I already talked [about this] yesterday it’s easy to explain. Yesterday I mentioned the false flower. I mentioned [this] yesterday, introduced the false flower and the flower that exists, the truth of the flower [I] mentioned, and what the flower is and how it exists. [I] mentioned that. And the false flower, [the] flower which doesn’t exist – that I mentioned, described, introduced. So one does not see the flower which exists, that which is merely imputed by the mind. One doesn’t see the flower [that is] merely imputed by mind. That’s what exists but

you don't see it that way. It doesn't appear that way and you don't see it that way. What appears to you is not merely labeled. [It] never came from your mind. [The] flower that you see never came from your mind and [is] never, never labeled. [It has] nothing to do with your mind, [is] never labeled by your mind. I mean, [the] more subtle one is not merely labeled by mind, but it can—but [the] very gross [one] is *never* labeled by your mind. So like that it appears and that's what we believe. [The] flower which we believe is the false flower, and that's the real flower. So like that.

So like that, [the] I, aggregates, body and mind, form, sound, taste, tangible objects, all your senses, hell, enlightenment, samsara, nirvana, happiness, problems, the true suffering, true cause of suffering, cessation of the suffering, true path, all the whole entire samsara and nirvana, the whole thing [is] like that flower that I mentioned, [the] false flower. [The whole thing is] something which is not there, which doesn't exist at all, you can't find if you look for [it], it looks like [it's] there when you are not making research – when you are not analyzing, [it] looks like [it's] there but if you analyze, you can't find there. Nowhere. Not only not *there* on the base, but [it's] not only that [you] can't find it anywhere. If you analyze, [you] cannot find it anywhere. So that proves it doesn't exist, that it's false. You believe that's true, which doesn't—if you search [and] analyze, you can't find anywhere. And when you don't analyze, it looks like it's there and one believes it's true. So therefore, here you can see ignorance; this is sleeping. [The] mind is asleep [and] can't see the reality of the flower.

So like that, hell, enlightenment, samsara, nirvana, the whole phenomena, samsara and nirvana, the whole thing, is like that. Like that, [it] appears the wrong way [as] something real, something real one in the sense of existing from its own side. If you analyze, [you] can't find it anywhere. But if you don't analyze, to [the] hallucinatory mind, it's like it's there. In the wisdom, [you] can't see that. [You] can't see [it] anywhere. [You] realize, discover, it's totally non-existent. But in the view of hallucinated mind, [it] looks like it's there. It is there and [you] believe it's true.

So you can see now how Gurdjieff used the word 'sleep' for ignorance. When you sleep, nothing aware what's going on. So here it's exactly the same. Total sleep, you know. [You] don't see the reality at all. [You] can't see the I which exists, the merely imputed one. You don't see it in that nature, even though that is what exists but you don't see it. So like that. So the whole entire [thing], the Four Noble Truths, all the whole entire phenomena, samsara, nirvana, everything, is like that.

So I thought the word he chose so many years ago in the West—still the group is going on. I don't know [about] other countries, but in England there is group following Gurdjieff teachings [and] classes. Still that group is existing. So my teacher told me. I thought it's very wise that he used this word, 'sleep.' That's a very deep meaning, you know. Yeah. It fits very well.

21. Emptiness and the fear of losing the I

So anyway, since I brought this subject, I thought to mention—[there is] one thing I was going to clarify yesterday, but [it] didn't happen. I was talking and got distracted. I think this is very important to know, [a] very important introduction, especially [for] those who are going to have those experiences, who had or especially who *will* have those experiences. And it's very important to have this introduction before.

As I mentioned yesterday, due to all these conditions coming together – receiving the blessing of [the] Guru, the necessary conditions, [you] collected extensive merit and purified by doing

powerful purification, purifying obstacles, negative karma, the defilements – then suddenly your meditation works. Suddenly your meditation on emptiness, it hits *right* on the top of the object apprehended by the concept of true existence, ignorance, the object which is—for example the I, the real I in the sense of existing from its own side, or outside phenomena, whatever it is. Suddenly, your meditation on this hits on that point. You recognize that and it hits on that object of ignorance. That means with wisdom seeing the object of ignorance, truly existent, [which we] completely believe, [which is] apprehended by ignorance, so you see the wisdom that [it is] totally non-existent, which is the only means that directly can cut this root of all the obscuring, disturbing negative, emotional thoughts, delusion and karma and all the results – oceans of sufferings of [the] hells, hungry ghosts, animals, human beings, suras, asuras, [and] intermediate beings. [This is] the root cause of death, from where death – which we don't like to even to hear, which we don't want to think about – from where that came; from where old age comes, from where sickness comes, from where the rebirth comes. This very root [is the] only one that [we] can directly eliminate, cut this concept of true existence. So when you see that as empty, losing the I, the experience of losing I, it looks like that. [It] looks like losing [the] I. That's how you experience it. [It] looks like I, the self, is becoming non-existent. [It] appears like that.

So now here, what I meant to clarify yesterday, but [it] didn't happen again, when that happens, for most people [of] lower intelligence, then very deep fear arises. Very deep fear arises. [At] that time, you *mustn't* stop. Definitely you *must* not run away. I don't mean physically run away to the mountain or somewhere. I don't mean that. But, you know, meditation—run away means so scared and you want to stop thinking of that, [to] not continue that. So that's huge mistake. That's huge mistake.

Now here, you have the opportunity to realize emptiness. If you realize emptiness, the object of ignorance, the root of samsara, you realize that [it is] totally empty. Of course, then you realize how ignorance is [a] wrong concept because there is no such object [as] what you believe. Then you have complete faith that you can achieve liberation. Once you have that experience, seeing the object of ignorance – the truly existent I, [the] real I in the sense of [truly] existent, which is not there, [which you] can't find anywhere, but as it appears, which is projection from the negative imprint left by past ignorance. So then we let our mind hold onto it, [and] at time that concept becomes ignorance, that wrong concept [becomes] ignorance, [the] root of samsara. That's how we create [the] root of samsara. Not somebody else creates [the] root of samsara; you create [the] root of samsara by not meditating on emptiness, by not practicing mindfulness in daily life, not thinking [of] dependent arising – not Tibetan rice, dependent arising. Then always you let your mind hold onto this I, all these things that they appearing truly existent, all that. You let your mind hold onto that. You let your mind believe that's true. So we constantly create the root of samsara. Constantly we create [the] root of samsara if we do not [practice] meditation, if we do not learn teachings on emptiness, Buddha's most precious teachings – [the] teachings of Perfection of Wisdom – and meditate in daily life [and] practice mindfulness.

So as I mentioned yesterday. So doing that, constantly we let our mind hold onto the false I as [the] real I. So like that.

So here, then you realize that this is a wrong concept and you have total faith that you can eliminate this ignorance, [the] root of samsara. And that means you have total faith you can achieve—if you can have total faith you can eliminate the root of samsara, that means you can

have total faith you can achieve liberation. With confidence, full faith that you can achieve liberation. So like that, starting from this experience of emptiness.

So anyway, as I mentioned yesterday, there is no such thing as—[because] there is the continuity of consciousness, the aggregates [of] consciousness, [the] continuity of consciousness is always there. Even [when] you become enlightened, [the] continuity of consciousness [is] always there. So therefore, the label I always exists. So therefore, [there is] *no need to worry at all* that this I is going to become non-existent. That [thought] falls into nihilism, that this I is going to be lost [or] become non-existent. You don't need to worry. This experience comes, [it] happens, but one does not need to be scared *at all*.

Ketsang Jamyang Lama, one great lama from Sera Je who wrote commentaries on Mahamudra, explained why this experience is happening, losing [the] I. Why this is happening, that proves, that proves, on the I which is merely imputed by mind, on that there is no true existence *at all*. Independence or true existent on the I, [the] self merely imputed by your mind, that thought - on that there is no true existence *at all*. That experience of losing [the] I proves that. "I didn't find that." So that's what Ketsang Jamyang Lama explained in his Mahamudra commentary.

So the fear is very positive. The fear arising, what I think is it's very positive. It's a start, it is a preliminary, [a] good sign that you are going to realize that this I doesn't exist, which one has been believing from beginningless rebirth up until now [that] it exists. So now you realize, you are discovering it is non-existent; it exists nowhere. You are starting to see that is totally non-existent. So it is a start for liberation, for nirvana, the total cessation of the suffering and suffering causes, that [you will] never, ever experience suffering again, removing the cause, the seeds of delusion, imprints. So you are incredibly fortunate.

I think if you didn't receive [an] introduction, if you didn't know how to handle [that experience], if you don't know what to do during that time, then you think you are falling in nihilism, because you feel [the] experience of losing [the] I. Then you stop because so strong, unbelievably strong fear arises and because of that, then you want to stop immediately. You are afraid. So also one thing is—because you didn't receive instruction or guidance [on] how to go about through this feeling, through this experiences, then you have some understanding of emptiness, but not complete.

Like Khunu Lama Rinpoche Tenzin Gyaltzen, from whom His Holiness received extensive commentary on *Bodhicharyavatara*, the great bodhisattva, pandit, great scholar - [as he] said, such experiences are like a child put on a horse, a child who has no training how to ride a horse and you put the child on the horse, so then they fear. They don't know how to ride [the] horse, then they fear. Having some understanding of emptiness but not complete, that's how Rinpoche made comment on this experience.

Of course, as I mentioned, [it's not] not like ordinary fear. This is very, very deep fear and from very bottom of heart, deep fear that—then you stop. You don't want to meditate on emptiness for months [or] even years. You are so scared to come to that point, because you are not knowing that experience, what's happening. So anyway, the fear is because the I that's losing, [that you are] seeing empty is something which we have been believing it exists, that it's true, without question, from beginningless rebirths. From time without beginning we have been believing that there is such thing [and] living life with that. Even [in] the hell realm, even [in] the deva realm, human, wherever we are reincarnated, with that belief we reincarnate and we die with that, [are] reborn with that concept that there is such [an] I. So from time without beginning, [it] seems you have

been believing [that], so of course, only now you start to see that is empty, discover, so of course there will be incredible fear, very deep fear.

So anyway, so one must go through that. So knowing that there is always [a] continuation of aggregates, the consciousness and the label I always exists. Since there is [a] valid base [that] always exists, the label I always exists. [It] never ceases, never gets lost, never ceases. So knowing that, [you] must go through this experience, like going through the tunnel. When we drive [the] car, going through the tunnel and then you get to the other side. But if you don't go through the tunnel, you wouldn't get to the other side,. So anyway, [it is] like crossing [a] river, you know, then you reach the other side.

Then like other meditators, those who realized emptiness, then [you have] total realization [of] emptiness. Then as a result, you have realization of [the] absolute truth. Then as a result, you have realization of conventional truth, that I—unshakeable faith understanding that, [the] discovery that I exist but exist in mere name, merely imputed by mind. Not non-existent, it exists, but [as] something extremely subtle [and] fine.

22. Emptiness and subtle existence

The borderline of existing and not existing, the I, is so fine. [It is] unbelievably subtle, the point, the borderline [between] existing [and] non-existing. So subtle. So therefore, so subtle – mainly because there is the base, [the] valid base [of] the aggregates.

Of course not everything that mind labeled, doesn't mean it exists, as I mentioned. In the dream everything—of course, everything is imputed by mind, whatever we dream, whatever things we dream but you see, there are many things [the] mind labeled which doesn't exist because it doesn't have valid base, things we see in the dream or that magician person's illusion. All the things we see don't have [a] valid base. It's false. [It] doesn't exist; the base doesn't exist. So therefore, even [if] your mind merely labeled, [it's the] same thing but because there is no valid base, it doesn't exist. It's hallucination. So even though your mind merely imputed, it doesn't exist. So that's why when you wake up, you discover it's not true; it's a dream. Many things we do that.

So anyway, but here, because there is [a] valid human base, aggregates – sometimes there is no body but there is consciousness – so the label I exists but it is something merely imputed by mind, something extremely subtle, what it is. So it is unbelievably subtle, so subtle.

So therefore, many meditators make mistakes in this. They get slipped out in nihilism. [It's] so subtle they slip out in nihilism, thinking it doesn't exist. So like that. Or either externalism. [They] can't see [that] the I middle way – devoid of externalism, existing from its own side and devoid of nihilism – doesn't exist. So devoid of those two extremes, seeing middle way. While it's empty, it exists. While existing, it's empty.

So great enlightened Pabongkha, as it is mentioned—I don't remember the whole quotation, but there is very effective one: “Even [though] it doesn't exist, it appears; even [though] it appears, it doesn't exist. Even [though] it doesn't exist, it does activities. How wonderful is that. Even though it does activities, it doesn't exist. How wonderful is that.” I don't remember the complete quotation, but here [he] praises Lama Tsongkhapa's view, the middle way, what Guru Shakyamuni Buddha realized and showed to us sentient beings to liberate us from samsara, same as Lama Tsongkhapa. [He is] praising Lama Tsongkhapa's realization of emptiness.

So the meditators, those who had great success—one old meditator in Dharamsala who had great success realizing bodhicitta, renouncing samsara, then calm abiding, bodhicitta, right view and also *Six Yogas of Naropa*, who had great success in attaining the path [and was] called Gen Jampa Wangdu, said that, “After realizing emptiness, you don’t see I as an illusion, things as illusion, you don’t see [that] immediately, but after fifteen days, [if] you meditate on emptiness everyday, you train mind, then after fifteen days, gradually you see things as illusion.” That’s what this great meditator, Gen Jampa Wangdu, who had great success in achieving realization in Dharamsala and Dalhousie, this is how he expressed [it], from his own experience.

So one needs to train, one needs to spend—to do sessions everyday, [to] continue. So try to go back to the same experience, try to see emptiness by reasoning, whatever the effective way to get into the point. Otherwise, it is explained [by] Kirti Tsenshab Rinpoche that even if you realize emptiness, that doesn’t mean from that, you see things empty. I think if you didn’t get to continue the experience [and] develop, probably maybe that’s what Rinpoche meant, I think.

I thought to emphasize this. People who had those experiences and people who will have those experiences by meditating on emptiness, it’s very important to have some guide, some introduction before that so that you don’t stop. When you have incredible fortune then you don’t stop, interfere [with] yourself to realize emptiness, which is the start for your liberation; by development of that wisdom, then you able to finish. You are able to end your samsara.

So one or two techniques that— [I] just mentioned that. For those who do not have much idea of emptiness, they don’t know how to meditate, just to give, just to play around in the emptiness, or something.

23. How to meditate on the emptiness of the I

Anyway, so this is one technique that may also be helpful. For example, this is what I normally mention, one technique – so you ask yourself, “What I am doing?” Then [you] say, “I am sitting.” “Why [do] I say I am sitting?” There is no—while you are questioning, you should watch the I, [the] self, to start with. You look at the self, I, and then you—what are you doing. Then, “I am sitting.” Whatever action you are doing, you see that – sitting or sleeping or walking or whatever, eating, going to toilet – whatever activity you are doing then, sitting here, at the moment sitting. “Why I say I am sitting?” There is no other reason at all except the aggregates, the body, is doing the action [of] sitting. That’s all. Nothing else, no other reason. So you put the reason, [the] aggregates. [There is] no other reason at all except aggregates, the body is doing [the] action [of] sitting.

After you put this reason, then look at what happens to the self, [the] I. If your mind is meditating – not just saying the words but your mind is meditating – definitely there will be change in the view of the I, [the] self. Something different than before. Before you start to analyze, there is a real I doing the action [of] sitting. That’s what you believe. But now after you put this reason, there is no other reason at all except [that] the aggregates, the body, is doing the action [of] sitting.

If one is meditating then what should happen, what effect by putting the reason [and] then watching – spy or watch how you see the self – that’s totally different, totally changed. Before, [you] see the real I, as the scientist, as the psychologist says, [the] emotional I, or the truly existent I, real I seems existing. Now here, that you see—I guess depending on each person, could see now it’s not

there. You know. There is no such thing on these aggregates, you see. However, there is definitely change in your view of the I, how you see the I.

Doing this [during] many activities, even doing this meditation while you are walking, eating, not only sitting but listening, talking, so then by meditating like that, then you see more and more clearly the false I. Before there is a real I, but after that, it's not there at all. However the—something becomes, however, not like before. You don't see the I like before at all.

This meditation helps to recognize the *gak cha*, [the] object to be refuted, [to] recognize the false I which we have to realize—on which we use all the analysis, that is explained in the Madhyamaka subject, Nagarjuna's teachings – dependent arising or all those, so many different reasonings to realize that doesn't exist. Analyzing on that to realize that is totally non-existent. So like that. So that is empty. So realizing that, realizing that [as] totally non-existent is the emptiness of the I, [the] ultimate nature of the I.

24. How to meditate on the emptiness of Kiko

Also, one time as His Holiness explained the method, the way to recognize the false I, the object to be refuted. There are not so many words, just very simple but very effective.

The other thing—if there is a child called Kiko. So Kiko—before the pregnancy, before Kiko's aggregates are actualized, before that, even [though] the parents gave [the] name, Kiko—[at] that time Kiko doesn't exist. [At] that time Kiko doesn't exist, even [though] they gave [the] name. They went through the books, thousands of lists of names and then they found Kiko and they agreed, they labeled 'Kiko.' So their mind labeled [it] already [as] 'Kiko,' but Kiko doesn't exist [at] that time.

Now, the other one: Kiko's aggregates are actualized. [The] pregnancy happened. Kiko's aggregates are actualized but [the] parents haven't labeled 'Kiko.' They haven't gone through the book. Anyway, they haven't labeled 'Kiko.' So [at] that time, Kiko doesn't exist. Not only before, but even now, even [at] this time [that the] aggregates are actualized, but [the] parents haven't labeled 'Kiko,' [at] that time Kiko doesn't exist. Even [at] that time, Kiko doesn't exist.

So when Kiko came into existence is [when] there is [a] valid base, [the] aggregates actualized. [The] base to be labeled is there, actually actualized. Then because of that, [the] parents – father or mother, whoever – decided, [their] minds made up the label 'Kiko' and believed in that. The aggregates, the valid base, are there; then father and mother's minds just simply made up the label 'Kiko' [and] believe in that. So [at] that time, Kiko came into existence. That [is the] time that Kiko came into existence.

So now, what is Kiko? So it's nothing other except what is merely imputed by the mind. Nothing other except what is merely imputed by the mind. Kiko is nothing other than what is merely imputed by the mind. So that means again here, Kiko is nothing other than except what is merely imputed by mind.

So therefore, Kiko is *totally* empty, totally empty of existing from its own side. Kiko is empty of the real—what we believe in daily life [to be the] real Kiko, in the sense existing as real Kiko appearing from there. Real Kiko appearing from the object side, from Kiko's side. Real Kiko in the sense of appearing from Kiko's side, not Kiko that is imputed by your mind, not that, but Kiko appearing from its own side. So Kiko is totally empty of that Kiko, totally empty of that Kiko appearing from its own side, you see/ That one, real Kiko, is empty of that. So the other one –

totally non-existent. *Totally* not there, [you] cannot find [it] anywhere. Kiko exists but is empty, totally empty. So again here, unification of emptiness and dependent arising, what Kiko is dependent.

So that's the one meditation technique simple, you see. Not too much reasoning, simple. To get an idea of empty, truth of Kiko, for example, truth of Kiko, able to see the truth of Kiko and the false of Kiko – Kiko which doesn't exist.

I'll mention this and I stop there.

25. How to meditate on the emptiness of time

Also sometimes His Holiness give this, explains through this, give this technique, also helpful.

360 days, not 6 days, 60 days. When we do not analyze what is the year – not this ear, not this – year. Normally in our daily life when we do not analyze, when we think about year – this year I am going I am going to travel. This year I am going to go school or university or going to do [a] job. So anyway, when we do not analyze what is the year, the real year in the sense [of] existing from its own side. There is [a] year appearing from there. There is a real year appearing from there, okay? So that is a *gak cha*, [the] object to be refuted, [the] real year appearing from there. You don't see as merely imputed by your mind, but when you think year [as in] real year coming from there, so that's a false year. So that's how [it] normally appears and [is] believed by our hallucinatory mind, the ignorance.

So now, what is [a] year? It is nothing other except what is merely imputed by the mind. Because there is a base, 360 [days]. Because there are 360 days, so year is merely imputed by the mind. So now here, when you analyze what is a year, it is totally empty of the year that you used to believe before. The way it appeared and you believed, [it is] totally empty of that, what you used to believe daily life. It doesn't mean [the] year doesn't exist. [The] year exists but it's totally empty. So that's clear.

That's one way to say [it], but could put it this way: twelve months [is] the base. You can say twelve months.

So now, next is a month. So sometimes I am not sure, so you have to correct me on the numbers. Thirty days? Four weeks? Huh? Is that right? Four weeks or three weeks?

[Student]

Okay. All right. So now here, a month. So again when we think of 'month' in our daily life, a real month is appearing, a real month is appearing from there. You don't see [it as] merely imputed by your mind even though right now, just a second before, your mind merely imputed but you don't see that. And [you] believe in it. [You merely imputed [it] and [then you] believe in that. You don't see that; [you're] not aware. So [after] your mind merely imputed, [in the] next second it appears back to you, 'month, month,' not merely imputed by the mind. It appears back the next second, which is not true; it's totally false. [In our] daily life, this is how it has been appearing and that's how we have been believing. "This month I am going to do this, I am going to this and that." All that.

So now, now what is a month? What is month? It's nothing except what is merely imputed by the mind, because there is the four weeks, the base. So [the] month is merely imputed by the mind.

You think the base, four weeks, [and then the] mind merely imputes ‘month’. Your mind made up the label and believed in that. So now, the month is totally empty. The month exists but it’s totally empty of the real month that you believed before, existing from its own side. It’s unified emptiness and dependent arising, the month which exists. What it is, is extremely fine, subtle.

Now the week. So when we talk about week, how it appears, how we believe normally in our daily life, is a real week, a real week appearing from there. So now, “This week I am going for holiday. This week I am going for retreat. This week I am going for beach.” Whatever it’s called. So normally [the] real week [is] appearing from there and [you] believe that. So now what is [a] week? So again, [it is the] same. There is the base, seven days, [and] then because there are seven days, [the] mind simply made up the label ‘week’ and believed in that. So [it is] merely imputed, mere imputation. So now, the week is totally empty – the week is totally empty of the previous week that just before was the way it appeared and how you believed. The real week. So now this, after analyzing this week, totally empty of that. So that previous week, that other one, which [the] person believed, [is] totally non-existent.

So same thing, then the twenty-[four] hours [is] the base, [and] then [the] mind merely imputes ‘day.’ [It] simply made up the label ‘day’ and believes in that. So again, now here, the day is totally empty – totally empty of the real day, the way it appears and [is] believed by one’s own mind [of] ignorance. So that one which we normally believe in our daily life is totally non-existent; there is no such thing there. So the day is empty of that day, that real day.

So now the hour, sixty minutes, I guess. So there is the base [of] sixty minutes. So when you meditate you should think like this. First, how [do] you see the hour? When you think ‘hour,’ how it appears? Then you analyze – first, how do you see the hour, then use analysis. So there is sixty minutes, the base, then your mind merely imputed, made up the label ‘hour.’ What did I say? [I] got confused now. Yeah, sixty minutes. Then one’s mind merely imputes ‘hour,’ so that is what hour is. So therefore, the hour, now here it’s totally empty of—that hour that appears, the way it appeared and you believe before in daily life [is] totally empty of that. Totally empty of that. So that other is [a] false hour. Now this is the hour which exists, that which is empty and dependent arising.

So now same thing, the minute. How many seconds in a minute? Huh? Sixty? What, huh? How many?

[Student: Sixty.]

Okay. So sixty seconds. So on that base [the] mind merely imputed ‘minute.’ [The] mind merely imputed ‘minute.’ That’s it, nothing else; nothing other than that is [a] minute, you see. So minute exists, but it’s totally empty of the real minute which [we] believe and the way it appeared, totally empty of that. The other one is false minute. This one is truth, the reality, what is minute, that you say exists, you see. What is a minute is extremely subtle.

Now the second. I don’t know the camera, when you click, count, you count many. I don’t many hundreds of what? Seconds or something. What [do] you call that?

[Student]

Frame? Huh?

[Student]

So in camera can count—the shortest time, can you say? The other name.

[Student]

For example, you know, duration like this [Rinpoche snaps his fingers]. [A] duration like this is counted 365 shortest time. So the second here is counted, according to Mahayana, 365 shortest time. Counted like that. According to the Vaibashika school, like that, sixty-five is [the] shortest time, but according to Mahayana, 365 [is the] shortest time. So I could—seconds, clock or... Anyway, I think scientists, what they—I don't know how much it counts within this [finger snap]. I think [they] must count many, but I am not sure. So like that. So again, on this base then 'second' [is] merely imputed by [the] mind. So what is second? [It] is nothing except what is merely imputed by mind. So that's totally empty of that real second, the way it appears which we believe normally. So the other one is [a] false second, [and] this is second what exists, that which is empty.

So even the shortest time - 365 shortest time - what [it] is called is name. Even that what is called is name. So [the] name has to come from the mind. So it's merely imputed by the mind, you see. It is merely imputed. 365 shortest time is merely imputed by the mind, which means they all are empty of the real shortest time, 365. Each one is empty of the real one.

So now here, starting from the year [and going] down to the second, the shortest time, all that, you see - they are all empty. In reality they are all empty. Existing - it's mere imputation. [They] exist in mere name, merely imputed by [the] mind.

26. How to meditate on the emptiness of the I and the aggregates

So [it is a] similar meditation from the I. So [the] point here [is the] I. [The meditation on time is a] similar meditation from the I [and the] aggregates - general aggregates, collections of the five aggregates. Then each aggregate - form, aggregate of feeling, cognition, compound aggregate, consciousness. Then [the] aggregate of form, the collections of all the parts of the body and then each part, each limb [and] then parts of the limb. So everything goes down to the atom. [The] more [we] analyze, then [it] goes down to the atom. So according to [the] Prasangika school, the atoms, the particles [are] imputed on the base, another atom. So atoms are particles. So atoms - without the mind labeling, there is no atom. So what's called atom is merely imputed by the mind; [the] name [is] merely imputed by the mind. Merely imputed by mind, so what atom appears from its own side, that is [the] object to be refuted; that's hallucination. That's totally empty.

So starting from the I, everything [is] like that - existing in mere name, merely imputed by [the] mind. Therefore, starting from the I down to the atoms [and] particles, everything is empty. Everything exists as mere imputation, so everything is empty of existing from their own side.

While one is walking, one can do that with this meditation. You can walk, starting from the I, everything existing [as] mere imputation - I, aggregates, everything. With this awareness of everything existing in mere name, merely imputed by mind, you walk. It becomes very fascinating - a wonderful discovery.

Same thing [with] the continuity of consciousness. One is the atom, one is the consciousness. The seconds of consciousness, then there are also particles. So many particles – time, the continuity by dividing. So all those [are] merely imputed by mind, what appeared [as] consciousness and all the split seconds of consciousness, hour, minute, second, all the split seconds and then shortest time. Within each one there are many shortest time. All those appeared–[the] real one appearing from there – all that is [the] object to be refuted [as] false. They are empty.

So here [it is] the same. It shows what's the false view, false I, [the] I which exists and the aggregates which exist. So again here it shows. So this is also very good meditation.

So one does this analysis, then you walk. After [you] do the analysis, then when you walk; you do the same with this continued awareness. So then, here there is nothing to grasp, to hold onto. So it helps to not rise the three poisonous minds, to not create [the] cause of samsara. Like that. So it helps for liberation. To liberate oneself then also with this experience realizing, one is able to liberate other sentient beings.

I think the time is gone! The real time, the real time—always. So I think maybe—this is just to give you some idea; [for] those who are not familiar to do some meditation. Basically like that.

I should have brought that subject last night. Sorry, I didn't get to touch the *Golden Light Sutra*. Very sorry. I think a lot of obstacles to—I think my mind became [an] obstacle to read the *Golden Light Sutra*.

27. *The benefits of refuge*

Taking refuge, the refuge vow. One is refuge, one is in Tibetan what's called _____. Only [the] refuge *upasaka* vow, those who are taking only *upasaka* refuge, that is one. Then those who [are] taking any lay vows – five, four, three, two, one, whichever one can from the five lay vows, that is one thing.

It is mentioned in the sutra *Do ding ying zing gyalpo*, this sutra by Buddha—equaling [the] number of the water atoms of the Pacific Ocean, that many eons. [For] eons equaling the number of the water atoms of the Pacific Ocean, one makes offering to buddhas everyday – food and drink, umbrellas, banners, [and] so forth, very extensive offerings to buddhas. [Compared to that] then in degenerated times, one person keeping one vow, one precept just for one day, this one collects far more greater merit than [one] who made extensive offerings to the buddhas for eons. How many eons? Equaling [the] number of water atoms of the Pacific Ocean. So [this] itself is unbelievable merit – extensive offerings to all the buddhas, not just [for a] hundred years like that, but [for] eons. How many eons? [Eons] equaling [the] number of the water atoms of the Pacific Ocean. It is said “sand grains of Ganges,” but this is not the Indian river Ganges. This is [the] Pacific Ocean and sand grains [are] not ordinary sand, but it's water atoms. Eons equaling the water atoms of the Pacific Ocean. But then one person taking one precept [and] keeping one precept [for] one day, such this degenerate time—now [it] is even over degenerate time, flourishing the five degenerations. So here, [in] such degenerate time, one person keeping one vow collects far more greater merit than all those other extensive offerings; that many eons number of offerings to Buddha everyday becomes very small.

So this is what the Buddha—this is one quotation. The other quotation—so therefore, [you] must realize [that] even [if] you take only one vow in such degenerate times, the benefits [are] unimaginable, like [the] limitless sky.

The other one is three thousand galaxies - the great thousand of three thousand galaxies. [In the] universe, you count one, two, three, four, like that thousand. Then one thousand, like count one, two, three four, thousands. Then again you count one, two, three, four—then thousands, so like that. Great thousand of three thousand galaxies. [If] all those sentient beings [in three thousand, great thousand galaxies] become wheel turning king and then each one offers oceans of butter by putting [a] Mt. Meru of wax [and] making light offerings to Buddha, that one person living in the vows—so those [making the offerings] are not living in the vow, but [if] this one person living in the vow offers to Buddha butter size of [a] mustard seed and size of [a] hair, [if they] make light offerings to Buddha, this person living in the vow making very tiny offering to Buddha, this person living in morality collects far more greater merit than the great thousand of three thousand galaxies of sentient beings - all those [who] become wheel turning king [and] everyone makes ocean of butter, Mt. Meru size, [and offers] lights to Buddha. The merit is small, if you compare.

By living in the vow, the precept, then not only while you are working many hours doing job, you collect merit all the time, and how[ever] many hours one sleeps in night time, night time or day time, all those hours you collect merit all the time. You make your life meaningful; you collect merit all the time by living in the vow, you see. Walking, sitting, sleeping, whatever - all the time you're collecting merit, so [you are] making the life meaningful all the time.

Then not only that, with the vow, whatever virtue you collect everyday it increases hundred thousands—depending [on the] number of the vows, even millions it increases. You see, thousand, one hundred thousand, millions it increases. Whatever virtue you collect by living in the vow increases so much, like [a] business in [the] stock market, banks. Whatever virtue you collect increases. [It is] unbelievable. So again here one makes one's own life so meaningful. [It's] so easy. So like that.

And this is the foundation. It's the foundation to achieve liberation. This is the foundation, living in the morality. Living in a pure life becomes [the] basis to achieve perfect concentration, shamata, then that becomes [the] basis for great insight, that realization - able to derive rapturous ecstasy of body and mind by meditating on emptiness unified with the shamata. Then that becomes [the] basis for the wisdom directly perceiving emptiness, [the] aryan path, [the] exalted path which directly ceases the defilements, [the] seeds of delusion, the imprints. Then, with the support of bodhicitta, also [you are] able to cease even the subtle defilements. So then [you are] able to achieve full enlightenment, like that. So this is the foundation for all the development, liberation [and] enlightenment.

Then other one is [that] from the five lay vows - five, four, three, one, whatever one is able to take - you stop—other sentient beings receiving harm from you become less, including sentient beings, people living in the country, [your] family, [the] animals around you. Starting from there to the country, in that country and all the rest of the world, they receive less harm. [The] more number of vows one takes, they receive less harm from you. So they receive that much peace and happiness from you.

So now here, at least [you] stop giving harm [to] others. So that is the peace and happiness what they are receiving from you by living in the vow. So therefore, this becomes [the] most practical

contribution for world peace. However many number of vows one takes, this becomes the most practical contribution for world peace [and] sentient beings. So this is the importance of that.

So from the five – whichever one thinks one can do, or if one can't take all the five, then only just take refuge. Only [the] refuge *upasaka* vow one can take. Because Buddha is so kind. Buddha is so compassionate for us sentient beings, so Buddha, according to us sentient beings' capacity, that even granting the refuge, taking refuge vow, there are practices.

28. The benefits of refuge 2

[In the] refuge practice, [there are] three things to abandon, three things to practice. This way you stop many negative karmas that obscure your mind to have realization, you see, and then [you] collect so much merit, just even with the refuge practice, refuge vow, respect to the holy objects, like that. So everyday you collect lots of merit. Before eating or drinking, first you offer to Buddha; that's part of the general practice. By taking refuge you should offer to Buddha, Dharma, [and] Sangha, [and] then you take this blessing to achieve the spiritual path – the path of liberation [and] enlightenment – to serve other sentient beings. So every time, first offer [your food], then you [can] take [it].

So like that. Before going to bed, [do] three prostration, at least, and then when one gets up in the morning, [d] three prostration to Buddha, Dharma, [and] Sangha. So things like that; there are general practices like that. So you see in the daily life, Buddha is so compassionate to us sentient beings. Anyway we have to eat, we have to sleep, all this, so you see, it's Buddha's skillful means for us to collect virtue, you know. While we [are] doing these daily activities – sleeping eating, all this – [we] collect virtue, so much [the] cause of happiness. So [the] reason is like that. Even just with the refuge alone, from just that practice, [we] collected so much merit [and] purification. So like that.

From Buddha's sutra, there are unbelievable, unbelievable, unbelievable merits of taking refuge, like skies of merit, going for refuge to Buddha, Dharma, [and] Sangha. Anyway, I am not going to read [them]. I think [I'll] just say it is unimaginable, limitless skies of benefit. I think if I [am] going to read the text, it's going to take a lot of time.

Taking refuge to Buddha, Dharma, [and] Sangha, how much merit, that and then other examples – it would take time to translate all that. So it is said, if the benefit [of] taking refuge is materialized, even the three thousand, great thousand of three thousand galaxies, all this will be [a] very small container. Taking refuge, if the merit was materialized, [it] could not fit in the great thousand of three thousand galaxies of the universe.

Whenever we do practice, we do the refuge. Whatever practice you do, it increases. It makes [a] difference; the merit increases [a] hundred times more. With refuge, not only [does] it become Buddhism or [the] practice of Buddhadharma, what you do, not only that, but with the refuge if you do the practice, the merit increases one hundred times. Kirti Tsenshab Rinpoche explained [this]. So like that.

I already explained the first night about what is done. [The] introduction is already done. So here just this. Actually, you have refuge already in your mind. This ceremony, this is taking [the] vows [which is] directing one's own life, making sure that—it's like you are in an airplane. You are in a rocket. Put it this way, you put yourself in [a] rocket and go to [the] moon. So here taking [the] refuge vows, by living in these qualities [and] practice, then you are able to achieve—able to take all of those vows. Then [you are] able to achieve all the realizations up to enlightenment. So like that.

When you take—by listening [to the] teachings, the minute when you have [the] interest or wish to meditate on the path, to learn Buddhism and to meditate on path to liberation [and] enlightenment, [at] that time in your heart refuge is taken. Dharma. Who reveals Dharma? Somebody has to reveal Dharma. Somebody has to reveal Dharma. So Buddha is the one who reveals [Dharma]. So naturally, since you want to actualize [the] path [and] rely upon that, then naturally you rely upon on Buddha who reveals that. Then you rely upon Sangha who help you to learn Dharma, to actualize [the] path, to inspire you, who is the attainer of the path, practitioner or attainer. So that’s how naturally you go for—by thinking refuge in the Dharma, you go for refuge [in] Buddha, Dharma, [and] Sangha.

So now here, as I mentioned before, putting yourself in rocket going to [the] moon or [an] airplane, you know, [going to a] beautiful place where you wish to enjoy, so you are here making sure to practice. Putting oneself to that, into practice to achieve liberation, to achieve enlightenment. So like that.

So here, those who are taking [refuge], think: “Until I get liberated from this samsara, then I’ll continuously be attacked by [the] suffering of pain, [the] suffering of changes, samsaric pleasure, the suffering of changes and the pervasive compounded suffering. However, all the time [these] take this body and mind which is [in the] nature of suffering, all the time, one after another. So [there is] no end for suffering until I liberate from samsara. So [at] this time, while I have received all the opportunities – I have received [the] perfect human body and [the] virtuous friend leading on path to liberation, to enlightenment, [and I] have met [the] Buddhadharma – so [at] this time then I must achieve great liberation [and] enlightenment, okay?”

Those who are taking only refuge upasaka vow, think: “I am going to only receive the upasaka vows.” Then those who are taking not just that, [but] then, one vow—from the five lay vows, one or two or whatever, then thinking that this is just about one time I have this precious human body, as I mentioned yesterday, which gives this incredible opportunity to achieve all the happiness for you [and] causes all the happiness for all sentient beings.

Therefore, I am going to do my best, [make the] best use of this precious human body that I have [for] a very short time. You can’t say how many days, how many hours, [or] minutes [or] seconds that you are going to have this; [you] can’t tell. [It is] very short and even that can be ended any time. Therefore, I am going to make best use [of] my life, precious human body, not just for my happiness but for the world, to all sentient beings. Therefore, then taking lay vows – whatever, one or two or three from abstaining from killing, stealing, and sexual misconduct, telling lies, [and drinking] alcohol – so whatever one can, for the peace and happiness of the world. So this is against the war. This is what you are doing against the war. All that, all those violence – [this is the] opposite. For the happiness of all the sentient beings, okay?

So then, ‘By relying upon Buddha as [the] founder of refuge, Dharma as [the] actual refuge, [and] Sangha is the helper to actualize liberation, I rely upon them.

Those who are taking refuge, this is also your best way to repay to the parents, any sentient being including this life’s parents. We have to repay their kindness anyway. We have to realize that they are so precious, so kind, and therefore, we should repay. So taking refuge [and] any of the lay vows is the best way to repay their kindness, making one’s own life most beneficial, for you to achieve, to finish your suffering of samsara and to achieve ultimate happiness – liberation [and] enlightenment, and to cause that to all sentient beings. So the parents, they sacrificed their life – the mother who gave birth and then even [if] you were brought [up] by somebody else, whoever

took care, gave you education, everyday when you were child [or] baby, everyday protected you from hundreds of life danger everyday and gave education and bore so much hardship, suffered for you, for your wellbeing, for your happiness, [and who] created so much negative karma for you well-being. And then they have to experience all those sufferings, negative karma, all the problems, and then the next life in the lower realm. All the exhaustion [of] body and mind, all those they suffered so much to take care of you, for your well-being, for so many years.

Therefore, by taking this refuge and any of the lay vows if one can, then this is making [the] best use—this is best, something special [and] useful to the world, to the parents, to the country, to the world, to sentient beings. So think like that.

29. Commentary and advice on taking refuge

Here you are relying upon Buddha whose holy mind is totally free from all the mistakes, defilements, and perfect in all the qualities, realization. Perfect understanding, the compassion, [and the] power to guide us. So with [the] whole heart, rely upon Buddha.

Then next one is relying upon Dharma, the true path and true cessation of sufferings. So rely upon this, okay, to be able to actualize [it] in oneself.

Relying upon the Buddha [is] billions times much more [powerful] than [to] rely upon the physician, doctor. They can recover sicknesses but [it is] only temporary. And relying upon Dharma [is] billion times much more than medicine. Medicine even can cure sickness, but [it is] only temporary. But here, the Dharma can cease completely all the causes and all the suffering of samsara.

Then next one is relying upon Sangha, the attainer of the cessation of suffering and true path, who can guide us.

So now here, there is a booklet that explains all the details about refuge - teachings [on what] to abandon, teachings [on what] to practice. There are about, seven or eight general practices, what I mentioned before, before - go to bed, three prostration at least, when you get up three prostration, then before eating, first make offering - whether you make prayer doesn't matter but from the heart you offer, then you take. And then practicing compassion for sentient beings as much as one can. And then rely upon the holy beings. If you rely upon the holy beings, then you are a holy being. Like that. Rely upon the virtuous friend, rely upon Buddha, then listen to teachings.

Taking classes, studying, listening to teachings. It doesn't mean everywhere wherever there is somebody giving [a] teaching to go to listen. Some of the Chinese countries they think like that. They interpret this like that. It is not like that. But generally listen to teachings. Where there is [a] qualified virtuous friend, listen [to] teachings. Those with whom you have already made connections, or those [with whom you] haven't made connection, [the] qualified Guru, teacher - then receiving teachings. Then in the situation where you create very heavy negative karma by getting angry or like that, then try to practice patience; try to control the mind. And then taking such as the eight Mahayana precepts, which is only one day, [or] taking higher. So there are instructions, there are other things to make our life most beneficial. So the Buddha advised like that for all sentient beings. So if you read the book, then you can understand, and then also the benefits of the vows is explained there. Explains the vows in there. So here I am not going to repeat the vows; whatever you are taking, you just think in your heart.

The past arhats, they changed their attitude. They changed from the actions of body [and] speech that harm others, the negative karmas. [They] abstained from those and like that, then also, “Today I am going to change my attitude, my actions [of] body [and] speech from those harming other sentient beings.” Like for instance with the five lay vows, to abstain from killing, stealing, sexual misconduct, telling lies, intoxicants, that I am going to engage in those [vows]. Whichever one is taking, first think, “Like the arhats, they practiced this [and] achieved liberation from samsara. I am also today going to engage in this [and] practice these vows.” So just think like that in your heart.

[Refuge ceremony edited out of the MP3 disc]

So this blessed string, so many thousands of the mantras have been recited and blessed, especially OM MANI PÄDME HUM, then other powerful mantras. So therefore, to not throw away and as it’s mentioned in the text, so much benefits these mantras have, so it’s good to keep it and you won’t—when you see somebody, animal or people dying or dead, [it’s very good] to put on the body. It’s very good. It has power to purify negative karma, so [in] that way, then it can help for their good rebirth. And generally the blessed string is given for protection, but I think it’s good to remember, of course, by reciting mantra so forth, it purifies negative karma, but I think most important thing is to remind good heart. When you wear this to remind you [of the] good heart. When you practice good heart, that becomes the best protection. Like when Buddha was about to achieve enlightenment, ten millions of maras try to attack Buddha but Buddha lived in loving kindness, in the meditation [of] loving kindness, so those ten millions maras [were] unable to harm Buddha. So the blessed string is to remind you [of the] good heart. Then that becomes very helpful. So just to mention that.

So before, Geshe-la was talking about much Buddha. So this is Buddha here. I’m just Mickey Mouse from Solu Khumbu.

30. Dedication

So now we do dedication and that’s it. Due to all the past, present, [and] future merits collected by me, due to all the three time merit collected by me, three time merit collected by others, may the bodhicitta be generated in one’s own heart, in one’s own family members and in the hearts of all of us here, in the hearts of all the sentient beings, in the hearts of everyone in this world, the next particular in the hearts of all the leaders of the world, along with that then to be generated in the hearts of all the terrorists, [the] people who have vicious thought to harm others, without delay even a second to be generated. And then in whose heart bodhicitta may it be increased.

[Chanting]

Due to all the three time merits collected by me, collected by others, may the paramita of morality be completed [by] myself and all sentient beings, may the paramita of morality be completed by keeping without mistake, without pride, keeping it pure.

[Chanting]

So as I mentioned before, please dedicate the three time merits collected by oneself, collected by others, may myself, oneself and all sentient beings [be] able to complete the paramita of morality by keeping without mistake, without pride and pure.

[Chanting]

That we have all these things, all the opportunity that we have from our side to give teachings and to listen and to take those vows today and [that] we have [the] incredible opportunity to practice Dharma daily life is solely by [the] kindness of His Holiness [the] Dalai Lama. Therefore, please dedicate the merits to [His Holiness the Dalai Lama to] have [a] stable life, all the holy wishes to be succeed immediately. That the higher officials in mainland China to realize that His Holiness is [the] embodiment of all buddhas of compassion, not [an] ordinary political leader who has discriminating thought, realize—[the] nature of compassion, only compassion, no discriminating thought, anger, attachment, like the ordinary political leaders - [may they] realize that totally, and then totally devote to His Holiness and invite His Holiness to mainland China and to give teachings [to] all the billions [of] people around there. That they realize that themselves get incredible, unbelievable benefit [and] happiness in the country. Incredible happiness, blessings, happiness [for] all those billions of people, incredible benefit for the government themselves, for them to recognize this, realize this, the world that they get incredible benefit themselves and then also freedom in mainland China as well as the Snow Land in Tibet, [for] that to happen. Then His Holiness to guide the Tibetan people. Then to happen many more bodhisattvas, enlightened beings more than before in Tibet by having total freedom, preserving Dharma, spreading Dharma and that Buddhism in the rest of the world, and able to stabilize and able to spread and continuously spread, flourish in the rest of the world, so from that.

[Chanting]

And then here, due to the three time merits collected by me, collected by oneself, three time merits collected by others, that which is empty, may the I who is empty, achieve Guru Shakyamuni Buddha's enlightenment, which is also empty, [and] lead all the sentient beings, who are also empty, to that Guru Shakyamuni Buddha's enlightenment, which is empty, by myself alone, who is also empty. They all exist but they are empty.

I dedicate all the merits to be able to follow holy extensive deeds of Guru Shakyamuni Buddha, just as Manjugosha and Samantabhadra realized. I dedicate all the merits like the three time buddhas dedicate their merits.

Then [the] general teachings of Buddha, Lama Tsongkhapa teachings, may it be spread in all the directions; may it flourish forever in this world by completely actualizing in one's own heart and in heart of one's own family, all of us here, in the hearts of all the students, benefactors, in the hearts of all the—everyone who sacrifice their life doing service to Buddha, to the organization and everyone in this world.

[Chanting]

The Sutras

31. The meditation prayer

No text. Rinpoche and students chanting.

32. Heart Sutra

No text. Rinpoche and students chanting the Heart Sutra.

33. Condensed Merit Sutra

So [there is a] page missing. The top part is—I don't know what happened; maybe taken by [the] wind, or I am not sure. The first chapter, the very beginning page missing. So maybe I find tomorrow that. I didn't check before. I brought missing text. So I do from the second chapter read some.

[Oral Transmission]

One letter not clear in the text. So maybe I check tomorrow with other text.

[Transmission continues]

So I stop here. This is shorter than [the] elaborate version [or the] middle version. This is [the] short version. I think the one—what's the name [of the person] who translated the book?

[Student]

So some, quite a number of years ago, I don't know how many years, one of the times when I was in Spain, I asked him to translate in Spanish, so this is the first translation that was done in the organization. So I think there is translation of the shorter version of this one. Of course my one is first chapter, some missing, first, I think, I am not sure. So I will look for the page that is missing. So I stop here.

34. The sutra that was not

Last night I made big mistake. Sorry, [I] must apologize. That text I read wasn't the *Golden Light Sutra*!!

That was my hallucination. I don't think it was your hallucination, [it was] my hallucination that it was *Golden Light Sutra*. Anyway, that was another sutra called Condensed the Merits. I think it is a text taught by Buddha on collecting merit, one text which I kept. What happened was the cover of that text went on *Golden Light Sutra*, and that the cover of that text, cover the—so the cover of the *Golden Light Sutra* went on that, Condensed the Merit. So *Golden Light Sutra* cover went on that. The cover of the *Golden Light Sutra*, now I got confused. So anyway, [it] got changed. And even that text I brought last night, believing that's *Golden Light Sutra* a hundred percent, still some pages of that got mixed with the *Golden Light Sutra*.

Even that was not—I read the second chapter, I think. Somehow I got distracted with the talk, so I didn't get to read too much text; maybe three pages I have read from that. So I did have doubts at one point, you know, whether it's this or not. So today at the beginning—even this morning believing that was *Golden Light Sutra*, still this morning but some time later, I was trying to get the extra *Golden Light Sutra*, what I missed out. So I tried to get from California or from Professor Gene Smith, [the] American who lived in Delhi for a long time [and] collected so many texts. [So many] unbelievable texts he has, Gene Smith. Usually, many times I write him [about] many texts that I would like have, then he sends. The minute he receives the letter, the email, he sends immediately. So [he is a] very good-hearted person. So anyway, then finally I found the *Golden Light Sutra*. Yeah. Different cover.

So I think—sorry. I don't think I can—because last night it didn't happen, so may not finish this time, but I think I'll read next session as much as I can. I think [I will] do tomorrow. Then the rest maybe in the future some time, like that.

So tonight it is the real *Golden Light Sutra*. I think it is. I don't think I made mistake still.

35. How Lama Zopa Rinpoche found the Sutra of Golden Light

So this is how I found out [about the *Golden Light Sutra*]. This was in Mongolia. I went to one Mongolian doctor's house, who is married with the sister of Dr. Renuka Singh, who is the director of the Tushita Mahayana Centre in Delhi. So I met him there in the past. So [I] didn't happen to go to see his house the first time, but it happened [the] second time. I think maybe second time or third - I am not sure. So in his house—the *Golden Light Sutra* is very famous in Mongolia due to maybe some past—I don't know whether the Seventh Dalai Lama, who gave incredible help in Mongolia to propagate Dharma, such strong Dharma. Buddhism [was] established in Mongolia for so many years.

One monastery, Ganden Monastery, has 100,000 monks, the Ganden Monastery near Ulaan Baatar. And they said when the monks went out for pee-pee, you know, so they said that in the ditch where [the] pee-pee goes, even the small baby get carried out, taken away by pee-pee, you know, because so many monks, lot of pee-pee. In the ditch, you know, small baby, that's what they say.

Anyway, I think, unbelievable the—so long, so strong Buddhism was established there and lamas and all the traditions. However, maybe due to [the] kindness [of] the Seventh Dalai Lama. Since this was introduced there in Mongolia and it is said that almost everybody, many people's house

they have this text. So [in] this doctor's house, they have the text, piled up, put very high. So I said I want to look at those texts. Very, very high up.

So the first text that I opened was the *Golden Light Sutra*. So then the first one I saw, the very first line I saw, what inspired me was, "Just by hearing this, all your negative karma gets purified." This is the very first time—the first line I saw. Probably if I've seen some other lines, I may not be inspired or may not have gone through the text. So the first line, I saw that one. So then I didn't bother to read. I just said, "Can I borrow this?"

I brought it to my room. Then I thought to read [it] in the market like Khunu Lama Rinpoche used to read, give teachings in the road in Sarnath where people go, outside. In the ground, Rinpoche gave teachings. So I thought, since it has that benefit, people hearing their negative karma gets purified, so to go in the market and read loudly. So I went to [the] market to read. Probably bigger than this, you know. Mongolian booths, full of Mongolian booths; there was nowhere to sit. Outside, there are cars going round, so [I] came back, then I thought to read outside the house because some people [were] going back and forth. But that didn't happen.

Then [I] went back to New York [to] visit Richard Gere's house. [At] that time, Ribur Rinpoche was doing retreat there, so he asked me to come there to do retreat. So I went there to do retreat. So [at] that time, I didn't have the text. I borrowed. There is from Sera Me one American monk, Geshe Michael Roach; he went to Mongolia [and] he had just come back. So I thought he might have [it]. So one of his students borrowed, so I read.

It's amazing, so amazing. The main thing is [that] it brings peace and happiness in the world, in the country, unbelievable benefit. So then I put on the head so that I will spread this teaching in many different languages, translate [it], [and make it] available in the world, to offer service to Buddha.

So this has been translated now in a few languages. Spanish, this is the first time. Then a few other languages, I think. Maybe some are finished, maybe are—I [have] forgotten now.

36. Preamble to oral transmission

Text not available.

37. Sutra of Golden Light transmission (Ch. 1-4)

So I am going to read few pages. So now this is the real *Golden Light Sutra*.

As I mentioned, [the] purpose of life is to benefit others. I mentioned before how precious this is. So now benefiting others, happiness [of] this life, more important than that [is] happiness in all the coming future life to others. More important than that service is bringing sentient beings to liberation, that which is free from the—forever from the suffering of samsara, then bringing them to ultimate, great liberation, full enlightenment, and that is the most beneficial. That is the greatest service or the most beneficial, greatest benefit to sentient beings, as I mentioned yesterday [and] explained the reasons. So the first one is to achieve full enlightenment or need to [be] fully qualified to reveal them [the] path, to guide them.

So for [the] success of this, now for [the] success of attaining the whole path to enlightenment, then listening this Golden Light teaching, that helps direct your life towards enlightenment and helps to not get reborn in the lower realm. The very first thing, the very first—the immediate

danger what we need to stop immediately without delay [of] even a second is the rebirth in the lower realm and to have higher rebirth so that we can continue to practice Dharma. The immediate danger without delaying even a second is that. So by listening [to] this, as I mentioned, by hearing this all the negative karma gets purified. So like that. Then I mentioned other benefits yesterday. That's it.

So think, benefit of all sentient beings. To cause them all this happiness; therefore, I am going to listen the *Golden Light Sutra*. Okay.

[Oral transmission]

It is said when you—even to give the teaching, the *Golden Light Sutra*, from the place where you bring the, lama, the teacher who give this teaching, from that place then up to the place where the teaching is given, even the people who bring the lama, the Guru who reveals this teaching, from that place to the place where he is giving [it], collect unbelievable, unbelievable merit. Unimaginable. So much merit, purification. Then where the teaching is given, the throne where [the] *Golden Light Sutra* [is] given, then all these *nōjin*, all the devas, they're around the throne where this teaching is given then—I think somewhere it says at even seven days. This is how it is explained.

[Oral transmission]

So this is the real *Golden Light Sutra*.

[Oral transmission]

So your paying attention to each word leaves positive imprint in the mind and that definitely brings to enlightenment. Each word listening leaves positive imprint on the mind and that definitely brings to enlightenment. [It] ends the ocean of samsaric suffering and brings to full enlightenment. So it is good to have recognition that each word is like [a] wish-fulfilling jewel. Normally when we listen to teachings it is good to think that, and how precious so I must not miss. Therefore, I must pay attention to every single word. So like that

[Oral transmission]

So stop here.

The fourth chapter is done. So fortunately, at the very last. So I stop here.

38. Dedication

[Chanting Mandala Offering]

Due to the three time merits collected by oneself, three time merits collected by all the sentient beings, including bodhisattvas and buddhas, may the bodhicitta which is all the source of all the happiness [and] success for oneself and for all sentient beings, may it be generated within one's own heart and in the heart of one's own family members, all of us here, and in the hearts of all the students and all the supporters, then all those who give up their life to this organization, doing service to sentient beings, teachings of Buddha, in all their hearts and in the hearts of all the sentient beings.

Then second prayer - then especially may it be generated in the hearts of everyone in this world. Third, more important, to be generated in the hearts of all the leaders of this world. In every leader's heart may it be generated. Along with that may it generated in the hearts of all the terrorists, in all their hearts and anyone, young and old, all those who have vicious thought to harm others. May the bodhicitta be generated in everyone's heart, without delaying even a second. And the bodhicitta in whose heart the bodhicitta is generated may it be increased.

[Chanting]

Today that we have all this unbelievable opportunity, for me to recite the *Golden Light Sutra*, [to] collect all this unconceivable merit and purify the defilements and negative karma, and that I received the oral transmission and which was dedicated this teaching to reveal all over the world in various languages. However, as I made prayers then [to be] able to transmit this teaching and opportunity to explain teachings and also opportunity to purify so much negative karma by hearing [the] *Golden Light Sutra* as [I] mentioned there and collect unconceivable merit, which directs your life towards enlightenment, today like this and then generally that everyday by meeting Buddhadharma that we have [the] incredible opportunity to make our life closer to enlightenment everyday by reciting lam-rim prayer or those—even by doing direct meditation, reading one short lam-rim prayer, that makes closer to enlightenment and whatever merit we collect, we purify defilements, negative karma collected from beginningless rebirths, all this, every single opportunity that we have to learn Dharma from many qualified teachings, the resident teachers here, then from other teachers, from many qualified teachers, all this is solely by the kindness of [the] Buddha of Compassion, His Holiness [the] Dalai Lama. So therefore, we dedicate our merits for His Holiness to have [a] stable life, all the holy wishes be succeed immediately.

And then the next, Lama Yeshe whose holy name is difficult to express, who is kinder than all the three time buddhas to this organization, that all—whatever wishes that Lama had to be actualized exactly [as he wished], everything. So please dedicate that.

And then Lama Osel Rinpoche to be able to take the same quality as Lama Tsongkhapa and to offer limitless skies of benefit to sentient beings and teachings of Buddha in this life. So dedicate like this.

And also the virtuous friends [to have a] stable life [and] all the holy wishes succeed immediately.

Chanting

Then please dedicate the merit that oneself be able to—please dedicate the merit that may all the father, mother sentient beings, due to three time merits collected by oneself and by others, may the father, mother sentient beings have happiness. May the three lower realms be empty forever. May all the bodhisattvas' prayer be succeed immediately. May I able to cause all this by myself alone.

And may I able to—due to the three time merit collected by oneself and by others, may I be able to offer limitless skies of benefit to sentient beings and teachings like Lama Tsongkhapa by having the same quality within oneself as Lama Tsongkhapa has from now on, in all the lifetimes, in all the future lives, in every second to be like that.

Due to all the past, present, [and] future merit collected by me, three time merit collected by others, that which is merely labeled by mind, may the I who is also merely labeled by mind, achieve Guru Shakyamuni Buddha's enlightenment, which is also merely labeled by mind, lead all the sentient beings who are also merely labeled by mind, lead to Guru Shakyamuni Buddha's enlightenment, which is also merely labeled by mind, by myself alone, who is also merely labeled by mind.

I dedicate all the merits in the same way as all the buddhas dedicate the merits.

Due to all the three time merit collected by oneself, by others, [may] the general teaching of Buddha and in particular Lama Tsongkhapa teachings spread in all the directions; may it flourish forever in this world by completely actualizing in one's own heart, in the heart of all the sentient beings, within all of us, in the hearts of all the sentient beings in this world, without delay [of] even a second.

This is the normal dedication prayer that each tradition pray like this. Preserve and spread, each tradition—the Dalai Lama's prayer, their own tradition. [It's a] common prayer like that. Preserve and spread. So similar.

[Chanting]

So gracias. Good night, good morning.

[Chanting]

Today the flowers have been very useful.