

**Teachings**  
**by Lama Zopa Rinpoche**  
**Vienna, 2017**

**Hosted by**  
**Panchen Losang Chogyen Gelug-Zentrum**  
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They are meant to be read in conjunction with listening to the recordings of Lama Zopa Rinpoche's teachings.

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A checked word-for-word transcript will be available in the future from Lama Yeshe Wisdom Archive.

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**28 September 2017, 17.00 (a private teaching for the members of Panchen Losang Chogyen Gelug-Zentrum)**

I'm very sorry I was supposed to come much earlier. I'm on my way to Italy to do a One Hundred Million Mani Retreat. I'm very happy to have come this time to see all of you and those who put so much effort to continue the center. From the beginning Andrea, it began with her.

Andrea: The center started in 2010 but the group started in 1983 or 1984.

Rinpoche: How many years?

Andrea: Thirty-three years, but officially it is a center since 2010.

Rinpoche: I didn't die yet. You didn't die. I didn't die. But since the center started it has beneficial to many sentient beings, who want happiness and do not desire suffering, so it benefitted, it has been benefiting so many sentient beings and many of the lamas came to give teachings. So it has been extremely worthwhile, extremely worthwhile. So what is the way to bring perfect peace and happiness in the world? First think in a small way that we can understand. The way to do, the best way is to develop compassion for sentient beings, for other sentient beings, not only your friends, not only that, not only who loves you, not only that, for all sentient beings, if we start small, for all the human beings in the world, not only human beings but the animals that we can see with the eyes, then of course there are many others who we don't know, who we learn about from Dharma, there are many other sentient beings that we don't see now physically but as you get more realizations, as you get more clairvoyance, we have been many lifetimes in the desire realm, form realm, formless realm, the desire realm has three sufferings, suffering of pain, suffering of birth, death, old age, meeting undesirable objects, not finding desirable objects, and even you found desirable objects but you could not get satisfaction, that is the biggest suffering, millionaires, zillionaires, trillionaires, I don't know what is after that, generally if they are not practicing Dharma, not controlling the mind, not practicing Dharma, don't have realization, don't have renunciation, don't have bodhichitta, don't have right view, not even renunciation then they have so much suffering, you have to understand that just having pleasure of materials is not enough, that is not the solution, His Holiness says we work very hard for pleasure of the five senses, work so hard, try everything in the world, but the sixth sense consciousness, the mind that one you didn't get done, you didn't prepare, you didn't do preparation for that one, just for the five senses, then even you get the pleasure, billionaires, zillionaire, trillionaire, you have your own airplanes, all that, so much, but you work so hard for five sense pleasures, but for the pleasure of the mind you didn't prepare, you don't know Dharma, you didn't do any preparation for that, happiness of six senses, even you got everything material, but sixth sense, you suffer, you didn't do anything to prepare for the pleasure of that, you work more and more for pleasure of five senses, Pabongka Dechen Nyingpo mentioned that worldly gods, suras, mentally they have thirteen or fourteen [times] greater suffering than hell beings' minds, their mind has more suffering, unbelievable suffering, *bah, bah, bah*, for example, in America, most developed world, for them is very undeveloped, like abandoned, abandoned, nothing, very poor, extremely poor compared to sura realm, worldly gods, so mentally they have more suffering than the hell beings, so this is what His Holiness often says, didn't meet Dharma, don't know Dharma, don't practice

Dharma, don't meditate, so no preparation for the sixth consciousness, then so much suffering, that is something, yes. So here, so here the center is arranging happiness for the sixth mind, for the sixth sense of mind, learning Dharma, not only learning it intellectually like in university, not like that, but actually what you learn you practice to transform your mind from negative to positive, like kaka into gold life, like that. sorry, my words are not so good, dirty, but that is reality. So the center here is for that, for the real happiness, for the real happiness, not excited, not hallucinated happiness, but the real inner happiness. it is not just happiness of this life, which can be a few years, few months, few weeks, not sure, cannot say if tonight will be alive, cannot guarantee, cannot but signature, that is the reality, so you get inner happiness, even NOW, even this life, even now, calm and peace, calm and peacefulness. Attachment, ignorance, jealousy, all the negative, harmful to your body, harmful to your mind, damage your mind, damage your body through that, then come all the cancer and things manifest, if you don't take care of your mind, you let it go under control, servant of attachment, slave of attachment, slave of anger, slave of ignorance, slave of jealous mind, then six root delusions and twenty secondary delusions, the mind is like a slave to be used by somebody, in the past in America and here, the Africans in the past bring and use as slave, so here we use our minds as slave to ignorance, anger, attachment, root of samsara, holding I truly existent while it is not, if you look for it you can't find it, but we use ourselves as slave for that, like guru, ignorance, anger, attachment has been our guru, we are used as slave for that, very obedient to that ignorance, anger, attachment, very obedient, very dedicated to that rather than bodhichitta, right view, renunciation, correctly following the virtuous friend with thought and action, rather than that. So here Dharma center is so even right now as you are practicing meditation it brings peace in your mind, immediately there is peace in your mind, you are not under control of those negative minds so peace, depending on meditation so much peace, renounce, practice bodhichitta, ultimate good heart to benefit numberless, each and every single sentient beings, every single ant, mosquito, insects, tiniest insects and largest like mountains, the fish in the oceans, there are numberless universes with numberless human beings, numberless suras, asuras, thought to benefit them, free them from oceans of samsaric sufferings and bring them to enlightenment, to do that perfect work yourself has to achieve state of omniscience, buddhahood, for that bodhichitta, then right view, ultimate wisdom realizing emptiness, when you do those meditations so much greater and greater happiness, greater peace, like that. Then, not only happiness of this life, by learning Dharma, practicing Dharma, meditation, not only that, but then you achieve all the happiness of future lives, not just one future life, all future lives, while you are in samsara, while taking birth in cyclic existence, until realize four noble truths, wisdom directly perceiving emptiness, by ceasing delusion and karma, when you become free from delusion and karma you are free forever from oceans of samsaric sufferings, it never comes back, we are free from samsara for all future lives, by Dharma practice, by learning Dharma, we prepare happiness of all future lives, good rebirth, unbelievable, unbelievable. Then now, not only that, by learning Dharma, practicing Dharma, lamrim especially, then you achieve the ultimate happiness, liberation from oceans of samsaric sufferings and cause, delusion and karma, forever, not just for a few years or a few lifetimes, no, forever, you achieve that. not only that, after that, not only that, by learning Dharma, by practicing Dharma then you achieve the peerless happiness, the total cessation of obscurations and completion of realizations, *sanggye*,

Tibetan *sanggye*, oh, you achieve that, in Sanskrit buddhahood. so you achieve that, the state of omniscience you achieve that. Then, what you do is by achieving that you free the numberless hell beings, hungry ghosts, animals, human beings, suras, and asuras, from oceans of samsaric sufferings forever, forever! This is what you do, *bah, bah, bah*. Then not only that, you bring them to peerless happiness, buddhahood, total cessation of obscurations and completion of realizations, *oooooh*, that, that is the main, that is the main one, that is our main goal, main purpose of our living life, purpose of our living, why we are human being this time, the purpose of our living everyday life, purpose of every hour breathing, purpose of eating, sleeping, doing job, breathing, everything is for that, to benefit others, to benefit everyone, not left out one mosquito, one insect, one ant, one human being, sura and asura, form realm, formless realm, I didn't finish desire realm, all the suffering there, the suffering of the aggregates, the three sufferings, the sufferings of the aggregates, there are eight sufferings in particular related to human beings, the suffering of pain, desire realm has suffering of change, all samsaric pleasures, pleasure of being comfortable house, pleasure of eating delicious food, pleasure of music, pleasure of sex, according to individual person there are all sorts of pleasures, the temporary samsaric pleasures are suffering of change. Dharma happiness can continue and develop but samsaric happiness cannot continue and cannot develop, why? Because it is nature of suffering. We have been repeating samsaric pleasures from beginningless rebirths, numberless times we have been working for that, but still didn't get it, come to that conclusion, from beginningless rebirths we have been going to the breach and burned by the sun and still we are doing that but didn't become free from samsara. Dharma happiness can continue and complete, then you achieve nirvana, blissful state of peace for oneself, free from delusion and karma, cause of suffering, and the result suffering, you are free from that forever. Not only that, then, next thing is peerless happiness, *sanggye*, total cessation of obscurations, subtle obscurations, not only gross, and completion of realizations, *sanggye*, Dharma you can develop like that and complete but samsaric happiness has no end, by repeating it and repeating it there is nothing to end. Because the work for that never finished, because it is the nature of suffering, the suffering of change, because it came from delusion, the cause of samsaric pleasure is delusion, cause is that so it is nature of suffering. Those two sufferings came from the third, pervasive compounding suffering, in Tibetan *kun-dzob denpa*, the aggregates under control of karma and delusions, we are not free from that, the aggregates are under their control so that is why the aggregates are pervaded by suffering, *kyapa*, pervaded by suffering. So to be free from delusion and karma, that is real, that is the *reeeeeeal* freedom, to be free from that, that one.

I just want to bring up this. I will tell you one thing. For children, children babies, they try to run in the fire, I'm giving an example, they try to run in the fire but they gave no idea it will kill them, they will die, similar flies, moths or flies, they try to get into the flame, not just go around, they see something extremely wonderful, beautiful, I don't know what they see, they see something that is a total hallucination, something beautiful, they want to get inside right now, even though it is hot they try to get inside, they push themselves to go inside, then they go inside and get burned, killed, they have no idea so go inside, like child has no idea it will be burned. I'm just giving an example. Because you talk about freedom so you allow the child to go inside the fire? Do the parents allow the child to go inside the fire? that is what the child wants, to go inside the flame, so

do you let them go inside or do you protect them from going there and being burned and killed. This is their wish so should parents let their children go inside? Or the child doesn't want to go to school and wants to play at home all day, should the parents never send the child to school? In the world that wouldn't be regarded as giving freedom, in the world it is regarded as good to send the child to school. Also to protect the child from fire is regarded as good, to not allow the child to go in the fire. You have to give education. You have to know what means freedom, so here you give freedom, the child or flies want to go inside the fire so you let them burn. So you have to analyze what means freedom, protect children from fire, examine the example, that is giving freedom, to not suffer and get happiness that is giving freedom, even insects if you protect them, what they want is happiness and they don't want suffering but they have a hallucination, that is a simple example. Here Dharma, we need to be free from delusion, suffering comes from ignorance, anger, attachment, ignorance, the king of delusion, ignorance, holding I to be truly existent while it is not, while it exists in mere name, merely labeled by the mind, so it never existed from its own side, so we need to be free from this ignorance, this ignorance and general ignorance, not knowing what is right and what is wrong, it is like the eyes cover you don't see anything like that you don't see what is right and wrong, the whole world due to ignorance suffers, the global problems, everything, individual, insect, the global problems, the whole thing comes from ignorance so need to develop Dharma. In other words learning Dharma means developing wisdom, what is right and wrong in your life, then you have more light of wisdom your darkness of ignorance becomes less and less, then you practice and become free from suffering. What I'm saying is *kyabpa duje kyi dugngal*, the aggregates pervaded by suffering, that is *kyapa*. Then from the seed comes delusion again, from that karma, action, not only this life suffering but future life suffering, like you plant a seed, *kyabpa duje kyi dugngal*, that is base of suffering, if you become free from that you become free forever from suffering of pain and suffering of change, to become free from the third suffering you need to learn Dharma, practice Dharma, actualize the path. The desire realm has all three sufferings, the desire realm has five sense pleasures. Form realm doesn't have suffering of pain, it has suffering of change and pervasive compounding suffering, form realm has. You get born in form realm through meditation, firm contemplation, through shamatha, the form realm, there are four levels of firm contemplation, *samten*, firm contemplation, four levels it has, so it has suffering of change and pervasive compounding suffering, it doesn't have suffering of pain during that time. The formless realm doesn't have suffering of pain and suffering of change, but it has pervasive compounding suffering, under control of delusion and karma, seed of delusion and karma so delusion arises again, karma arises again. We have gone through desire realm, form realm, formless realm numberless times, from beginningless rebirths up to now we have gone through them numberless times, by achieving those meditations we have gone through them numberless times. In samsara there is not one suffering we didn't experience, there is nothing left, and samsaric happiness there is nothing left, but because we don't think of past lives, we think this relationship, this pleasure, is first time for me, because we don't think of past lives, this relationship, this food, is first time, but actually not. So practicing Dharma, you should learn Dharma, to develop the mind in the path to enlightenment, *bah, bah, bah, sssssh*, the most important. So now I'm talking... the blissful state of peace, total cessation of oceans of samsaric sufferings and cause, delusion and karma, that, nirvana, blissful state of peace for oneself, this

happiness, then for that you need to learn Dharma, practice Dharma, meditate, to develop mind in path to enlightenment, to achieve that. As I mentioned before, buddhahood, total cessation of obscurations and completion of realizations, *sanggye*, to achieve that, again you need to learn Greater Vehicle teachings, sutra and tantra, you need to learn that, learn, not only learn but practice and actualize the path. Then of course yourself to achieve enlightenment to free the numberless sentient beings from oceans of samsaric sufferings, not only that, to bring them to buddhahood. So the purpose of the center, as I was talking at the beginning, is all that. The purpose of continuing to exist the center is not only for yourself, it is for all that, to bring all the sentient beings to enlightenment, that is incredible. So you can see, wow, wow, wow, how important is the center, that you put together all the conditions, teacher to teach Dharma, introduce the path, suffering, if you don't recognize you always create cause of suffering with hallucination, from beginningless samsara up to now that is what we have been doing so we need to know suffering, then path to achieve buddhahood, peerless happiness, place to listen to teachings, you need a place for sentient beings to meet Dharma, to listen to teachings, you need a place, then need a director, secretary, all this is to create conditions for sentient beings to learn Dharma and practice. So you have to know your aim is that, this, to free numberless sentient beings from oceans of samsara and bring them to buddhahood, for that yourself to achieve state of omniscience. For that, the purpose of the center, now you understand, even just from this brief explanation, how it is so important.

I will just tell you one thing, peace and happiness in this world, to have much peace and happiness in this world depends on the people living in the world how much compassion they have, how much wisdom they have, it depends on that. Like His Holiness said, atomic bomb, atomic bomb and so forth, weapons you have, then you send atomic bomb, people have control, because you have bomb you have control, that is not real freedom, that is under control of weapons, real freedom comes from the heart, so the center is to develop compassion for others, just simple answer, to develop compassion for sentient beings, that is so important, not only compassion for your father and mother, for your boyfriend or girlfriend, for your children, not only that, for you friends, it is for all sentient beings, to develop compassion for all sentient beings the center is for that. If you don't have wisdom, wisdom will come slowly, slowly, if you have good heart but don't have wisdom you have so much problems, you can't distinguish right and wrong, if you have compassion you experience less problems, who doesn't have compassion, even the problem is so small, you exaggerate it like mountains, relationship, business, you make it like mountains, you are completely covered by mountains, if you have compassion there is so much peace and happiness in your life, whether you are on Mount Everest or in city so much, wherever you go you can make so many people happy, the person with good heart makes everybody so happy, because kind heart, even the animals, those who kill and eat, because kind, make everyone so happy, your family, outside people, when people hear the name of that person they all want to pray for that person, when they heard you died they want to pray. Diana, the English woman, she helped so many people in Africa, when she died so many people wanted to pray. But somebody who created so much evil in the world, everyone except holy beings, wants them to die. His Holiness says like that. Wherever the person is, makes himself or herself so happy, then people, even animals, everyone can enjoy, they get so much peace and happiness from that person. Therefore,

compassion is so important, if you want happiness in the life you must practice compassion, when you help others you create cause of happiness. For example, one animal you buy to liberate from harm, just one action, saving the life from harm, it causes five hundred lifetimes, because you caused somebody long life, insect or human being, karma is definite, karma expands, I'm talking second outline of karma, for five hundred lifetimes you have happiness, long life, no disease, it all depends on how you harm and help, not just five hundred, it can be more. If you help somebody, if you help a person who has problems, one action helping somebody, it causes happiness for many hundreds of lifetimes, all your wishes in this life and future lives succeed, so much success in your life and future lives, just one action helping somebody, who doesn't have food you give food, somebody who has superstitious thought you give advice and the person is free from suicidal thought, one action becomes cause of success for yourself for hundreds of thousands of lifetimes, you cause somebody long life you have long life for hundreds of thousands of lifetimes. You have to remember this, causing happiness for one insect, one insect dropped in water, having difficulties, you save, that causes your happiness and success for hundreds of thousands of lifetimes. I have one teacher, Kyabje Serkong Tsenshab Rinpoche, who passed away many years ago, the incarnation finished geshe often says these things, to help one insect, one ant, he often talks like that, that is something we can do, it helps. Like that karma is expandable.

Then next one, (Tibetan), "If you haven't created the cause of happiness then happiness you never experience. If you haven't created cause of suffering, then you never experience suffering." The good karma you collected, the result, even the small good karma, such small good, for example, in A bus you give your seat to old man or woman, or somebody carrying heavy load you share, you offer your happiness to someone, even you don't carry but you share, you give some happiness to that person, even small, the result of small happiness, even though it takes many billion, zillion, trillion eons it never gets lost, one day you experience, even though it was small. Same thing with suffering, if you create cause of suffering, even small, then one day you will experience even if a million eons pass. For example, lottery, simple people who work in petrol station, put oil in car, many times they win million dollar lottery, the good karma they created billions of eons ago never gets lost so suddenly those simple people experience that. You have to relate it to that example then you understand why. So here the Dharma Celebration, the essence of Buddhism, differentiates it from other religions, is compassion, not compassion for who likes you, who lives you, no for every single animal, hungry ghost, all the ones in the grass, when you walk in the grass the tiny ones who jump away, those in the sky, in the trees, the ones you see in the sun shine, where there is no sunshine you don't see, where there is sunshine you see so many tiny ones, compassion develop, then there teachers, what differentiates Buddhism from other religions is compassion for every single sentient being. Now, practicing meditation, in the world practicing meditation is kind of common, but if you are really practicing meditation you must not give harm to others, not only people, even animals, on the basis of that you must cause much happiness, benefit, to others, on the basis of not harming cause happiness to others, oh, that is most important, *ssssh*, that is practicing Dharma, that is the best meditation, that is practicing Dharma which is best, oh, to not harm sentient beings, even insects, then to cause happiness as much as you can. That is so good. Otherwise, oh, meditate, oh, for so many years, how much meditation, but never think about karma, never think about refuge in Buddha, Dharma, and Sangha, not



involved, not harm sentient beings and cause happiness, never involved, it is nothing, it doesn't go anywhere, you have to understand, sorry, but there are people like this in the world. So this center is also to develop wisdom, this is Tibetan Mahayana center, like that to develop compassion for all, great compassion, then to develop wisdom to know what is right and what is wrong, that is karma, to learn karma, as you actualize bodhichitta more and more then you realize ultimate nature of *tongpanyi*, emptiness only, the ultimate nature of I, action, object, all phenomena, ultimate nature of samsara, ultimate nature of nirvana and enlightenment, then you have to develop wisdom knowing what is right and wrong, Dharma center is for that. Talking in simple way, introducing it in a simple way, it is for sentient beings to learn Dharma, condition for that, so you can see for yourself... so therefore I say thank you very much from my heart to everyone for your practice, for your service, your service for sentient beings, that is the main one. Then to not harm, to cause happiness up to enlightenment, that is from the Buddha's teachings, so service to the Buddha's teachings, so that is incredible, incredible. So now, we have time or not?

Ven. Birgit: It is ten to eight.

Rinpoche: I will do *lung* of Lama Atisha's *Lamp of the Path to Enlightenment*, the *lung*. For auspicious, just for auspicious, you don't ask but I thought to do it for auspicious, Lama Atisha's teaching, *Lamp of the Path to Enlightenment*, the *lung* is from Lama Atisha it continued, from Lama Atisha continued. Lama Atisha wrote this text in Tibet and then he gave the *lung* of this, I received it from His Holiness, guru's side, I received the lineage so I pass the lineage to you. Even you don't understand meaning because I read it in Tibetan, just by hearing it, just by hearing it leaves a positive imprint on the mind, plants a positive seed, imprint, in the mind, your mental continuum, then that makes to be expert in that subject in the future, then not only expert in the words, able to practice and actualize the path within one's heart, the *Lamp of the Path to Enlightenment* contains whole path to enlightenment, so it ceases the obscurations, causes of suffering, obscurations it ceases, then also subtle obscurations it ceases by actualizing the Mahayana path then you achieve the peerless happiness, total cessation of obscurations and completion of realizations, *sanggye*, buddhahood. So that is by hearing the words, even you don't understand, it plants seed of enlightenment, it plants seed of buddhahood in your mind, it is incredible preparation to come to know and to actualize the path to enlightenment, so it has incredible benefit.

In the past... I should tell this, Lobpon Vasubandhu, pandit from Nalanda, wrote Vasubandhu and recited *Abhidharmakosha* every day, there was a pigeon on the roof of his hermitage, the pigeon heard *Abhidharmakosha* when he recited it, the pigeon didn't understand but when the pigeon died it was born as a human being way down in the family house, so he checked with his psychic powers, clairvoyance, and realized the pigeon was born in the family house way down there, he went down and asked the family to give him the child, he brought him up to the hermitage, the child became monk, Loden Tenpa, in that life because he heard the teaching when he was pigeon he became expert on *Abhidharmakosha* and wrote four commentaries in that life, but Kyabje Kirti Tsenshab Rinpoche, one of my teachers, said he had difficulty with Madhyamaka because he hadn't heard it in his past life, *lung* has that benefit, generally Western people don't understand that, they think understanding the meaning is important, what happens, as a result, not only

understanding but able to practice and actualize, to cease the defilements and achieve enlightenment, it has that benefit, the pigeon just heard the words but in next life what happened/ besides Buddhadharma, even you don't understand at all subjects like *shunyata*, *Abhidharmakosha*, as long as it is Buddha's teachings, even you don't understand it purifies the mind, it purifies defilements and the negative karma get purified, that is why the pigeon was born a human being, it didn't get to practice morality, take precepts, but because it heard the words. Because it is Buddha's teachings, it purifies the mind and you collect merits, then next life to be human being, to meet Dharma again, able to practice, so it is so important even you don't understand the teaching when it is something hard, many times in the West, in Himalayan mountains, Tibet, people listen with faith, the monks have studied, also lay people some studied, but if you listen with faith to the lama, to the teachings. This oh I don't like it is not for me. This I don't understand, it is not for me. This person abandons holy Dharma, it is very heavy negative karma like you destroyed all the statues and temples in the world, like that, my memory is not so good, like that, so heavy, not happy, heavy, heavy negative karma, oh, I don't understand, it is not for me, it is very easy to think like that and give up faith and avoid Dharma, it is explained that happens. What you should think is I don't understand now but I hope to understand it in the future. Not, "I don't understand this. It is not for me." Not like that. You don't understand but you don't give up faith. So *Lamp of the Path to Enlightenment* I read quickly.

I just want to...

(mandala offering)

I must introduce lamrim, after this it should be easy to understand. Eighty-four thousand teachings what the Buddha taught, but His Holiness Sakya Trizin Rinpoche said all the teachings the Buddha taught is in eighty-four thousand, not necessary. All teachings come in three levels, Lesser Vehicle teaching, Greater Vehicle teachings, Mahayana, Greater Vehicle sutra, then Greater Vehicle tantra, you must put Mahayana before tantra, otherwise people think tantra is not Mahayana teachings, they think tantra is like black magic or something, nothing to do with Mahayana teachings, many people think the Mahayana teachings are sutra, the Chinese think, Chinese monks or nuns, Chinese Mahayana, Mahayana Buddhism is sutra, then tantra is something separate, nothing to do with Mahayana, that is very dangerous, Mahayana without renunciation you get born in lower realms, hell, hungry ghost, animals, without lamrim renunciation by practicing tantra you get born in lower realms, then you get born in lower path. Without bodhichitta, you practice tantra you never achieve enlightenment. Without right view of emptiness, without that, if you practice tantra it never becomes antidote to samsara, it doesn't liberate you from samsara, it becomes cause of samsara, it doesn't ignorance, root of samsara, it doesn't cease that. No way to practice tantra without lamrim sutra, without renunciation, bodhichitta, right view, no way to practice tantra, Vajrayana, no way. Vajrayana, the Mahayana sutra and Mahayana tantra you have to say that, that makes great understanding for people, otherwise they think tantra is something separate, they think it is negative, depending on which country they are from, like Hindu tantra. Then somebody thinks Mahayana sutra is something kind of lower quality, oh, tantra, oh, Vajrayana oh, not understanding how to practice tantra, so you have to practice tantra with lamrim, renunciation, bodhichitta, emptiness, *oh hoh*, then you can practice Vajrayana correctly

tantra correctly, then this becomes Mahayana tantra. So I always say Mahayana subtle and Mahayana tantra, otherwise great danger of misunderstanding in those Chinese countries.

As introduction, the Buddha taught Lesser Vehicle, Greater Vehicle sutra and Greater Vehicle tantra, that is embodied in lamrim, graduated path to enlightenment, that started from Lama Atisha, invited by king of Tibet, Lha Lama Yeshe O, when degenerate of Buddhism happened in Tibet, if you practice sutra can't practice tantra, if you practice tantra can't practice sutra. When king heard Lama Atisha, so much devotion, tears came, pores stood up, he invited Lama Atisha to Tibet. The king died in prison. The king went to offer gold. The translator sent but didn't get to see Lama Atisha in Nalanda, then didn't come. Then the king went to look for gold again, and irreligious king put the Dharma king of Tibet in prison. Lha Lama Dharma king's nephew, Jangchub O, went to see irreligious king, said size of head of gold is still missing, so keep in prison, that is what irreligious king said, then Dharma king said don't give even handful of gold to the irreligious king, for sentient beings of Tibet I will die in prison, then he sent letter to Lama Atisha in next life we will meet. That time besides no airplane there was no car roads, you had to walk. Chenrezig, the buddhas' compassion manifested as child when did now know which road to take then said take this to the translator, or sometimes as woman, told the translator not to talk too much to people, told Lama Atisha about degenerate of Dharma in Tibet, Lama Atisha asked Tara, she said your life will be highly beneficial but your life will be shorter by seven years if you go in Tibet, Lama Atisha said he didn't mind if his life is shorter. That time there were many pandits, not only expert in knowledge. Great holy beings, if the Indian people know Lama Atisha was going to Tibet wouldn't let him go, so went on pilgrimage to Nepal then went to Tibet, the king explained, "Tibetan people are very ignorant, please teach us refuge and karma." He didn't ask for tantra, this made Lama Atisha so happy. Then Lama Atisha wrote integrating all the teachings of the Buddha in lamrim, in a few pages he made so clear how to practice, all Mahayana sutra and Mahayana tantra teachings, for one person how to achieve enlightenment, nothing contradictory, Lesser Vehicle teachings, Mahayana sutra and tantra, even though different advice, it is for one person to achieve enlightenment, so there is nothing contradictory. It is like when a patient is very, very sick, there is medicine, then the medicine changes as the person gets better, the whole aim is to get better at the end and for that you go through different medicines. Lamrim, the title lamrim started from that, Lama Atisha wrote *Lamp of the Path to Enlightenment*, then he sent the text to Nalanda for the pandits to check whether it is true or not. That time anybody who makes mistakes in a text, they tie the text to the tail of a dog and take it around the city. They all praised Lama Atisha for integrating all the teachings of the Buddha in a few pages, from that, for lamrim text made clear and all the wrong concepts in Tibet completely eliminated, if you practice sutra can't practice tantra, if you practice tantra can't practice sutra, all this eliminated, graduated path of a lower capable being, graduated path of a middle capable being, graduated path of a higher capable being, comes in three sections. What is graduated path of a lower capable being, that is, I just in short, what is graduated path of a lower capable being in general? That is to be free from lower realms suffering, after you die reincarnated in hell, hungry ghost, animal, to be free from that and to achieve higher rebirth, okay, deva and human being, to achieve higher rebirth, for that reason, then you practice refuge, karma. okay? For that, the method, what you do is you practice refuge and protect karma. refuge and karma, that is the graduated path of a lower capable being. Why I

said “general” is it becomes basis for the higher, for bodhichitta, for the graduated path of a higher capable being, it becomes basis of that, that is why it is called basis. What is general path of middle capable being, to achieve nirvana, blissful state of peace for oneself, that. Then to achieve that then you practice three higher trainings, higher training in morality, higher training in concentration, higher training in wisdom. On the basis of lower capable being which I explained before, you practice. On the basis of that you practice the graduated path of a middle capable being. That is also called general because it is basis for practicing bodhichitta. You need that. You can't just jump. You like good heart, bodhichitta, you don't like suffering of lower realms, you don't like suffering of samsara, you don't like to hear, but without that you can't generate bodhichitta. Many people do that, they don't want to meditate on suffering of lower realms and samsara, that is not understanding how that is basis of bodhichitta, you need to understand even for yourself to not be born in samsara how they are nature of suffering, not only that, for you to help numberless hell being, hungry ghost, animal, human being, sura, and asura, six realm to free from oceans of samsaric sufferings and bring them to enlightenment, wow, you need to understand how they are suffering in samsara, how they are suffering so much in hell, hungry ghost, animal, then you can general compassion for numberless sentient beings, great compassion means not only wishing the to be free from suffering, no, you take responsibility on yourself, you want to free them from oceans of samsaric sufferings yourself, you take the responsibility on yourself, then from that bodhichitta comes. To bring them to enlightenment you have to achieve bodhichitta and enlightenment yourself first, to help sentient beings, need bodhichitta. Otherwise, only what you like you meditate, no way to develop bodhichitta, no way to achieve enlightenment. You don't know how to meditate on lamrim. I'm explaining the middle one, graduated path of a middle capable being. Now graduated path of a higher capable being is to be free from lower nirvana, blissful state of peace for oneself, I tell you one thing, bodhisattva, their attitude, yourself achieving nirvana, blissful state of peace for oneself, forever, free from samsara forever, blissful state of peace forever, bodhisattva, others their goals is that, but for a bodhisattva that is like toilet paper that is used, used toilet paper used to clean kaka, in texts explains if you spit on a rock, never touch it, blissful state of peace for oneself is what you abandon for a bodhisattva, for a bodhisattva to be born in hell for even one sentient being to protect from negative karma, yourself to be born in hell and suffer for sake of one sentient being is like pigeons who are so happy to go in a pond, that is what is mentioned in the text, it is like somebody who likes to go to beach, or somebody who works so hard and wants to go on picnic or holiday, rejoice, so much unbelievable happiness to be born in hell to protect one sentient being from suffering, so unbelievably happy to be born in hell, to experience suffering for even one sentient beings, the bodhisattva's attitude is like that. So great compassion, bodhisattva has great compassion to aaaaaaaaaaall the sentient beings, who are suffering in samsara, the six realms, so much compassion, great compassion, *bah, bah, bah*. On the basis of that, generate bodhichitta, oneself to achieve enlightenment to be qualified to free them from oceans of samsaric sufferings and bring them to enlightenment, then with bodhichitta you practice the six paramitas, six paramitas, that is sutra, that is from sutra, Mahayana sutra. Then on the basis of that Mahayana tantra, kriya tantra, charya tantra, yoga tantra, mahanuttara tantra, without tantra practicing only sutra you do achieve enlightenment but it takes three countless great eons, to collect merits, to achieve

dharmakaya and rupakaya it takes three countless great eons, it takes so much time, so therefore those who have great compassion, because it takes so much time and they can't bear the suffering, by practicing tantra you achieve enlightenment in one life, but in one life, first you achieve immortal life, long life, your life can live for a thousand years, a hundred thousand years, then you actualize the path and achieve enlightenment, in one life you make so long then you can achieve enlightenment. but in mahanuttara tantra, that has even stronger compassion to sentient beings' suffering, wisdom, that is, the mind has gross mind, subtle mind, extremely subtle mind, the body has gross body, subtle body, extremely subtle body, there is wind and mind, have different functions, mind is clear perceiving, clear light, transcendental wisdom great bliss nondual with emptiness, by actualizing that you achieve enlightenment in brief lifetime, brief lifetime, sixty or seventy years, don't need to prolong for thousands of years like in lower tantra, Milarepa was not monk, many other practitioners monk, ordained, Lama Tsongkhapa's disciple's disciple, Gyalwa Ensapa, achieved enlightenment so easily, not like Milarepa bearing hardships, achieved enlightenment in one lifetime, but Ensapa did so without bearing hardships. Practice of tantra is so rich. All the different levels of teaching are practiced according to the level of your mind, then it fits, when you do according to the level of your mind it fits exactly. When you achieve clear light, transcendental wisdom of clear light nondual with bliss and emptiness, then that one is one who achieves enlightenment in this life. Like that. So here learning this lamrim is not only you develop your mind in path to enlightenment, but the more you develop your mind you can help others more nondual more, when you are enlightened you are able to do perfect work for others, guide others without slightest mistake. I do the *lung* or the root text, not commentary, only the root text.

(refuge and bodhichitta for listening to the teachings)

Sorry, as I mentioned before, well not just yourself to be reborn in the lower realms and get higher rebirth, not just for that, listening to *lung*, purpose, yourself to be free fully-ordained monk samsara and achieve nirvana, not for that, for numberless sentient beings from whom you received all happiness and goodness, even Buddha, Dharma, and Sangha came from every sentient being, in who you take refuge, who has infinite qualities, came from sentient beings, sentient beings are most kind, wish-fulfilling, they are who achieve your wishes, therefore for them I am going to achieve enlightenment, for that I'm going to listen to the *lung*. If somebody doesn't want to take the *lung* you can stay here, you won't receive *lung*, if you don't want to receive *lung* even though you hear you are not receiving the *lung*.

(*Lung of Lamp of the Path to Enlightenment*)

Finished. The root text is finished, the *lung*.

I read this for success of the center, I thought I received the *lung* from Khadrola from Dharamsala, who came from Tibet His Holiness to protect His Holiness and fulfill His Holiness the Dalai Lama wishes, I thought to take the *lung* from her in Kasha, holy place in India, there is statue that was actually living, on Tibetan lama took from Tibet, he worked for one family, looked after their animals, looked after their goats for twenty years, great Tibetan lama from Tibet, sorry, to tell this story. One day after coming back from home, one day they didn't have any milk because the milk

was drunk on the mountain, where the lama took them, so what happened he thought to check tomorrow, to spy, to check what happened because that day after the animals came home the family tried to milk but didn't have milk. The lama thought to check on the mountain, on the lake, he saw Chenrezig, actually living, Chenrezig said, "You carry me." That was actually living Chenrezig. After some time Chenrezig said, "There will be incredible noise. Don't look back." But due to our karma, [when] the incredible noise happened, he looked back. There were seven deities coming after Chenrezig but they turned back to the lake, otherwise they would have come where he goes. That time in Kasha, he was carrying the statue of Chenrezig, in Kasha, people, two groups against each other, Chenrezig transformed to marble stone. Chenrezig six arms, I think. It is still there. Before it was taken to Hindu family house for so many years, king Songtsen Gampo, Chenrezig, he offered silver umbrella behind, backside, to any statue who spoke, there are many like that even in Bhutan, so marble statue, I was there doing retreat for one month with Khadrola and Kyabje Serkong Tsenshab Rinpoche's incarnation, my teacher in past life, and the attendant for Kalachakra, Dzambuling, we were doing retreat in temple, so I thought to take *lung* from her, so among my gurus the one who is female is her. I checked, it didn't come out good [to take the lung from her], but I thought to give it for success of the center, if you recite in the morning for success of your own work or the center this is very good, even His Holiness recites sometimes.

(*lung*)

When you start a project, recite this two or three times, then you do the project, whatever project you are doing then it becomes successful.

(*lung*)

This is written by Je Miphampa, Kagyu, a great, great lama, like sun shining in the sky, great lama like that, recite that for your success and for the center's success.

(*lung*)

So I stop here. There is one more prayer but maybe today there are obscurations, it is called *Dependent Arising*, to recite it sometimes, maybe later. Blessing, consecrating, recite it several times.

SPC: We both didn't understand.

Rinpoche: I didn't say anything.

SPC: What? For tea?

Rinpoche: I drank tea already.

SPC: We would like to offer you tea.

Rinpoche: First have tea. I came a little bit late, so if I come back again I will do the blessings, then there is one prayer to recite for the obstacles. If I come back again, not this time.

SPC: Next year or this time?

Ven. Roger: If Rinpoche comes again. It was a general statement.

## 29 September 2017, 18.00

I was supposed to come much earlier, many years ago. But it didn't happen. They sent me an invitation several times. So this time on the way to Italy, Lama Tsongkhapa, to do one hundred million OM MANI PADME HUM, it is on the way so then it happened, and I'm very happy that I arrived here. Not only I came to the teaching but also today I was able to learn, what is it called? Apple what? Apple struble [sic]. Apple pie. Austrian special apple pie, apple strudel. Strudel. From what is the mother's name? Sorry. The kind mother there.

So far I did not actually learn Western food but Tibetan from Kyabje Ling Rinpoche, he is excellent cook, he is His Holiness elder tutor, Kyabje Ling Rinpoche in past life, he is excellent cook, I asked him how to make momos, mainly I asked so he explained things like that, except I think maybe, otherwise not other foods.

Lama Yeshe when he was giving talks in the West I made momos in the nighttime. So I made momos in the nighttime, in the evening, in the nighttime when Lama finished giving lecture in the city. Usually nighttime Tibetan food, in the daytime Western students make Western food. My making momos, no liquid, no liquid running, Tibetans lick, it runs from here (*Rinpoche indicates that the momo liquid runs from the hand down toward the elbow*) so you lick it. I didn't have liquid, very dry, every time I made momos liquid. When Lama makes, very tasty. Lama makes very fast, whole kitchen full of things to wash, so fast, but the food is tasty. One time, in Australia, I was supposed to give mahamudra teachings but I think, I did some teachings on the guru, correctly following the virtuous friend, so that time the Sera Je abbot, Geshe Lekden, abbot who passed away now. So many years ago, he was there to give teachings for three months, no, six months, I'm not sure, long time, because when he became abbot of Sera Je college, they need to build the gompa and things, a lot of work. We went to Sera and Lama gave a donation, he wanted to see, tomorrow bring the stones to start build. He wanted to see right away so Lama gave donation, we had twelve o'clock midnight *pishi*, it is kind of like momo, Chinese food. I never had that before, it was first time. That day I had three dinners, nighttime meeting with the abbot, just before that Sera Je College, extremely learned abbot from Tibet, Sera, Ganden, Drepung. Each one has many thousands of monks, many learned monks, each college, Sera Me, Sera Je, Ganden Shartse, Ganden Jangtse, Drepung Loseling, Drepung Gomang. Each one was extremely learned in sutra and tantra, extremely learned. Each college has several. So one of those, Loseling, Losang Wangchug I think, Losang Wangchug I think is one of them, most learned. He invited us because he said he praised that we spread Dharma in the West, in darkness, in the land of darkness you bring the light of Dharma, normally don't have, not guru, don't have connection but he specially invited Lama and me, offered *thugpa*, so that was one dinner before that. Before that I was in the camp. I'm not sure which camp, Fourth Camp. We used to go every month, sometimes there is special extra pujas, Pagri, near Bhutan, close to Bhutan, to Dromo where I became a monk. I was there three years in Pagri doing puja, except every year one-day break, or three-day break. One family, Dromo Geshe Rinpoche, a great yogi who started the monastery in Dromo, his benefactor, also the benefactor of other different monasteries as well. Sometimes we go there all night *Tara Puja*, all night no sleep, you repeat *Twenty-One Tara Praises*. We are a few monks—my teacher, me, and, from Tashi Lhunpo Monastery in Tibet, kind of a few monks who escaped from the

monastery. My teacher had a long stick with needles. If somebody fell asleep he put the needles in them. There was one young monk from Tashi Lhunpo Monastery he got it a few times. I didn't get it, I don't know if I fell asleep, I don't remember, he got it a few times from my teacher. All night we had to do *Twenty-One Tara Praises*.

What was I going to say? Now I've forgotten. I've forgotten what I was going to say.

Ven. Sarah: You were talking about when you were invited for momos.

Rinpoche: Geshe Lekden was there. Geshe-la was there, three months ago... So he came to Kopan, he came to Kopan to raise [funds], to ask us to help to build a monastery. Lama wasn't there. In my room, in small gumpa, he threw red plastic dice on my tabletop. He said it was quite good to wait for Lama, so he waited for Lama. Lama said he had to spend one year in Australia to raise funds to build the monastery in Sera. Then Lama would offer one hundred thousand dollars or something like that. Then Geshe-la spent one year in Australia, traveled around Australia. Then I don't think America, but in Spain and probably Germany, like that except for America he went to many centers to give teachings. Geshe-la didn't have a translator, Chenrezig Institute could not find a translator. Geshe-la was there, he was quite old, Geshe-la was there alone for three months. He was missing Sera so much. Bylakuppe in India, he was missing. He was seeing even the walls of his house, he was missing it so much. He didn't have a translator for three months, finally they found one boy who could not continue school, dropped from school, Tibetan school. He was on the road, they met him on the road. So finally they met one boy, he came to Chenrezig Institute. He could not translate even *zopa*, patience, even that he couldn't translate. So Geshe-la had to teach him three hours at his place. Then tomorrow go there, gumpa, class, to teach two hours. Then again for two, three hours, four hours he teach, then next day he would go down to teach. The subject was Lama Atisha's text, *Lamp of the Path to Enlightenment*. Then after two or three months the translator learned *sooooooooooooo* much, got lot of benefit translating. Geshe-la put so much effort like that.

Sorry. I'm supposed to teach Dharma. But anyway, if you know how to think then it becomes Dharma.

So the translator makes food for Geshe-la, he knows how to make food but Geshe-la stayed very simple, humble, doesn't say anything. The translator makes food very quick like small restaurant in Dharamsala. Then he runs down to eat with Westerners, with injis, he carries the *jola* and run down. Then Geshe-la didn't say anything, just stayed there quiet, for three months. There is Rinpoche in their kangtsen. That time Rinpoche was young, small, today I forgot, one incarnate lama, I forgot the name today. He is high Rinpoche in past life in Tibet, kangtsen in Sera. His attendant came from Bylakuppe India to Chenrezig Institute for Geshe-la. So what happened is that the attendant became crazy, the attendant became mentally not well. Then you know what happened? As soon as he came back to Mysore, India, he got better. So I think it seems like he is the attendant of the incarnate lama. I don't know the name of the incarnate lama. I think the protector, there is the Dharma protector of the lama. So the attendant left the lama and came to look after Geshe-la. I think it has something to do with that, that is why when he just arrived back to Mysore, Bylakuppe, he got better. I thought to make momos, so Geshe-la was sitting there in



the dining room, kitchen this side, other side, Geshe-la sitting there. There was Thubten Yeshe, American. I think American nun, now not nun, Thubten Yeshe. She was traveling with me that time. She and me were going to make momo. Of course, that time momo, it is very common meat momo is very common. That time I wasn't a strict vegetarian. Meat was cut on... I was going to put salt, usually what I do is I scatter salt like this. Geshe-la is up there, he is looking, he said he can make, I said no, no, you stay, Geshe-la is looking, so Geshe-la said this is not how you put salt in the momo. In glass hot water, not full, half, then you put salt there, the salt melts, then you put the water with the salt around the momo. In this way when you make momo you can have liquid running Geshe-la said. That is how I learned momo with the juice. But I made momo in Nalanda for the monks, for our FPMT monastery, Nalanda, same name as in India where there are 300 pandits. We have same name, we have very wonderful monastery called Nalanda in France, near Vajrayogini center, lay center. Usually when I come there I offer food for them. So I made momos. That time the abbot was Geshe Jampa Tegchok, another well-known teacher. I did that, what Gen Lekden advised, I did that, but still come out dry momos, no liquid. I don't know what was missing. I don't know what happened. That is about food.

Okay.

We begin with paying homage to the Founder, Guru Shakyamuni Buddha, founder of present Buddhadharma, Guru Shakyamuni Buddha, kind, compassion Guru Shakyamuni Buddha, homage to Buddha, Dharma, and Sangha, expressing their qualities, so like that.

For meditation I will chant this part, other ones are easy to understand but the first one, star, there is star in daytime but the sun is so bright therefore you don't see the star. I, action, object, hell and enlightenment, samsara and nirvana, happiness and problems in everyday life, everything, because they are empty so they are existing. And it is functioning, cause and effect, so everything, permanent, impermanent phenomena, everything existing because they are empty from their own side. And they are functioning because they are empty. If they exist from their own side, if they truly exist, if they exist from their own side, if they do not exist mere name, they can't function, then they can't function. They can't function existing, they can't function cause and effect. They can't function anything if they are not empty from their own side. So everything existing and functioning is because they are empty from their own side, existing in mere name. So, therefore, nothing, phenomena which exist permanent, impermanent phenomena, anything, do not exist from their own side, they do not exist from their own side in reality. So phenomena do not exist from their own side, they are empty from their own side. Empty from their own side. So they exist, because of that they exist in mere name, merely labeled by the mind. So therefore everything is not emptiness, but everything is empty. Everything is not ultimate truth, there are two truths, conventional truth and ultimate truth, I don't know very much about convention, but truth for the all-obscuring mind, *kundzob gyi denpa*, two truths. So everything, whether it is conventional truth or absolute truth, it is empty from its own side. So everything is empty, not emptiness, but empty. So the star means that, related to that. So we have to meditate. To our hallucinated mind, then why everything appears as real—I, action, object, everything, forms, sounds, smells, tastes, tangible objects, senses, and hell and enlightenment, samsara and nirvana, everything—why it appears real, that is the projection of our ignorance, projection of our

ignorance, hallucinated mind, wrong concept, the king of delusions, ignorance, projection, decoration, decoration. After merely imputed by the mind then projection, decoration, from the ignorance, from the negative imprint left on the mind, everything is projected, decorated, made everything real, like that, to appear real. And then as it appears real, you believe, you hundred percent believe is real. Oh, then we create all the hallucination. You created your world, hallucinated world, hallucinated life. Not only from this morning, but from birth. Not only from birth, but from beginningless rebirths living in a hallucination. So that is the biggest mistake, one of the biggest mistakes, problem in our life, all the sufferings, even diarrhea, cancer, diabetes, I have diabetes, so everything, yes, suffering of pain, suffering of rebirth, old age, suffering of sickness, death, why we have to die. If you don't have ignorance, this strong belief, concrete belief everything is real, if you don't have that, oh, then if you see that then you don't have to die, you are free from death, as we as suffering of rebirth, sickness, old age, all that, meeting desirable object, separating from desirable object, not finding, even you find you couldn't get satisfaction. The millionaire, billionaire, zillionaire, greatest, externally, if you don't take care of your mind, only outside sense objects take care, pleasures of the five senses, you only look after that, only try to achieve external objects, only you put, education, you put all the effort in that, never take care of the mind. As His Holiness often says the sixth sense, only the five senses try to get the objects that you desire. Even you get all these things you can get in the world, even you get all that you can't get satisfaction, so much suffering. More, hundred dollars, thousand dollars, hundred thousand dollars, million dollars, zillion dollars, but you can't get satisfaction, more and more dissatisfaction, increase dissatisfaction. You get more dissatisfaction, you could not sleep, even you eat thousand dollar food you cannot enjoy, cannot get to sleep. Then you have to eat a lot of medicine to sleep, so much side effects, you destroy your health, unbelievable problems, all that suffering. So much, even there is no cancer or physical suffering, the mental is unbelievable, unbelievable. Great Heruka Yogi, Kyabje Phabongkha Dechen Nyingpo in Tibet said in *Liberation in the Palm of Your Hand*, mentally the suras have 13 or 14 times greater mental suffering than hell beings; you check, it is said that. If you take the beggar, the beggar who tries to get food, tries to beg for food every day and lives on that, in the East or West, then you look at billionaires, trillionaires, zillionaires, so much worries, mental worries, mental suffering, fears. So the beggar who lives every day begging food doesn't have that, so you compare them like that. Recently I said to somebody, I don't remember who, I wrote to somebody, let's say Tibetan beggar, beggar who recites OM MANI PADME HUM is nothing, every day you beg food and live on that but you recite OM MANI PADME HUM, collects merits, collect merit like drops of the ocean, good karma, merits, with or without bodhichitta, precious thought of enlightenment, you collect merit sand grains of Pacific Ocean, when rainfall, the drops of rain, by reciting OM MANI PADME HUM even without bodhichitta, so unbelievable merit. This is so rich in merits. Now billionaire, zillionaire, externally rich, but hardly in the lives hardly any merit, good karma, positive action, hardly. If they have good heart, even those who don't accept reincarnation and karma, don't accept because Western society not yet accepted, government or Western society, even though individually many people accept but Western society not yet, so therefore... doesn't so you don't education about that in the school, so virtuous action, merit, except you have good heart, even you don't believe in reincarnation and karma, with good heart, without expectation, you help insects, animals, people,

you create good karma, if you sincerely help, there is more chance, otherwise no good heart, then no matter whether you live one hundred years, two hundred years, three hundred years there is no merit, everything done with attachment to this life, actions of body, speech, and mind, everything, done with attachment to this life, that is nonvirtue so every action becomes nonvirtue. So the life, even you are born human being but something to benefit others, there are numberless beings, there are numberless beings who are homeless, no food, dying, sicknesses, so many, *bah, bah, bah*, who you can help but you cannot think that, cannot think that, so difficult, it doesn't come to share, to offer. So much you can do in this world if you have money and material, so much you can do to help others, to serve others, you can enjoy your life with satisfaction, fulfillment and satisfaction you can get. Like that. I mean Bill Gates, money he shared to the people who have AIDS in the world, even his children he didn't give all. Normally people do like that but Bill Gates gave money to the people in the world for AIDS and problems, but to his children he gave less, like that. He is very intelligent, very thoughtful. I think, it seems, one of our benefactors after that, she also did like that, divided money for her daughters and different projects, Buddhism. So it was very useful for other people who have money. Sorry.

So a star is emptiness, ultimate nature. Then, your negative imprint left on the mental continuum by ignorance then decorated, as it is mentioned in *Heruka Three Purifications*, decorated, that is the exact word, after the mind merely imputed everything, then decorated all this, real from its own side, decorated on that. The mere existence. In other words, projected. You have film then you project on the screen, then you see. So like that, the negative imprint collected on the mental continuum from beginningless rebirths by ignorance projects right after the mere imputation, so everything appears real, we made hallucinated world, hallucinated world, totally. Then believed hundred percent. You see, now, I have to say this. The magician person creates an illusion, among the audience... magician person by depending on mantras or certain materials creates an illusion, creates even a city, a diamond palace, all kinds, golden elephants, then handsome, beautiful men and women, all kinds, all kinds. Then some audience think real, this is real, we believe all this decoration, projection, is true, we think is true I, action, object, hell and enlightenment, samsara and nirvana, everything, forms, sounds, smells, tastes, tangible objects, the lights, this building here, you see me, real crazy Lama Zopa, you see me, then I see you real one. All this total hallucination. At home, whole family, house, real. You go to work, the work and everything, real. Like that. So on top of that, you believe, we believe, real! Not only appeared real but following that we believe it is real, on top, not only appeared but believed. So similar, magician person created whole thing and the audience people who believe real. Then some people know the magician person created, appeared, yes, appeared real but don't believe real, including magician person, you understand? Then, those audience whose minds cannot be illusioned by the magician person, oh, then don't have, don't get even appearance, hallucinated appearance they don't get, those whose minds cannot be illusioned by the magician person. So similar, so like that, we totally believe, live the life, not only from this morning, from birth, not only from birth, from beginningless rebirths, it is because this life, everything appears real, you believe real. So that is result of past life habit, past life we didn't realize emptiness. Didn't develop, didn't cease this negative imprint, didn't remove so you always have this hallucination, you didn't removed the ignorance so you always have this hallucination. Then on top of that we believe all this is true, not

only appeared but believe. So from beginningless rebirths we have been doing that. So it happened many times in this world, one person who had power, by following this ignorance, believing everything real, I is real, action, object are real, ignorance believes, a person who has power then in this world killed millions of people, killed millions of people, children burned in fire, the men suffocated in train or something, from time to time it happened because of power. You kill what you don't like by following the ignorance, hallucinated mind, ignorance, then you kill millions and millions of people in the world, times to time it happened. Besides the war, started war, you take another country, another country, you try to build your power, by following this ignorance, believing I which is not there, the ignorance that is like that. Unbelievable, unbelievable, most unbelievably terrifying, harmful, not only harmful to yourself but harmful to sentient beings, from life to life to all sentient beings, not only harmful to you but harmful to sentient beings from life to life, this ignorance, this king of delusion, this ignorance, this hallucinated mind, oh, this, *bah, bah, bah*. This led us to be reborn, it didn't let us, didn't let us to be free from samsara, by realizing samsara is nature of suffering, didn't let, didn't allow you to be free from samsara, continuously led yourself to suffer from beginningless rebirths. It is just like a fly gets into a pot, there is a big hole to get out but the fly couldn't see so it goes on, *buzzzzz*, try to go out but could not see. For us it is like that, can get out but couldn't see, goes on and on until it dies, so like that, *bah, bah, bah*. Imagine like that, it causes so much suffering to numberless sentient beings from life to life, from beginningless rebirths up to now, *bah, bah, bah, bah, bah, bah, bah*, this, this concept, this ignorance. It has no color, no shape, no form, but nature of clear perceiving object, that, you see. So anyway, okay. Sorry. So now so much time went already, I was going to recite *Heart Sutra* but maybe not, we just finish the prayer. Yeah.

Look at I, action, object, the causative phenomena, in particular the object of attachment, the family, all these things, then possessions, your own body, so like that, in particular the objects of attachment, then also anger, object of ignorance. Okay. Look at everything, look at all this, their ultimate nature is emptiness. Okay.

(*Karma rabrib*, dedication, mandala offering, refuge)

As the Buddha said, Omniscient One, kind, compassionate Omniscient One said, (Tibetan) so what it is saying, in the Dhammapada, *Tsom*, the *Heaps of the Teachings*, *chonam sengge*, *cho*, the existence, phenomena, existents, there is also word, nominal, what is nominal?

Ven. Sarah: By name.

Rinpoche: Name? Anyway phenomena, created by the mind, so first that, first, in the *Abhidharmakosha* even the world came from, even the world, the sky, the mountains, the earth, the whole earth, the whole earth came from the mind, body and mind, the mind, karma, the mental factor, intention, *dunpa*. I find very interesting, these plants, for example tiny flowers, so many colors, so many shapes, any flower the leaf, shape of the leaf fits with the flower, any kind, long leaf, short leaf, whatever it fits with the flower, this is how I saw, it is incredible, it is very interesting, so use this as example, in *Abhidharmakosha* whole world, but now look at this flower, look at this, so tiny but kind of incredible shape, *waaaaw*, this, where it came from? Do you know

that? Do you ever question? Your view? The view is your mind, the view came from your mind, quality of your mind, whether it is good view, bad view, it came from your positive mind, your negative mind, quality of mind, it depends on the quality of the mind, incredible, the tiny flowers are different shapes. Who made? Who made? So beautiful those types, a certain number of petals, who made? You understand? It is unbelievable. What *Abhidharmakosha* is saying, (Tibetan), it comes from karma, there is no truly existent karma, karma of the fifty-one mental factors is intention, *dunpa*. (Tibetan) The mental factor that exists harmonious to the principal consciousness, that is the character of the karma, of the intention, of the 51 mental factors the *kundro nga*, the five ever present mental factors that always surround the mental continuum there is attention and intention, it is intention, it came from that, so *Abhidharmakosha* the same thing, you have this view. For example, now to understand, this, we see this way, we have this view, we see this way BUT oh the hungry ghosts, the pretas, don't see like this, nice garden, nice flowers they don't see, the same place they see copper land burning hot, burned by..., even moon is hot for them due to karma, totally different, even trees are piece of rock burned by fire, you understand? Totally different view, pretas, hungry ghosts. Like that devas, asuras, hundred thousand times better sense pleasures, more beautiful than what we see, what appears to us, what we believe for them is hundred thousand times much better, in the same place. It is mentioned in *Madhyamaka* subject one container for us is water, for pretas is pus and blood, for devas nectar, I'm not talking about buddhas, just for worldly devas they have more merit so it appears as nectar, you have to understand that, it came from the mind then you understand, not it came from outside, you always think it came from outside because mind has not been habituated to reality, so never think it came from your mind, never think this. So of course for a buddha, the gross delusions are ceased and the subtle *shedrib*, obscurations to achieve omniscient mind are totally ceased, the negative imprint is totally ceased so there is nothing, negative imprint which projects hallucination, existing from their own side, totally ceased. So that is the hallucination, there is no dualistic mind, there is no dualistic view, you see, *aaaah*, like that, you see? Completed the merits of wisdom and merits of virtue, so therefore this bowl of water appears as most pure nectar for the buddhas, most pure nectar, better than asuras, so this place appears as mandala, most pure, most pure appearance to the buddhas. So this one soooooooooooooo important to remember all the time. So it helps to not get angry, attachment, those delusions to not arise, it helps. So by discovering how they came from the mind. We see so beautiful this flower but lower beings, preta beings, cannot see it. *Aaaah*. So it came from the mind. It is said in the teachings that animals cannot see buddha, we see buddha, if we have karma we see buddha, but animals cannot see buddhas, pictures or statues. It is like that. Even by that reason it makes you discover how you are so fortunate this time, not only born human being but able to see, if you don't think it is buddha but statue, painting, so that you collect, just even by seeing it, *bah, bah, bah*, I'm not going to mention now, *bah, bah, bah*, by seeing, anyone, believer or non believer, unbelievable merit just by seeing, without talking about... collecting numberless great merit just by seeing, then on top of that if you make flower offering, incense, or prostration, light offering, any of those, then you collect even greater numberless merits, *bah, bah, bah*. So it is amazing, amazing. So the holy objects in the house, tangkas or statues, are not just decoration, they are not just decoration, but the benefit, unbelievable merit you collect, cause of happiness

and enlightenment, *bah, bah, bah*. Even the qualities of the Buddha's holy body, speech, mind, infinite qualities, you collect that. So therefore, so therefore if you have money it is good to have many holy objects in the house, it is not wasting money, except in the bathroom, bathroom filthy smell. But I have one notice, my bathroom in Aptos. Kyabje Ling Rinpoche always recited in teachings, one verse on impermanence I have in bathroom to see to help the mind. To help the mind. In Kopan bathroom, just above the toilet, I have the mantras to make charity to the pretas of peepee and kaka, to make charity to the pretas I have there in Kopan bathroom but I don't have buddha pictures in the bathroom. Otherwise, I won't say numberless, some people might say that, but many, so that is so important, if you understand Dharma, karma, then it makes it easy to achieve enlightenment, to be free from samsara, to be enlightened easy, if you understand Dharma it is like that. I mean this is an example. Okay. I find it so interesting the plants, the tiny leaves, it is incredible, incredible colors and shapes. Came from your mind, your past good karma. So like that, like that, that means you can achieve enlightenment. Those plants come from good karma, positive thoughts, you see them. Lower beings cannot see them. Like that example you can use it to see that you can achieve enlightenment, past result, you can use this as an example. You see?

(Tibetan) When we drive car, red light, green light. Before the language of green light and red light started, before it started, the object is there but the language green light and red light hasn't started, the language hasn't started, so that time, letting yourself to see red light, do you see green light that time, language hasn't started? The language hasn't started, the English language hasn't started so do you see green light, red light, that time? So you have to think about it. The language hasn't started so therefore, it hasn't started, therefore you wouldn't see green light, red light, that time. The language hasn't started. The language hasn't started. Then, when the language is started but you don't know yet the language. So you see red light, you see red light but you don't see red light as red light. You see red light but you don't see as it is red light, because you haven't learned yet the language. Then, only when parents or teacher or somebody gives the name "red" or "green," gives the name, then you follow, you follow that person. The label that that person has put you follow, and you believe, you believe what the person labeled, then you yourself, your mind, labels red and green by following that person's labels. You see? Then, then, yellow... green or red light appears to you. Then you see, it appears to you then you see red and green. So there is all the graduation; that is just an example. In our WHOLE life we follow somebody's label. Somebody teaches you this is this, this is this, somebody puts label and then your mind puts label by following this. I gave example of lights, but everything is like this, hell and enlightenment, samsara and nirvana, happiness and problems, I, action, object, everything is like that. Somebody teaches you label, somebody labels then your mind follows the label, everything is like this. By believing that, we live the life in that way. We live the life in that way. So living, somebody merely labeled, not only labeled but merely labeled, by following that your mind merely labeled this and that. So we live our life by believing that. That is the essence. That is the essence. So like that, the whole phenomena, their way of existing, the way they appeared to you and you believed, everything is like that, this is the reality. This is the reality. *Uuum*, that.

So you understand, so this is the reality. So in the life what everything, I, action, object, hell and enlightenment, samsara and nirvana, everything appears real one, from their side. So that, you see now this one and that one, in daily life what appears to us and what we believe, everything is real, it totally opposite, the other one is reality. So this is total hallucination, the way things appear, I, action, object, everything, the way it appeared to you and how you believe, believing real, as it appears real then you believe real, that is a total hallucination, even from that. Even just by knowing that, how everything what you learn, that you live life, is by believing, what other people label your mind also labeled, merely imputed, then you believe that, you live in that. You understand? Therefore, the conclusion, I, action, object, everything, anything that appears real from there, all are *toooooooootally* hallucination, not there! You understand? So like this. So that is proving how those are hallucinations, proving that. In reality they came from the mind, the hallucinations came from the mind, you understand? Your hallucinated mind. Okay.

Okay, I'm just going to shortcut. Somebody you don't know, somebody says that is green light, red light, somebody merely labeled, mind merely labeled, made up the name, labeled relating to that base. So your mind then followed that, believed in that. Your mind relating to that base, then your mind made up the name "red" or "green," made up the name, labeled, it made up the name relating to that base. By seeing the base of green light and red light, the base, by seeing the base, then your mind made up the name by following what the other person taught you, green and red. But, then you see, the next... So you can see it is merely labeled by your mind, green light and red light, by seeing the base. Next, after the mere imputation, next what you merely labeled has to appear to you, it has to appear to you. Then next second when it appears "oh, there is red," there is green outside, red outside, there on the base, on the base you see red and green from the base, that is a hallucination! You see red and green from the base; that is a hallucination. This next thing after the mere imputation, that is what happens, that is hallucination, red and green there! From above the base! At the beginning depends on the base, as you are taught, then your mind merely labeled, give the name green and red light. You understand? But the next second totally wrong, there from the base, so truly existent, not labeled by the mind, not merely labeled by the mind. *Ah hah*, like that, you see. Then, on the basis of that, you see red and green light from the base, like that I and all phenomena are like this, appear from the base, all that is hallucination. Nothing truly exists. So, on that hallucination, false object of ignorance, then anger arises, attachment arises, you see? Depending on that, the false object. Same thing, false friend, false enemy, from there, from the base, existing from their side, then attachment arises, anger arises. Wrong concept, on the object of ignorance, then double hallucinated mind, double, triple hallucinated mind. Sorry, but it is true, but that is true. If you understand, that is very true. So then all the six root delusions, twenty secondary delusions, the 84,000 delusions, we create our suffering like this, you understand? Our suffering, like this, *bah, bah, bah*, the fundamental suffering, by creating ignorance, the projection, decoration, false object, all the delusions. So that is why by realizing emptiness, oh, you see the nature of the object is emptiness that cuts off, that eliminates *aaaaaaaaaall* the delusion. loving kindness, patience, stop anger, things like that, and so forth, it's own wrong concept it stops but here now, emptiness, all the delusions, besides ignorance, destroys, eliminates ignorance holding I truly existent and so forth, it eliminates all the delusions. Nagarjuna... Aryadeva said in *Four Hundred Stanzas*, (Tibetan), so the body is covered by the sense

of the body, (Tibetan), so all the delusions are arising on the basis of ignorance, you understand? Therefore if you destroy the ignorance you destroy *aaaaaaaaaaaa*all the delusions. Like that, you see. So therefore, so therefore, to realize emptiness, leave enlightenment, just yourself to be free from samsara then you need to eliminate the root of samsara, root of samsara, the ignorance, *timug dendzin marigpa*, holding I truly existent, holding I and aggregates truly existent while they are not. I forgot, anyway. By eliminating that then, not only that, eliminating that, all the delusions that arise from that, depend on ignorance. Therefore, Nagarjuna said like this, (Tibetan), “this dependent arising, if you see then ignorance doesn't arise, therefore with *aaaaaaaaaaaa*all the effort do only this talk,” try to understand only the dependent arising, so when you understand the dependent arising then you see emptiness devoid of eternalism and devoid of nihilism, the middle way. If you realize dependent arising then you are able to see the very subtle Prasangika view, the emptiness, empty of, empty of, because things exist in mere name, merely imputed by the mind, so things appear to you, believing not merely labeled by the mind, oh, so that is subtle emptiness of Prasangika view, devoid of two extremes, eternalism and nihilism, middle way. Emphasizes the dependent arising. Then Lama Tsongkhapa praised the Buddha, *Drang Nge Legshe Nyingpo chungwa*, Lama Tsongkhapa taught *Definite Meaning and Interpretative Meaning, the Heart Explanation*, heart, *legshe*, good explanation, this is small one, *Legshe Nyingpo chungwa*. The Buddha has taught dependent arising, not only gross but subtle dependent arising to us sentient beings, so then he gave the opportunity to see the subtle emptiness, the Prasangika view, devoid of two extremes, eternalism and nihilism, middle way. So numberless sentient beings not only free from samsara but became enlightened because the Buddha taught dependent arising, numberless sentient beings are being enlightened now because the Buddha has taught subtle dependent arising, numberless sentient beings will be enlightened in the future because the Buddha taught subtle dependent arising, so Lama Tsongkhapa highly praised the Buddha for showing subtle dependent arising, *Tendrel Topa*, if you realize subtle dependent arising, what the Prasangika explained, then you are the one who realized Madhyamaka emptiness, devoid of true existence. If you don't realize dependent arising, the subtle one, what the Prasangika school explained, even if you believe you have realized emptiness, no, it is wrong. It is like that.

So similar, similar, I should explain to you, okay, to get the idea. I explained in Santa Fe, North Carolina or Santa Fe, another example, there is a line like this, sorry for you it is like that, Z, line like this, like this, like this, from your side, lines like this. Before the language started Z, the English language, you don't see Z, Z doesn't appear to you, you don't see Z. Okay? Even this is there. Then after language started, and somebody teach you the label, so depending on that base and then somebody labeled, make up the name, Z, teaches you. Then, you follow that person, believe, your mind also makes up the name by depending on that base, the lines, then your mind makes up the name “Z,” depending on that base. So your mind, here, merely imputed by depending on that base, relating to that base, your mind merely imputed “Z,” your mind merely imputed “Z” relating to the base. But the next second, when it appears to you, what you have merely imputed by your mind, it should appear to you merely labeled by your mind, it just happened before a second, merely labeled by your mind, so it should appear to you merely labeled by your mind, not existing from its own side. But that does not happen. So what happened, when it appears to you, Z merely labeled by the mind not appearing, appearing Z there, on the lines, on the lines Z there. What you



merely labeled by your mind, made up, oh, now, next second, is there! You see? You understand? If you analyze, there, from there, Z from there appearing. you understand? Sorry, I made big noise so if somebody is falling asleep might wake up, that is one reason I made big noise, other reason is maybe it will stay longer in the mind, hopefully. So that is why I made a big noise. So here, FROM THERE! Wake up somebody who is sleeping or traveled for many hours and is tired and sleeping. So hallucination! Total hallucination, there. Never came from your mind, never labeled by your mind, not only not merely labeled by the mind but not even labeled by your mind, so existing only there, on the lines! Like that, *aaaaaaaaaaaaall* the phenomena, hell and enlightenment, samsara and nirvana, happiness and problems, everything is like that, everything appears from there! Total hallucination. *Aaaah*. You see, now analyze, you have to analyze. You understand. It is like that. You see the hallucination. It is so important, what is right! What is wrong in the life, we have to recognize if we want to be free from samsaric suffering you have to learn what is right and what is wrong in the life, you understand? Then you can do the right practice, abandon wrong and practice right, then you can become free from samsara and achieve enlightenment, it comes from wisdom. What is the time now?

Ven. Roger: One more hour.

Rinpoche: Okay. Okay, sorry. I have quite a bit of subjects to talk to you, but first begin like this. So that is the example but here, all the rest of phenomena, are that way, so a total hallucination. You understand? Therefore, mindfulness meditation, while your life is so busy, while your life is so busy then mindfulness meditation on emptiness, emptiness meditation only when you sit, not that. So busy life, then one meditation is mindfulness while you are cooking, while you are shopping, while you are secretary, whatever job you are doing, then especially retreating, of course no question mindfulness by recognizing what is the object to be refuted, *gagja*, Prasangika view especially, looking it as a hallucination, as it is a hallucination, you are living your life in a hallucination, recognizing the hallucination as it is a hallucination. For example, you are dreaming, you are dreaming, instead of believing it is real you recognize dream as dream, you look at the dream as a dream, instead of thinking it is real as you are dreaming, look at dream as dream. Also in daytime, look at you, I, action, object, false, do not exist, what appears real do not exist, they are false, looking at them as false as they are false. That mindfulness, whether you are shopping, doing business, whatever job you are doing with that mindfulness. Even you are having a meeting, part of the mind in mindfulness, you do meeting, you talk, you listen, but looking at everything, I, action, object as a hallucination as it is a hallucination, that mindfulness. Then, people complaining to you during the meeting, you are director of a center or you are a company director, then people complain about you, part of your mind is in this mindfulness, the real I, action, object, these real people, real meeting, everything, you look at it as a hallucination as it is a hallucination, so mindfulness. So it doesn't bother you when people complain about you, when people praise you, you don't get attachment because real praising doesn't exist, real person doesn't exist, so it doesn't bother you, so great peace right now, so it doesn't become object of your attachment and anger, example like that, so it doesn't become cause of samsara and lower realms. Then it becomes cause of liberation from samsara. So even you are playing, even you are playing football or the white ball, what do you call it?

Student: Golf.

Ven. Sarah: Tennis.

Student: Only golf.

Rinpoche: Only golf, okay. Whatever you are doing with this mindfulness. That is one thing. The other one is merely labeled I, merely labeled action, merely labeled object, everything is in mere name, everything exists in mere name as it exists, then you practice mindfulness of this whatever you are doing. The other one is looking at everything, whatever you believe is real, instead of believing it is real, looking at it as empty, I, action, object, everything looking at it as empty. At least these three things, whether you study philosophy, Madhyamaka, a billion words, you need to practice, otherwise it is like investing your computer, feeding your computer with so much information, you are using the brain as a computer and feeding it, for example, even if you learn, I has no true existence because it is a dependent arising, so there is so much to meditate in each one, to meditate on just that, that is the king of logics, so much to meditate on that, so effective. If you don't...

Bodhisattva Togme Sangpo said, you talk a lot about emptiness but in your practice when somebody praises, when somebody criticizes, when somebody criticizes so much anger, when somebody praises so much attachment; even you learned so much philosophy, the words, but in your own life when somebody praises you, when somebody criticizes you so much anger, when somebody praises you even a little bit so much attachment, that means you are not practicing the meditation on emptiness. So Bodhisattva Togme Sangpo I don't remember the exact word by word, but that is the meaning. You have to meditate, meditation is very important. Otherwise, learn, learn, learn, study, study, study, then afterwards you think, "Buddhism doesn't fit my mind." It happened already, it happened, somebody who studied from great teachers, *Drang Nge Legshe Nyingpo*, Madhyamaka, many subjects, they thought, "Oh, Buddhism doesn't bring happiness." They never thought to practice, never think to practice, even impermanence, just you know one, impermanence, if you practice, if you meditate your life is the nature of impermanence, which is the nature of impermanence, *bah, bah, bah* great help, destroys the concept of permanence, doesn't arise anger and attachment, so much delusions, it brings great, great peace and happiness, then you always practice Dharma day and night, but you learn the words and don't do the meditation, relate it to your life, don't make it beneficial to your mind, then after some time you learn, learn from great teachers, many texts, then "oh, Buddhism doesn't bring me happiness." You never thought to practice, just learning. But even learning, yes, now in Lama Tsongkhapa, before in Nalanda there was Thubten Sherab, translator, ex monk from Kopan, he translate for eleven or twelve years at Nalanda, Geshe Jampa Tegchok's translator, he became abbot of Sera later, after he disrobed went to Spain, saw so many people with depression, but he told me he had no problem because, he said, he knows Dharma. He says, it is true that he says he doesn't practice Dharma, that he doesn't practice Dharma he always says, but because he knows Dharma but the other people don't know so much problems, so much problems. He told me at least two times, if you understand Dharma it makes a lot of difference. Then there is danger after studying you don't get to practice, you didn't make Buddhism beneficial to your mind, you didn't do that, it is just like feeding a computer, like that, like that, then later you think, "Oh, Buddhism doesn't bring me

happiness. Better I give it up, become lay, then I can do everything.” When you become monk not allowed, so that is why [you think], “It is better I become lay so I can do everything that they do, so that brings happiness.” It is not like that. I hope you can understand. There is danger of this. You see, one thing is the happiness that you want, the happiness today, happiness this life, happiness today, few minutes happiness, few hours’ pleasure, you don't think enlightenment, you don't think happiness of future lives, you don't think ultimate happiness, liberation from samsara, you don't think, and you don't think peerless happiness, total cessation of obscurations and completion of all the realizations, you don't think. You understand? The happiness what the person wants, is looking for, is just few hours, minutes, seconds of pleasure, but actually it is suffering. It is called happiness but its nature is suffering. All those happiness, billions and zillions of lifetimes, you need happiness in all lives, but you don't think, liberation from samsara you don't think, enlightenment you don't think, and bring sentient beings to enlightenment you don't think. So you have to understand what pleasure you are looking for. You understand? You have to analyze, then you can understand. If you don't analyze you get mixed up and you fall down the precipice. It is like that. Okay.

So now, Z there, Z on there, Z from there. Okay? So totally wrong. Okay? So now check, so this one is not Z, this one is not Z, this one is not Z. okay? All three together are not Z because it is the basis to be labeled Z. The basis to be labeled “Z” and Z are two different phenomena, not separate phenomena but two different phenomena. You have to think that. Even all together they are not Z, they are the basis to be labeled Z. you understand? *Ahhah*. So nothing is there, there! It is basis to be labeled Z. The basis and the label are two different phenomena. Like the I and aggregates are different phenomena, not separate but different phenomena. It is mentioned in the text, if the aggregates are I, then you have to label I on the I, then I on the I, like that no end, that is the shortcomings, the mistakes, they arise. If the aggregates are the I, the base and the label become one, not different, they become one. So that is not possible. If that is the I, then on that you label I, then on that I you have to label another I, it becomes endless. That is the part of the shortcomings, mistakes, that can arise.

So like that, I, aggregates, all phenomena, all are the same. There is a label and there is a base, not two separate but two different phenomena. So like that, all phenomena, including I. *Uuum*. That is the meditation. Okay, so now, to meditate, look at everything like that. Every phenomena, label, base, every phenomenon exists in mere name, meditate on that. So we meditate on that, please, just a minute, maybe a half minute or whatever, we meditate on that: I, action, object, hell and enlightenment, samsara and nirvana, happiness and problems, everything exists in mere name. So we will meditate on that.

(pause for meditation)

So now I will talk a little bit. The I, so please listen here. The mind focusing on the aggregates, then that same mind makes up the label “I.” So the reason is the aggregates, because of that base then mind makes up the label “I.” So it merely imputed I by the mind. So what is I? It is just that, nothing else other than that, nothing slightest more than that - what is merely labeled by the mind, the mind focusing on the aggregates, the base. So what is the I? That is all. Nothing else. Slight, if it is slightly more than that, it is object to be refuted, the *gagja*, object to be refuted,

slightly more than that, not merely labeled by the mind, that is the subtle *gagja*, *gagja tramo*, Prasangika view, the Madhyamaka, not Svatantrika but Prasangika view, *gagja tramo*. So we meditate here a little bit. Mind focusing on the aggregates then made up the label “I,” merely imputed the I. Just meditate on that, trying to realize, recognize, what the I is, what your I is.

(pause for meditation)

So the I is nothing more than that. What is the I is nothing more than that, it is extremely subtle. What the I is, it is never what you believed the I was before, not at all, what it is extremely, merely labeled by the mind so extremely subtle, extremely subtle. So like that, the aggregates and all the six senses, six sense objects, forms, sounds, smells, tastes, tangible objects, hell and enlightenment, samsara and nirvana, happiness and problems, everything, all the existents, everything what exists is like this. So in reality so extremely, so subtle, existing in mere name everything. Everything exists in mere name, like the I. That is the reality. That is the reality. Like the I, everything exists in mere name! So now, next second, it should appear to us merely labeled by the mind, that which happened just the second before, but never aware of that, never aware of that. Then next second it appeared, appeared, not merely labeled by the mind, not labeled by mind at all, truly existent from its own side, like that, appeared like that, totally wrong. So when it appeared, the Madhyamaka Prasangika *gagja*, I existing not merely labeled by the mind is there! Existing from its own side is there, the hallucination, subtle hallucination! Then, with that, there is also hallucination, Madhyamaka Svatantrika view, their *gagja*, object to be refuted, not merely labeled by the mind, truly existent from its own side, it is there. In your view it is there, Ranggyupa, Svatantrika object to be refuted, that I, is there. In your view it is there. So more gross hallucination! Then, also the Mind Only school, Chittamatra school, their *gagja*, their false view, false I, existing, I existing without depending on substance left on the seventh consciousness of samsara and nirvana, *kunzhi yi gyi namshe* in Tibetan, seventh consciousness, a substance left on that, without depending on that manifesting one object and one subject, the mind. Without depending on that, the I existing from its own side! Without depending on the substance on the seventh consciousness experienced out as one subject and one object, like color blue the mind holds that, then the consciousness itself, the substance manifests out together, same nature, not only that, I existing from its own side, that hallucination is there. Then Vaibhashika and Sautrantika, self sufficient, *ranggya thubpai*... it is there, like a king existing without depending on the population, the example is like that, the I is self sufficiency, without depending on the aggregates or things like that, self sufficient, the Vaibhashika and Sautrantika false object, so it is there. Then even, all the four Buddhist schools believe I is impermanent, devoid of permanence, I is not existing alone, depending on parts, then existing, I is not existing alone, I is not existing with its own freedom, without depending on causes and conditions existing, existing with its own freedom, it is not. So the four Buddhist schools, I impermanent, I do not exist alone, I does not exist with its own freedom, it is like that. So the Hindus, down below the Hindus, the Hindus believe in atman, I is permanent, I exists alone, I exists with its own freedom without depending on causes and conditions, that very gross way of existing is also there if you examine the I. So many wrong views when you think of the I. It is like that. Like that. Then, like that, like that, all the rest of phenomena exist in mere name like the I, but using the example of the hallucinated I, then

again all the phenomena appear wrong, like the I. In your view there is all the wrong objects, the view.

So, sorry.

(*Rinpoche to Ven. Roger*) Completely gone? How much left?

So here the Buddha said in *Tsom*, (Tibetan), “All the phenomena like a dream, like an illusion,” you have to write down that if you can. As I described the I, how it appears to you, all the different levels of wrong view, like that all the phenomena how they appear to you, wrong, so many wrong views. So all phenomena are like a dream, like dream. Appeared real but they are not. Everything appeared real, whatever happened in a dream appeared real but it is not. Then *gyuma dra*, the next is illusion, what the magician person created, to the audience, everything appears real, but it is not, it is not true. In our life, when we are living at home with the family, whatever, however, living in the office, working, flying by airplane, going by car, shopping, doing business, going for pilgrimage, sightseeing, lying down on the beach under the hot sun, everything is like that, the whole thing is like a dream, an illusion. (Tibetan). Then, (Tibetan), “There is nothing nature of the truth.” It means I, action, object, hell and enlightenment, samsara and nirvana, happiness and problems, nothing that which is true. There is nothing which is true. “True” means real from its own side, there is nothing, even an atom of that, even atom of that, nothing exists from its own side. (Tibetan) “No nature of truth.” Nothing exists the nature of truth, that which is real. Not even an atom, exists from its own side. Nothing, even an atom. *Mekyang ngopo... mekyang...* “Even if it doesn’t exist from its own side at all, but *ngopola*, that can be translated as phenomena, but *ngopo* is impermanent phenomena, here *ngopo* means just general existent, but usually *ngopo* is impermanent phenomena so I translated it during North Carolina, *ngopo* I translated as productive phenomena, which is useful to its result, it produces its result so it is useful for that, so I translated *ngopo* as productive phenomena. I don't know what others translate it as. Here it means general phenomena, not only productive phenomena but general phenomena. “It doesn’t exist but to the phenomena that is appearing. (Tibetan) “Don't cling to that.” *Ngopo zhenpa...* “Don't cling so much.” I think, “ Don’t cling so much.” That is good to memorize, even you make a song with that, it is very good, it makes good imprint on the mind, the main thing is to make imprint of the meaning, so you can make a beautiful song and meditate on that, the Buddha’s teaching from the Dhammapada. It is so good. Then, I read here, (Tibetan), we think, “Oh, I have a son.” I think this is probably maybe India or Tibet or Chinese because of daughter and son, they think son is better. It depends on the country. I have son, I have wife, I have a wife.” “Children” here means physical children, no. “Children” means the mind is like children who don't realize phenomena are empty, phenomena are empty of existing from their own side. They don't know, believe totally existing from their own side, we are child, *chipa*. I myself am child, with children’s mind. Children believe, “I have a son. I have wealth. I have a billion dollars, I have a million dollars, I have a helicopter.” I don't know what else. Children think this, believe this. I myself am like a child. Children are like that; they believe like this. In reality, (Tibetan), “In reality you don't have even the I!” “You don't have even the I.” That means a real I. You don't have a real I what you believe, what you always believe, especially when you are angry, when you are attachment, that time especially so strong, a real I! So (Tibetan) “Even the I you don't have.” (Tibetan) “So how can there be a son?” You don't

have [an I], so how can you have a son? How can you have a wife? There is no way, you don't have even I. (Tibetan) “So if there is no I, how can there be mine?” If the I and mine can cease, then taking birth ceases, with delusion and karma taking birth ceases, stops. When taking birth, when that ceases, by delusion and karma, when that ceases then there is no birth. Then there is no birth.

Then there is another one [from] the *Guhyasamaja Root Text*. (Tibetan) That is very, very profound, *kyewa me la thamche...* From no birth, everything is born, from no birth, then everything is born.” (Tibetan) mere birth, mere name birth, from mere birth, from mere birth, there is no birth. From mere birth, there is no birth.” (Tibetan) oh, it is so profound. Those things are good to memorize, you can make chanting, in daily life you can chant it and meditate on that. *Kyewa me la* means from no birth everything is born. “From no birth” means no real birth, real means existing from its own side, not merely labeled by the mind. From that, then all are born. So all are born, all are born means all are born in mere name. All are born in mere name. The real birth is not there, all are born in mere name. All are born, yes, all are born, but in mere name. All are born in mere name. *Kyetsam...* means what is there is just mere birth, mere name. Birth exists in mere name. Only that! So there is no birth, means there is no real birth. It is the same meaning. Those two look like different but are talking about the same thing. The birth exists in mere name so that means there is no real birth. Okay. How much time there is? Half hour?

Ven. Roger: Yes.

Rinpoche: Okay. Yeah, yeah. I was thinking to go through Geshe Sopa Rinpoche’s commentary on the wheel of life, the twelve dependent-related limbs, Geshe Sopa Rinpoche’s explanation, but maybe I can continue that tomorrow.

From this ignorance, root of samsara, ignorance holding the I as truly existent, so now due to this... so this is what creates samsara, from where all the delusion arises, all the wrong concepts, from where all the karma arises. Then from where, this is true cause of suffering, from that all the true sufferings, as I mentioned before, suffering of pain, suffering of change, pervasive compounding suffering, all the suffering, the true sufferings. From where all the depression arises, from where all the depression arises, all the problems. You are so skinny and then you don't eat food, even you are so skinny it is so difficult to eat food, to eat more food, some people have that problem, don't want to eat food even though they are so skinny. Even someone is so fat, unbelievably fat, and wants to eat so much. So there are all kinds, there are funny ones, kind of funny ones, all kinds, all those, suffering arises from ignorance, everything, including global problems, not only your personal suffering but global problems also, hurricanes, tornadoes, tornadoes or tomatoes, tornadoes, hurricanes, tsunamis, these hurricanes, winds, oceans increases very high then water comes in the city, so much destruction by that, not only hurricane, nowadays happening so much especially in America. So the cities near the beach, all that, tsunamis, global problems, ice melting down, weather becoming hotter, ice melting down, oceans increasing and washing away the cities, happening now but also will happen more later, great dangers, everything, including global problems came from ignorance, came from the mind. It is said, (Tibetan), *nyonmong* [delusion] is origin, cause of samsara, root of samsara, ignorance, then anger and attachment, then there is craving and grasping, craving and grasping, ignorance, those three delusions, that which happens

at time of death, craving and grasping, during life and at death time, two actions, one is out of ignorance, karmic formation, *duje kyi le*, compounding action, then the other action, after craving and grasping arise at death time, becoming, seed left by karmic formation motivated by ignorance is made ready by craving and grasping to throw its result, a future life, so ready, that is called becoming. So two actions. Three delusions and two actions, the rest of the seven, name and form, after consciousness is conceived in mother's womb, the mind and body, so the name and form, name is the mind, form is the body, so name and form after the consciousness is conceived in the mother's womb on the fertilized egg. After that, the six sense bases, *kyeche drug*, six bases. Then after that contact, the senses contact the object, contact. Feeling. Then of course there is coming out, birth, then old age and death, they go together. So seven. Three delusions, two actions, then seven results. So seven results, seven are the results of the two actions and the three delusions. So we circle. During the seven results, then every day, every hour, every day, even every hour, every minute so many causes of samsara out of ignorance, root of samsara, ignorance holding I as truly existent. Even one hour or minute, start so many samsara, beginning, create, beginning samsara, so many, so many. Like this in the life, while you are experiencing the seven results every day you create the cause of samsara, wow, wow, wow. So it is like this, a prison, you are in the prison, samsaric prison, but when you finish the twelve links then you are in another prison outside there is another prison. When you finish the twelve links there is another prison, so endless, the prison of samsara is endless, if you don't realize emptiness, if you don't develop the understanding of emptiness, direct perceiving emptiness, cease the seed of delusion and karma, cease true cause of suffering, then you become free from suffering, if you don't do that, your life always living in distractions, distraction of attachment, anger, ignorance, you are always busy life in that, you don't get to practice Dharma and especially emptiness, like this endless samsara. You never finish your suffering, never finish, endless, you suffer in the six realms of samsara. Therefore, you need to study. Not only study but practice, actualize, soooooooooooooooooo important. Most important you can see now, day and night. Oh, like that if, you don't wake up, if you don't wake up now, then problems. If you don't wake up now, if you don't give freedom to yourself oh, then endless samsara, endless samsara. Not only beginningless, endless samsara, have to go through the six realm sufferings, endless. The doctor says you have cancer diabetes, AIDS, it is nothing. It is just only this life suffering, it is nothing. So scared but the oceans of suffering of samsara, beginningless, you are not scared, don't care, just only suffering of this life, some disease, so scared. So Dharma practice is so important, so unbelievably important. Then practice, not only understanding but meditation on emptiness is important in the life. That is one thing besides bodhichitta, good heart, practice good heart. So now taking refuge is, we take refuge normally to stop hunger and thirst we drink beer, drink beer, take refuge in beer, take refuge in food, take refuge in pizza, like that. We normally take refuge, we take refuge in clothing, we take refuge in the house, always like that refuge. So now here, to not be reborn back to hell, hungry ghost, animal when you die, not just that, that you see time of death if you can remember the Buddha's name, mantra, whatever the Buddha you can remember at death time you don't get reborn in the lower realms, mantra, just any mantra, any prayer, *Heart Sutra* or something, you don't get reborn in the lower realms back. If you remember sangha, nun or monk to whom you have devotion, if you remember that, your last thought, you don't get reborn in the lower realms. But here now to

be free from samsara, six realm sufferings, free forever, not just a few lifetimes, for that you need to take refuge, rely upon Buddha, founder of present Buddhadharma, then actual refuge, Dharma, you rely on that, then on who helps to actualize Dharma, that refuge is sangha, you need to rely on three to be free from samsara. That is the main reason. So I explained wrong concept, the main, the creator of samsara, the shortcomings, to understand deeper. So the basic practice here to be free from samsara is refuge, relying on Buddha, Dharma, and Sangha, okay. So now here, you have refuge in your mind already but here refuge vow, the *kyabdro... dompa*. If you are taking only refuge without the vows, only refuge vow, *upasika*, only refuge vow, but if you are taking the five vows, or four vows, or three, or two, or one, *upasika* one vow, two, three, four, or five, abstaining from killing, abstaining from stealing, abstaining from big telling lie, while you don't have realization you show you have realization, so big telling lie, sexual misconduct, and then alcohol, intoxicants, mind becomes totally uncontrolled and careless in karma, dangerous to your life, dangerous to others' lives, for that protect from alcohol, like that, that makes the life wild, careless in karma, so you have a choice.

There are four things together, for example, sexual misconduct as example, there is the motivation, there is *zhi*, the other one, a sentient being, *zhi*, [base], then *yorwa*, action, then *tharpa*, the goal. For example, sexual misconduct, that has four things, that has four suffering results, ripened aspect result, rebirth in lower realms, this is talking about negative karma, what becomes negative karma, rebirth in lower realms, then three sufferings you experience in human realm. Possessed result is to do with place, of sexual misconduct is very dirty, filthy place, even we don't live in such a place even if we have to cross such a place for five minutes that is due to sexual misconduct. Even just a few hours or a few minutes we have to pass through there is a reason for that, not having purified past negative karma we have to do through that, experience that, very dangerous place you are born or have to live in that, that is the possessed result. Experiencing result similar to the cause, that one is your husband or wife is very combative and there is no harmonious, no harmonious, very competitive to each other, kind of becomes separation, the husband or wife separation, at the end that is what happens, during life competitiveness, always suffering, that is experiencing result similar to the cause, even if you have been born a human being. No harmony, no happiness in the relation, like that. Then creating result similar to the cause is habit of sexual misconduct, even you know it is not good, creates so much negative karma and problems in your life and other's life. Even you know it is not good but no choice due to your attachment, that is sexual misconduct, no control, so uncontrolled, then like this you do it again, even you are born human being but because of past life habit you do again and again in the life. So it goes on like this from life to life. Life to life you do again, again. Past life habituation, so creating result similar to the cause, so much unhappiness not only in your life but for other people. You create so many enemies, you finish one problem but it goes on and on even in one life. Karma is expandable. Karma is definite, if you create virtue definite to experience happiness. If you create non virtue definite to experience suffering. Then karma is expandable. If you do one sexual misconduct then five hundred lifetimes you experience the ripened aspect result of lower realms. Then experience result similar to the cause in the human life for five hundred lifetimes. Then possessed result, filthy dirty place, unhealthy place, like that danger for life, then creating result similar to cause, for five hundred lifetimes it goes on and on. Like that in general but sometimes



can be more depending on the strength, depending on how karma is strong done, created, could be. Then each result, creating result similar to the cause, each one has karma that is expandable so from each negative karma for five hundred lifetimes as human being you experience result and suffer and create the cause, it makes samsara have no end. From the five, whatever you can, then you can take, from the five[vows], five or four or three or two or one, whatever you can do you can take. Even if you can't take any of the vows, upasika, then refuge vow you can take that. So maybe that.

Think, so this one time I have received a human body, perfect human body, met the guide in path to enlightenment, the guru, and met the Dharma, this is just one time, so therefore I must be free from samsara, to be free from suffering forever then I must be free from samsara. Not only that, I must achieve enlightenment for sentient beings. For that, then I go for refuge to the Buddha as founder of actual refuge, like a doctor, and Dharma as the actual refuge, like the medicine to cure a disease, and the sangha, helper to actualize the actual refuge, the Dharma. So here by taking the medicine, even it has no side effects, even it can cure, like cancer or something, even if cancer is cured but many people get cancer again and again, or even if you don't get it in this life you get it again and again in next lives, it cures temporarily. But here taking refuge in Buddha, Dharma, and Sangha, helps to cease cause of samsara, true cause of suffering, delusion and karma, like that you become free from the three sufferings I mentioned before, you become free from that forever. It is huge thing taking refuge, it is not kind of small thing, oh, I want to be a Buddhist, it is not a small thing like you want to drink Coca Cola and you go around the building and young girls sell it to you, drive through, not like that. I want to become Buddhist, take refuge, is something unbelievable. So those who are taking refuge please do prostration to that actual living Buddha and then after that do three prostrations to me who is giving refuge. You can do like this, like that, as I did because you have no space, you can do like this, this, this, you can visualize doing prostrations.

You did three to me, the one who gives you refuge, then you can sit down. Then you can sit down.

Those who took teachings before, then made connection already of guru-disciple, then you can say *lobpon gongsusol*. Then those who haven't done any connection then say *neten gongsusol*. Then third repetition you say *lobpon*, that time I become the master leading you in the path to liberation, *lobpon*. So I tis like that. So those who made connection in the past say *lobpon gongsusol*. Please repeat.

Then you mention your name, *dag ming di shegyiwa*, then you mention your name. You might have many names, you don't have to mention all of them, you can mention one name, one nice one. Okay, one you like. *Dag ming di*, mention your name (repeat).

Going for refuge in the Buddha with your whole heart. So as I explained how important it is, free from samsara and then to achieve enlightenment by relying on Buddha, Dharma, and Sangha. (repeat)

Then relying on Dharma. (repeat)

Then relying upon sangha. So now here, the Buddha has, absolute buddha is dharmakaya, dharmakaya, absolute buddha is dharmakaya, buddha's transcendental wisdom, *yeshe choku*, transcendental wisdom dharmakaya, then svabhavavikakaya, the ultimate nature of that. Then

conventional buddha manifests, dharmakaya manifests into rupakaya, the sambhogakaya and nirmanakaya, all those are rupakaya. Then Dharma has two, absolute Dharma, cessation of obscurations and wisdom directly perceiving emptiness, that which ceases the delusions, the cause of samsara. Like that absolute Dharma. The conventional Dharma is lamrim, Tripitaka, all those, all those teachings are conventional Dharma. Now sangha has absolute sangha and conventional sangha. Absolute sangha is ordained person or lay person, one, lay person or ordained person who has realization of absolute wisdom directly perceiving emptiness and cessation of obscurations. That is absolute sangha. And conventional sangha is four ordinary nuns or monks, full ordained nun or monk living in pure vows, that is conventional, but do not have realization of absolute Dharma, so that is conventional sangha. So four monks, why four monks, because according to vinaya in monastery when they make decisions it is done by four monks, of course can be done by more but basically four monks decide, so that is why four monks. Here you take refuge in both, absolute and conventional Buddha, Dharma, and Sangha.

(repeat)

Please grant to me *upasika*. If you are taking only refuge, then *upasika* refuge. If you are taking other vows, one, two, three, four or five, think you take this not only for yourself but for *aaaaaaaaaaaa*all the sentient beings, all the different types of fish in the water, in the ocean, smallest one, then in the ground smallest worms, then when you walk in the grass all the tiny flies jumping, those living in the bushes, all the animals, there are numberless universes all the human beings, all the suras, asuras, not only for temporary happiness but all happiness up to enlightenment, so that is the importance of taking vows, it is so important. (repeat)

Repetition two more times.

Please mention your name.

(repeat)

Taking refuge in buddha, next one Dharma, next one sangha.

(repeat)

I said getsul (novice monk or nun).

Now third one. (repeat) mention your name.

(repeat)

I will say loudly *nyento*, that time if you are taking only refuge or any other *upasika* vows, however many then you can decide like that.

So now finished time?

Ven. Roger: Twenty minutes.

Rinpoche: how many minutes? Twenty minutes. So the number of the vows, there is repetition to do according to the text, but His Holiness said if there is no time the vows you are taking you think in your heart. I'm taking such and such a vow, so here we can do like that, without repeating think like that, I say *tab yinno*, you say *legso*.

Twenty minutes. But people here already explained, people who are here have already been explained refuge but I think the people who came from outside. Even if you are studying philosophy, big subjects, but if you don't know beginning practice, refuge, then if you don't know people do so many mistakes in daily life. For example, Lama Tzong Khapa Institute on time Khadro-la came there, brought by Geshe Yeshe Tobden's attendant to Lama Tzong Khapa Institute, there was a statue left on the ground outside the Chenrezig gomba, so she cried, she thought the center, Lama Tzong Khapa Institute doesn't have refuge because statue left outside on the ground. The director was running a company, good in doing business, but maybe he didn't know much about lamrim, the original practice, so later when Khadro-la came to give talk he said it was not left there permanently but let there temporarily, but you can't do that, you can't leave temporarily on the ground, so at the end of that discussion. I thought to go through it quickly the precepts of the refuge, what you should not do by taking refuge in Buddha, Dharma, and Sangha, you should not rely on ultimate refuge, something like friend, you need help from a friend in your life you need a friend when sick or something. You need help from other people, friends, that is temporary, asking help is temporary, you are not taking ultimate refuge in doctor or friend, it is temporary. So you don't take ultimate refuge in Brahma and Indra, worldly gods, you don't rely on them whole life or to be free from samsara, you don't do that. As I mentioned friend or doctor temporary they can help, that you can do, but not ultimate refuge, to take ultimate refuge they should be free from samsara and have qualities like Buddha, Dharma, and Sangha. In Malaysia there is one rich family, when I went first time Tony Wong arranged for me to stay there, many people it is just faith. I mean just sort, not understanding much, not understanding faith but just follow other people, just I guess, I don't know, pray for long life or success in business, I don't know, probably not much enlightenment or free from samsara, that is one rich family. One day the son suddenly died, their family son suddenly died. So the father came and think Buddha, Dharma, and Sangha didn't help so all the statues on the altar he threw on the floor. He thought Buddha, Dharma, and Sangha didn't help because his son died, so he threw all the statues on the ground, there is danger like this if you don't know exact purpose of taking refuge and if you don't think so much of your own karma these kinds of problems can arise, create much heavy negative karma. So the family I heard like that the father did when the son died. Now I want to tell you one thing.

The Buddha's power and power of karma, power of our karma and the Buddha's power are equal. For example, maybe this is more clear, for example in Nepal just recently one Hindu lama, he says he is Hindu but he gives advice to people don't sacrifice animals because Nepal is worse of all countries. Normally there are seven days of sacrificing, the government kills one hundred thousand buffaloes, then individual people, if there is red color on the stone, in the past when we were staying in the Nepalese king's astrologer's house, we stayed there many years, there were trees around, there were two or three rocks with red color, one Nepalese man brought chicken there to kill just because there was red color on the rock. We have one Nepalese cook called Ram for so many years in the past he did cooking. He told me when he sacrificed, he is Hindu, he sprinkles water and goat does like this, that means the goat accepts to be sacrificed. I didn't tell him but if someone sprinkled water on him and he did that does that mean he accepts to be sacrificed? So ignorant, if goat does like that it accepts to be sacrificed, the suffering of sentient beings, so much ignorance, very hard to change, you don't find, you don't meet Dharma, you don't

hear any explanation, our whole life, even you live a hundred years, live the life with such unbelievable.... The lama says you don't have to sacrifice animals in the temple, if you want to sacrifice do it in your house, why you sacrifice other sentient beings' blood, why you don't sacrifice your blood? The lama was telling very direct, he is Hindu. Never happened in the past, so many years, I don't know how many thousands of years so much sacrifice in Nepal, only now recently one Hindu lama. What I thought is he could be a buddha, because buddha manifests as Christian priest, as Hindu, the Buddha manifest in the six realm, deva, human being, the Buddha manifests as hell beings, hungry ghosts, animals, even manifests as maras to subdue mara sentient beings, so Hindu but he could be buddha or bodhisattva. There are so many animals who usually eat each other, but here saving life from other animal, so wonderful, normally you eat, but here you save lives from others, normally it is buddhas and bodhisattvas in form of animals who save others. So what I was saying? The karma of sentient beings the Hindu lama happened only now to give talk to the people of Nepal like that. If the people had karma before could have happened before and stopped the sacrificing, but it didn't happen, didn't have karma, so it happened now, only happened now Hindu lama giving such incredible advice. So the Buddha guiding you depends on your karma, you created good or bad karma. So the family experienced karma of the son dying, it is nothing to complain to the buddha, otherwise if it is hand of the Buddha all sentient beings would be enlightened already, the Buddha wouldn't allow us sentient beings to suffer in samsara even for a second, the Buddha has unbelievable compassion for us, only in the Buddha's hand, no, it depends on our karma. Therefore, you to not engage in negative karma and engage only in positive karma, that is the most important refuge. The Buddha can help you according to that. You have to understand you are the main one, abandon negative karma and create positive karma from your side, it seems it is the main thing, then according to that you receive guidance from the Buddha. So there are a few things but I stop here, I will explain tomorrow. That is very important, people study big things but small things don't understand then every day create negative karma that blocks to achieve realizations.

Due to all the past, present, and future merits collected by me, all the three-time merits collected by numberless sentient beings and numberless buddhas, may bodhichitta be generated in the hearts of all sentient beings in the hearts of all sentient beings in this universe, in Austria, in the hearts of all people who come to the center, in the hearts of all students, all those who rely on me, who I promised to pray for, whose name was given to me, in the hearts of all students who see me, think of me, remember me, see my photo, dream of me, in all their hearts, in all of our hearts who are here, including our family members, the living and dead and in those in who bodhichitta has been generated may it increase.

Due to all the past, present, and future merits collected by me, all the three-time merits collected by numberless sentient beings and numberless buddhas, which does not exist from its own side, may I who does not exist from its own side achieve enlightenment which does not exist from its own side and lead all sentient beings who do not exist from its own side to that buddhahood which does not exist from its own side.

Good evening. So one, if you have any vomiting questions? Vomiting means you can't stand it, when you vomit it comes out, so like that. Any questions? It doesn't mean I can answer it but I can see, I can try. Okay.

If there is nothing, then I start. Yeah?

A student asks a question in Spanish that is translated by Ven. Paloma: Rinpoche, can you please explain what means having devotion to the teacher? He is very new so he doesn't understand the concept of guru devotion.

Rinpoche: Yes. Yes, you have to learn, yes, you have to learn. Well, even, not only Dharma but even the ordinary things in life if you don't know, you have to learn. If you need that, you have to learn. That's all. For example, in the West to become a waitress you have to learn how to be a waitress. To do the job of cleaning you have to learn, you can't just... You have to learn, everything you have to learn. For example, I think not so much maybe in the east but in the West, in America it's like that, when people come, I forget now, especially, well you talk to the people, you make connection, not just bring food but connection so people are happy, you talk to them, then especially at the end, the end I remember but the other I remember, at the end, please have a good time, good day, a few other words you say when you do the waitress, it makes... those few words, not just bringing food, it makes people happy. You understand? So you have to learn. So here it is talking about, yes, it is not a simple thing, it is very, very, extremely important one in the development of the mind in the spiritual path, the is a way to develop and complete when you achieve complete buddhahood, the total cessation of obscurations, not only gross, but subtle obscurations, and the completion of all the realizations, because of that. Not only for your own happiness, no, that is the method, the main thing is numberless hell beings, numberless hungry ghosts, numberless animals, there are numberless universes, there are numberless human beings, there are numberless sura beings, asura beings, like that, for you to taking the responsibility with bodhichitta, the ultimate good heart which comes from great compassion, generated to every single obscured suffering sentient being, then you take full responsible everyone to be free from oceans of samsaric sufferings, everyone to be free from oceans of samsaric sufferings and the causes, not outside but inside, your own mind, negative mind, delusion and karma. So to free, to cease that, the cause of suffering, and then make the sentient beings totally free from oceans of samsaric sufferings, not only that, then to bring them to peerless happiness. So there is happiness of this life, that you cause others, you bring. Then more important than that is happiness life to life, while you are in samsara, the cycle of birth and death, while you are in samsara under the control of delusion and karma until you actualize the four noble truths, true cessation of suffering and true causes, you achieve that by actualizing true path, ultimate wisdom directly perceiving emptiness, which ceases the cause of samsara, the seed of delusion and karma, so you need to actualize that. Until that happens... then you are able to cease delusion and karma, you are able to be free forever, not just a few lifetimes, forever free from oceans of samsaric sufferings, the six realm sufferings. While I'm talking I'm forgetting, while I'm talking, like Alzheimer's, the sickness, ha-ha. Then, until that, you actualize the ultimate wisdom directly perceiving the ultimate nature, emptiness, *shunyata*, if you actualize that you don't need to be reborn in samsara back again, you cease delusion and karma and so you don't experience circle of death and rebirth, suffering of

birth, death, old age, sickness, and so forth, suffering of pain, suffering of change, all samsaric pleasures. Then from where those two come, pervasive compounding suffering, in Tibetan, *kyabpa duje kyi dugngal*, all those three suffering until you become free, until then, you have to rebirth again in the circle of death and rebirth, then happiness of this life, this life is just a few years, months, weeks, days, you can't put signature, you don't have even ordinary clairvoyance and so you don't know the future, so you can't tell, future life happiness until you actualize the four noble truths, wisdom directly perceiving emptiness, happiness of all those future lives, is so important. Then to bring sentient beings in future life happiness, in all lives. Not only that to bring to ultimate happiness, liberation from samsara, blissful state of peace for oneself. Not only that, you bring in peerless happiness, in Sanskrit buddhahood, in English translation of Tibetan *sanggye*, *sang*, total cessation of obscurations, not only gross even subtle obscurations, totally cease, purified, then you get to complete realization, to bring every single sentient being, you take that responsible. When you generate bodhichitta you take this responsibility upon yourself, so you have to know that. It is amazing, amazing, amazing, bodhichitta is amazing, in Tibetan *jangchub kyi sem*, it is amazing, amazing, amazing, amazing, amazing, amazing, like this, attitude like this. You take responsibility for every sentient being to be free from suffering and achieve enlightenment, peerless happiness, to cause to achieve, you take full responsibility. Therefore, to be able to do perfect work for sentient beings without the slightest mistake and guide sentient beings, then you need to achieve state of omniscience, state of omniscience, that is not yet scientifically, Western scientifically not known yet, hopefully in the future, not known by government and Western science, you need that to bring everyone, all sentient beings, to peerless happiness. Then for that you need to achieve whole path to enlightenment. Just praying, just only praying doesn't do it. Like His Holiness often says, you have to study the path to enlightenment, you have to study. One can study very elaborate philosophy and all that, and one study middle way, middle, not so elaborate, middle, then achieve enlightenment, one who has intelligent capacity study elaborate and achieves enlightenment, practices achieves enlightenment; and middle way, studies less than that and achieves enlightenment, one studies essence, condensed and then practices and achieves enlightenment. In the past, after Lama Serlingpa, Lama Atisha, so from where the lineage of the extensive path, lineage of profound path, those two teachings, and lineage of blessings, all three then come through Lama Atisha, so like that. Taught by the Buddha through Manjushri and Maitreya Buddha, Nagarjuna, Asanga, the pandits, there is the whole lineage from where the path comes through, path of extensive deeds, and path of profound wisdom, the path continues from Lama Atisha to Lama Tsongkhapa, like that. In the past all the Kadampa geshe followed Lama Atisha, Lama Atisha's disciples, like that. I was going to say something but I forgot. Even that time happened Kadampas, *kadam shungpawa*, Potowa, Kadampa geshe Potowa and his followers who studied the extensive scriptures, *zhungchen*, the extensive scriptures, I don't remember, I think six or something like that, I think six or five, something like that, I forget, very extensive way of studying. In the Kagyu, Nyingma they say *zhungchen chusum*, thirteen extensive scriptures. Kadampa geshe Potowa studied extensive scriptures like that and then tried to practice to achieve enlightenment. Then, *Kadampa lamrimpa*, but I forget the Kadampa geshe, do you remember, anybody? *Kadampa lamrimpa*, I forget his name, *lamrimpa* is more condensed, so you study, practice, and achieve enlightenment. Kadampa Gönpawa, then *men ngagpa*, more condensed,

what you learn from the lama's holy mouth, instructions you receive then you practice and achieve enlightenment. So according to level of your mind, intelligence, not everybody oh you have to study extensive teachings, sutra and tantra, you must do that, go to Sera Monastery, go to Ganden, study whole thing, everybody telling that. No, you do according to the capacity of your mind, not everybody becomes big puzzle, puzzle? Puzzle, not get into ocean, puddle. Not that. According to your capacity, your intelligence. That is just an elaboration, one should think that. Don't forget that, "oh, I don't understand, there is so much to learn, I don't understand, so difficult." You squeeze your mind, "oh, I don't understand," you put yourself in prison, you torture yourself. Lama Atisha, after that Kadampa geshe, like that three levels according to their intelligence achieved enlightenment, you have to remember that—according to your intelligence. Otherwise you make yourself crazy. So similar, even nowadays like that, practice Dharma, achieve path, actualize and achieve enlightenment quicker. You have to remember that. Okay.

So now the root of the path to enlightenment is guru devotion. It's correctly following the virtuous friend, correctly following the virtuous friend. There are two, with thought and action, with thought by looking from your side, not expecting from guru's side to see Buddha, to appear buddha to you, Omniscient One, not like that. That is what we normally expect, from object's side. You have to look at him as buddha, you never think that, you have to transform your mind, you think it is from object's side, but it is from your side. Using your, how to say, fortunate intelligence, I'm going to say fortunate intelligence, using that will all the effort, because it is root of the path to enlightenment, so you put all the effort in that, not only to benefit you, to benefit every single hell being, hungry ghost, animal, human being, sura, and asura, intermediate state beings, everyone, obscured and suffering, you need to help, importance, importance. Lama Tsongkhapa said, (YÖN TÄN KÜN GYI ZHIR GYUR DRIN CHÄN JE, first verse of *Foundation of All Good Qualities*), "The guru is from whom you receive all the qualities," all the qualities. From the teacher, from the Dharma teacher you learn like the alphabet, you learn Dharma teachings, you learn the words and meanings, even intellectual education, then you practice, then you achieve realization. All that, intellectual understanding, then all the merits you collect through practice, all the merits, merits of wisdom and merits of virtue, comes from the guru. Then, all the realizations, all the transformations of your mind, progression. Then, every single compassion you generate for others, for insects, for people, or enemy, you receive that quality from the guru, and patience, protects you from heavy negative karma, practicing patience when you have problems with others, practice of patience you learn from the guru, the guru explains how to practice patience, so it is like that, protecting you from heavy negative karma, practicing compassion creates so much merit, cause of enlightenment, practicing compassion for human being, animal, you learn from the guru. Then from that you achieve enlightenment, so the guru gives you enlightenment, full buddhahood, in Sanskrit "buddhahood", in English, "total cessation of obscurations and completion of all the realizations", oh, that, the top, the complete development of the mind, oh, that. So like that, you achieve from the guru. I'm talking just simple way, like that. Then, all the qualities of the mind, all the positive mind's qualities you learn from the guru, whatever you achieve, you have. Then every single merit, by practicing the teachings you receive from the guru, so it came from the guru. And every single quality of morality, for example, one precept, lay person taking one precept, two precepts, three, four, or five, like we did last night, the five

precepts, all those qualities come from the guru. Then eight precepts, getsul male and female, all thirty-six vows, precepts, come from the guru, all those qualities, all the pure qualities you receive from the guru, then you become fully-ordained nun or fully-ordained monk, nun has three hundred sixty three, something vows, then all those, each quality of pure morality you achieve you receive from the guru. Then 253 vows the gelong has comes from the guru, the teacher, every single quality of that morality you receive from the guru like that. Then there is bodhisattva vow and tantric vow. The pratimoksha vow, before, is to be free from samsara, which continuation of suffering doesn't have beginning but to have end you practice these vows. So then you take the bodhisattva vow, with Medicine Buddha we have this vow, that makes possible to achieve buddhahood, peerless happiness, for sentient beings, to be able to help the numberless sentient beings, as I mentioned before. Oh, then the bodhisattva, each vow that you practice it came from the guru, all those qualities, very precious qualities, unbelievable, makes to cease all the gross and subtle delusions and complete all the realizations, unbelievable, unbelievable. So to be able to help perfectly every single sentient being to free from oceans of samsaric sufferings and bring to buddhahood. Unbelievable, unbelievable. Of course, that takes, as I mentioned at the beginning, that takes three countless great eons, if you don't practice Mahayana tantra, not Hindu tantra, Mahayana tantra, then it takes a long time, three countless great eons, it takes a long time to complete the morality, merits of wisdom and merits of virtue, merits of virtue you can say, *sonam gyi tsog* and *yeshe gyi tsog*, it takes a long time, after collecting for three countless great eons then you achieve a buddha's holy body and holy mind. That is taking a long time, so you have such strong compassion for sentient beings, such unbearable, their suffering in samsara, then the Buddha taught tantra to achieve enlightenment in one life, one life, but of course you achieve long life, immortal life, to be able to live many hundreds of thousands of years to achieve enlightenment. But then sentient beings suffer in samsara, numberless sentient beings, not just one but numberless, you can't stand it. So the Buddha taught *mahanuttara* tantra, that you can achieve full enlightenment, that you can achieve buddhahood in brief lifetime of degenerate times, degenerated. Now most people live 60 or 70 years, 100 years is getting shorter and shorter, less and less, within those years to achieve enlightenment. So like this. So this has the most skillful, most powerful, skillful, quickest way to the path, method and wisdom, quickest way, most skillful way to achieve buddhahood, unified state of Vajradhara, in a brief lifetime of degenerate times. It happened to many great yogis who achieved enlightenment in a brief lifetime of degenerate times.

So as I mentioned yesterday or the day before, I'm not sure, I think, anyway, maybe at the center I think. As I mentioned, gross mind, subtle mind, extremely subtle mind, and gross body, subtle body, every sentient being, transcendental wisdom of highest tantra path, it is like, example, like atomic bomb, the one that destroys the world, but here it destroys the disturbing thoughts, disturbing thoughts, wrong concepts. So quickest to destroy, to eliminate the dualistic mind and dualistic view; dualistic mind which projects the dualistic view, so quickest way to cease that, the clear light, transcendental wisdom, transcendental wisdom nondual bliss and voidness, most incredible, unbelievable practice, what you can do. How you can make your human life, received one time, just about one time this life, how you can make it most productive, most beneficial not only for you but for numberless sentient beings, for numberless hell beings, hungry ghosts,



animals, human beings, suras, and asuras, for everyone, for numberless fish, all kinds of shapes in the ocean, size like mountains, whales, and the smallest ones in the oceans, then all the worms and insects in the ground, in the grass the very tiny flies, those very tiny flies that when you walk in the grass they jump away, in bushes, trees, the birds, every mosquito, every ant, every sentient being, most precious? in your life, beneficial, unbelievable, unbelievable. The most happiness. The greatest happiness what you can achieve, what you learn, and how to achieve, following the path, learning the path. First you have to learn, without learning, just meditating without eating, without seeing people, just blank, the mind blank, then after some time become crazy or dull and sicknesses, so anyway, you have to learn, you have to learn, you have to bring the light of Dharma in your mind, the light of Dharma, you have to eliminate the darkness of ignorance, you need to learn Dharma. All this, then infinite qualities of bodhisattvas, arhats, *sssssh*, the qualities they have, free from samsara, then bodhisattvas, *bah, bah, bah*, all those who are arya bodhisattvas, higher bodhisattvas, then lower bodhisattvas, even lower ordinary bodhisattvas, *ssssh*, unbelievable qualities. All that you receive from the guru. Ordinary bodhisattvas, bodhisattvas who achieved path of merit and who achieved path of preparation, then higher bodhisattvas so much qualities, so much qualities they have of the mind to benefit others, deeper and deeper benefit. Then a buddha has infinite qualities, a buddha's holy body, holy speech, holy mind, infinite, so you learn, you receive all these qualities from the guru, by receiving teachings, by learning, by practicing, by purifying the defilements, practicing Dharma, by purifying the defilements, obscurations, like the mirror covered, mirror has power to reflect, a small mirror has power to reflect the whole city but it is obscured by dust, as you clean more and more dust, it shows more and more clear the reflection of the city. Like that, the mind has potential, power, to be omniscient, it has power, nature, power to be omniscient; it is *toooooooootally* ignorant, dark room, totally foggy, like that but it has nature if you do by receiving teachings from guru, meeting guru, receiving teachings, practicing, purifying defilements. Then qualities of merits, it is the cause to achieve realization, then one pointedly requesting the guru, one pointedly you request the guru with devotion, with devotion you one-pointedly request the guru to grant blessings, realization, transformation of your mind. Then actual body is to meditate on the path. So four things. Lama Tsongkhapa asked Manjushri. Manjushri is all the buddhas' wisdom manifested in Manjushri, so Lama Tsongkhapa's guru is Manjushri, like we receive teachings from guru to disciple, like that he received teachings from Manjushri. Lama Tsongkhapa's teachings, lamrim, especially on emptiness, *shunyata*, especially that, then also tantra, how to achieve illusory body, all the details how to achieve that, he received from Manjushri. Then many, even sutra emptiness, especially, anyway, *shamatha*, perfect meditation *shamatha* you have to cut, overcome and cut the attachment scattering thought, attachment scattering thought, *gopa*, not just excitement, it has to be attachment, attachment scattering thought, gross and subtle, and sinking thought, *chingwa*, gross and subtle, you have to overcome that and then you achieve perfect meditation, otherwise you don't achieve perfect meditation, if you overcome both gross and subtle one, you don't have perfect meditation. Like that many meditators made mistakes, then Lama Tsongkhapa those subtle points clarified by his teacher Manjushri, that is how, so you can say the teachings composed by, like the *Three Principal Aspects of the Path*, for example, written by Lama Tsongkhapa but actually you can say it is written by Manjushri as he received teachings from

Manjushri, simple example, lamrim, simple example, then sutra and tantra, subtle, very important subtle points clarified by Manjushri, so that is how he... I don't know why I'm talking this. I mentioned four things, the last one is actual body of meditating on the path. The three others are to support that, to support actualizing the path: purification, purifying the obscurations, like I gave the example of cleaning the mirror of dust, as you clean more and more it gives more reflection, so the mind has that nature to be able to achieve enlightenment. Then collect merits, extensive merits, with devotion to the guru, one-pointedly request the guru to grant blessings, means realizations, with all those helps then meditating on the path, then it happens, then realization happens. So guru devotion, some people who teach Dharma, some even monks who teach Dharma, Western monks who teach Dharma, but guru devotion they don't understand. It seems that the person thinks maybe it is made up by Tibetan lamas, nothing to do with the Buddha and nothing to do with Nalanda pandits, it is like the Tibetan lamas made it up, for them to receive the offerings, it is kind of a little bit like that, their own trip. So they teach Dharma but don't understand guru devotion and so don't talk about that, they don't understand it well and think maybe a little bit superstitious, they think like that. However what I think is that it is scientific. Depending how much guru devotion you have in your heart, that much the realizations happens, whatever, renunciation, bodhichitta, emptiness, anything, everything, it happens according to how much devotion you have! It is scientific. I see that as scientific. How it works, tells time, depending on many machines together it makes time; guru devotion is like that. It is not the Tibetan lamas' trip, not like that, you have to understand. That is not Tibetan lamas' trip. It is from the Buddha, Vajradhara, there is quotation, in Tibetan text there is always quotation from the Buddha, pandits, yogis, from India, always so much from the texts, there are always so many quotations when the Tibetan lamas give teachings, you think, it is the Tibetan lamas' trip, oh, not like that. Sorry, I should say I have this realization, I have that realization, but I don't have, so sorry. But this is how I see, this is real science, it is real science: if you practice you will find out, you will know by yourself it is science. When the mind is like a desert, no water, no green plants, nothing growing, even you speak about devotion but your heart is dry, nothing, perhaps maybe you have even doubts, I'm not sure, then all the realizations of impermanence, renunciation, bodhichitta, emptiness, anything, oh, then especially tantra realization, nothing happens, dry like desert, very dry. Oh, like that, like that, even you talk emptiness and bodhichitta but just between the lips, nothing there, you understand? Then you have strong guru devotion, oh, then whatever you meditate on, compassion, renunciation, bodhichitta, emptiness, just example, then everything makes sense, the teachings, the quotations, one or two words, even one or two words makes BIG sense for your mind, then you get realizations, BIG sense, big taste if you have strong devotion, it is like that. It is like that. It depends on that. It is very scientific. Otherwise you don't practice you don't have any idea, you don't have your own experience, through practice then you will find out. When you have strong devotion and then you meditate on whatever, you feel it, whether compassion, impermanence, whether bodhichitta, emptiness, you are able to recognize.

Sorry, I will stop because of the initiation. But it is very important, especially for new who haven't learned much Dharma. I think even who studied philosophy still it is important. My side, sorry, I don't have anything to offer, no realizations, but I think it is scientific, not the Tibetan lamas' trip. Everything makes sense. Then for example emptiness, to be able to see empty, first, *tongpanyi*, to

be able to realize. I'm not saying I have realization, no way at all, but my gurus who give teachings, who have realizations... Anyway, before you see emptiness you have to recognize what is false, for example, I, what is the false I that always appeared to you from beginningless rebirths, not from this morning, from birth, from beginningless rebirths, the false I, false, realize, what you believe is totally true you have to recognize that is false, can you understand? What is false I, you have to recognize, then you see emptiness, *tongpanyi*, you understand? Oh, that has to come from the blessings of the guru. Your realization has to come from the blessings of the guru, blessings depend on devotion, having devotion. Your devotion is like clouds in the sky, sometimes there, sometimes not there, sometimes you see mistakes, even you are with buddha but you see only ordinary being, liar, like Gelong Legpe Karma who served the Buddha for twenty-two years but he always believed the Buddha was a liar. From his side the Buddha is buddha for eons but from his side, he never looked at the Buddha as buddha, only ordinary being, only liar. So he only saw liar for twenty-two years, he had more devotion for his Hindu guru than the Buddha. He was supposed to be in hell due to that negative karma, negative mind, it affected his life, then to be in the lower realm, hell, unbelievable, unbelievable, for eons and eons, Gelong Legpe Karma. So if you, from your side you don't look at him as buddha but only as ordinary being like Gelong Legpe Karma, even though you are with a buddha the whole time, from your side, you don't see him as buddha, you have to understand those things. You only see what you believe, what you project, only that.

So here, then, in the past maybe debating in the monastery with the monks about true existence, about I, truly existent, *rangzhin gyi drubpa*, *denpa drubpa*, existing, but you see now, you think, you have total wrong idea, which one you think, truly existent, totally wrong idea. Now you see, now you recognize, the I that you have been believing, every day, the real I, so worried, going to get sick, going to die, going to get reborn in hell, so many problems, all the time worried, all the time you are working to get happiness for this I, day and night "when I can be happy? When I can be happy?" In the West like "OM MANI PADME HUM." "When I can be happy? When I can be happy?" The real I. Now due to the guru's blessings, you receive due to your devotion, strong devotion to the guru, now, that one, what you have been believing day and night, from morning, from birth, from beginningless rebirths is false I, that is false I, there is no other. Before you debating you thought something else, not this I, now this one there, *ooooh*, you see empty, you see.. I'm telling what the guru's realization, I have so much negative karma to purify to realize emptiness. So now here, so not only that, all the realizations, numberless qualities of a buddha's holy body, holy speech, holy mind, can do perfect work for sentient beings; not just that, all the happiness, this life, today, all the happiness up to enlightenment you receive from the guru. Because it came from virtue, virtue is action of the buddha, action of the guru, you understand and also you learn from the guru. (Tibetan) *yonten kungyi zhirgyu*, the guru is basis of all the qualities that means all the happiness, past, present, and future, all the happiness up to enlightenment, *drinchen je* means kind guru, at the beginning I translated *Je* as lord, I don't know what it means to you, but *jetsun*, *je*, kind, perfect, kind, perfect, *drinchen je*. *Tsulzhin tenpa* is correctly devoting to the guru, *tsulzhin tenpa lam gyi tsawa ru*. Correctly following the virtuous friend, correctly following the virtuous friend, the root of the path, *tsulzhin... legpar tong ne*, by seeing that well, by discovering that well. Now listen here. The reason I'm bring the quotation is

*bepato*, with many effort, doesn't mean from the guru's side, no from your side, so much effort from your side, so that means not easy. Normally we expect pure from object's side, pure and no mistakes from object's side, no, you have to look with much effort. No matter how many years, months it takes, with effort, this is the most important Dharma practice than anything else. One thing to say, Dharma practice, most important, because it is the root of the path, all other realizations, emptiness, tantra, everything depends on this, therefore *bepa дума yi*, with many efforts from your side. You understand? You have to think this. (Tibetan) *gupa chenpo*. Much respect, not outside, this is devotion, not just physical respect, it is devotion, *gupa chenpo ten par jin gyi lob*, great devotion. Please bless me to follow, *tenpa*, rely on him with great respect, not just outside devotion.

Then, great enlightened being, Padmasambhava, mentioned (Tibetan), this is what Padmasambhava said, "if you don't know that the guru is buddha, (*lama sangye so ma she na*), if you don't know the guru is buddha, then you don't receive blessings from the guru, you don't receive blessings from the guru." So, realization comes, realization of the path, discovery of path to enlightenment comes in your mind, your mind gets transformed by receiving the blessings of the guru. So, the blessing depends, receiving blessings of the guru, so the receiving realizations of the guru, that makes, for example, by having renunciation realization, it makes, it eliminates attachment to this life and attachment to next life samsara, samsara's happiness. By generating bodhichitta, *jangchub kyi sem*, precious thought of enlightenment, it eliminates self-cherishing thought from where all the suffering come, misfortune, black magic, everything, all the obstacles to achieve enlightenment, all the obstacles to enlighten sentient beings, benefit to others, to be able to benefit other sentient beings, all the obstacles come from self-cherishing thought. So now realizing emptiness, ultimate nature, it eliminates ignorance, the root of samsara, root of *aaaaaaaaaall* the suffering, depression and so forth, all those sufferings which I mentioned before, suffering of pain, suffering of change, pervasive compounding suffering, ignorance holding the I, I which exists in mere name, merely labeled by the mind, but due to ignorance, due to the negative imprint on the mind, the merely labeled I appeared back to you, the hallucinated mind as real one, real one, real one, then you believe, then you believe, then you believe it is true. Instead of it is false, instead of "this is false I, hallucinated," instead of that you believe "it is real, true," oh, that is the root of *aaaaaaaaaall* the sufferings of the six realms, this is from where cancer comes, this is from where suffering of rebirth comes, suffering of death, why you have to die is because of this, if you are free from ignorance you have no death. That is why in Buddhism by learning Dharma, practicing it, you become free from death. You have to know that, that is how you become free from death, not yet scientifically mentioned, in Buddhism but in Western science not yet discovered, not yet explained. But the day when famous scientist discovers how you can stop death, birth, old age, sickness, unbelievable in the West, then people discover, wow, wow, wow, how to live the life, then totally have to change how they live the life. So we are soooooooooo fortunate. Unbelievably fortunate to meet Dharma, to be able to hear Dharma, to get opportunity to learn Dharma, to hear Dharma.

The realization then makes you, I didn't explain tantra, anyways, tantra, generation stage, *kyerim*, generation stage realization, gross and subtle, eliminates ordinary appearance and ordinary

concept. Then *dzogrim*, completion stage actualize clear light, that is very important path, then able to overcome, cease, the subtle impure wind and mind, like that. So basically able to be free from samsara, free from all sufferings, suffering of death, suffering of old age, sickness and death, suffering of birth, all the sufferings to be able to be free; then next one is buddhahood, total cessation of obscurations and completion of all the realizations. Then comes from, all that comes from receiving the blessings of the guru, and receiving blessings, that depends on devotion to the guru. *Ahhah. (lama sangye so ma she na... jin lab gyi rang gyu mi dro wai)* by the blessings of the guru your mind won't get liberated, by the blessings of the guru, your mind won't get liberated. Therefore, *yonten samla*, not think of mistakes of the guru, not think of mistakes of the guru, not that, that is to be abandoned, *yonten samla*, think of the qualities, if you think of the qualities then devotion arises to the guru. Then you see buddha from your side, from YOUR side. Then, you think qualities then you do the request. (*yonten samla... lama la solwa...*). It is so important. When you have obstacle, when you have obstacle in the life, whatever, very heavy obstacle, whatever, I mean there are so many other practices, mantras, but the most important is praying to the guru, praying to the guru; even when you are going to die, remember the guru, no the world guru, but your guru, one-pointedly praying. So by thinking of the qualities then you arise devotion, faith, in the guru.

That is also mentioned - sorry, sorry it took much time, *Namkha Drime Do, Sutra of Stainless Sky*, I just mention this, (*dezhin sheg pa tham che le lama lhag pa*), regard, I use the word "regard" but it can change, regard the guru more special, excel, excel, what do you say?

Ven. Sarah: Exalted.

Rinpoche: "More exalted than buddhas," than tathagatas, "than all the tathagatas," there are numberless buddhas, "than all the tathagatas," means buddhas. "Why? The buddhas, tathagatas, buddhas, tathagatas, extremely skillful, *thugjeche*, great compassion, yes, it has, even though the tathagatas have the greatest skillfulness and compassion, if you don't have, if the guru doesn't do self condition, *dagkyen*, I translate as self condition, if the guru doesn't, if you don't have a guru that is the self condition, *migkyen*, focused condition, immediate condition, there are four conditions, if you don't have guru who is self condition you cannot receive the blessings of the guru, sorry, you can't receive the blessings of the Buddha, without a guru you can't receive the blessings of the Buddha, the Tathagata. Therefore, you hold the guru more precious than all the buddhas. You hold the guru more precious than all the buddhas." So, therefore, therefore, to receive the blessings of all the buddhas, for realization, you need a guru. Not only guru but you have to hold the guru more precious than all the buddhas.

So I mention this quotation then I stop here. (Tibetan) *Yeshe Drubpa Le*, this is tantra subject *Yeshe Drubpa, Actualize Wisdom, Transcendental Wisdom*, "Even you have all the qualities, even you complete, even you have complete qualities, without the guru still you don't become free from samsara, free from death, free from old age, free from sickness, free from rebirth, all the rest, you don't become free from samsara. Let me mention the definition of samsara: not your company is samsara, not house is samsara, not your house is samsara, not your bed is samsara, your kitchen is not samsara, samsara, your car is not samsara, your TV is not samsara, samsara is continual, continuity of rebirth, continuity of the rebirth of the aggregates, that which is

contaminated, the aggregates caused by karma and delusions, *sache nyenlen gyi pungpo*, aggregates caused by karma and delusions, seed of karma and delusions, oh, that, continuity of rebirth of aggregates caused by delusion and karma, contaminated seed of delusion and karma, this is the definition of samsara. This is what Kyabje Dema Locho Rinpoche and some lamas mentioned. In the *Lamrim Chenmo* it is mentioned (*sache nyenlen gyi pungpo... gyi cha*) the part of the continuity of the aggregates, the contaminated seed of delusion and karma, the part of the continuity of the contaminated aggregates caused by karma and delusions. *Cha*, part is because there are five paths to be free from samsara, path of merit, path of preparation, right-seeing path, path of meditation, path of no more learning, the meditator on path of meditation has realized wisdom directly perceiving emptiness, so has ceased karma and delusions, so this meditator, his aggregates are samsara but he doesn't reincarnate again like us, he doesn't reincarnate again. So then Lama Tsongkhapa, "part" means that one, whose aggregates are samsara but doesn't reincarnate because of the realization of true paths. For example, I say, even you have total complete understanding of the Buddha's teachings, Kangyur, Tengyur, Kangyur more than hundred volumes, Tengyur is more than two hundred volumes by the pandits from India, who preserved the lineage of the Buddha's teachings, not only preserved but actualized the path, even you know all that and can recite it by heart, but *lama me na si thar me*, if you don't have a guru, you don't have a guru so you cannot be liberated from samsara, you cannot be liberated from samsara.

(Rinpoche yawns) I'm sorry.

Maybe the words are up to that but I don't remember if it is right after that, what comes after that is, (*lama me pai gang rung? na...*) "Before the guru, there is no name even 'buddha,'" Before the guru there is not even the name "buddha." Therefore, all the buddhas come from the guru. you understand? The conclusion is that. All the buddhas come from the guru, so the guru, with this understanding, with this understanding that the guru is all the buddhas, by knowing this then follow whatever the guru wishes or advises. That is the conclusion.

Then Sakya Pandita, then I stop there. Sakya Pandita, the Sakya lineage came from five great lamas, the last one is Sakya Pandita, so Sakya Pandita said..., If you can write it down it is very good so you can use it for meditation, you can use it from time to time or day to day, it is very good if you write down these quotations. *Nyi me ozer rab tra yang...*

"Even the sun is very hot, even the sun beam is very hot, even the sun beam is very hot, without a magnifying glass cannot produce fire, it cannot produce fire. There is *dra*, there is a plant called *dra*, dry, not green, dry, it is called *dra*, it is dry, you put a little bit there. When we travel in Solu Khumbu in the snow mountains, we sleep in the cave. So how to make fire, food, so you make *dra*, we have all the time in the past, now I don't know, you put little bit *dra*, grass, then you use iron, crystal or stone, then makes fire spark, then fire sparks goes on that, then burn, then you put grass or things, you carry this, then nothing to pick up on the snow mountain, then you make food. Here the sun without magnifying glass, even you have *dra* you cannot produce fire, but if the sun is hot and you have *dra* and magnifying glass you can make fire, without magnifying glass you cannot make fire, (*nyi me ozer rab tra yang...*) like that even the blessings of the buddhas, (*lama me pai jung wa...*) without a guru you can't receive, you can't receive. You can't receive. You have to

understand these teachings. Sakya Pandita is not ignorant. He is like Manjushri, Sakya Pandita. (Tibetan) Now please listen here. Please listen here. *Palden lama nyenpa yi*, “By pleasing the guru, by pleasing the guru, it pleases all the buddhas, numberless buddhas, by pleasing the guru it pleases all the buddhas,” you have to understand that, record that. (Tibetan) *Palden lama nyenpa yi, sangye tham chen nyen pa...* “All the buddhas.” I have one guru, Ribur Rinpoche, I think, where, Richard Gere’s house I think Rinpoche lived one year, did Vajrayogini retreat. I knew Richard Gere for a long time before that. He came to Tushita, I gave him a silver prayer wheel, the first one that Lama Pasang made, he took that, he went to Bombay to raise funds for AIDS, many actresses when they talked to him, he turned the prayer wheel. I don’t know what came to their mind, it looked like became kind of medium, like something entered into them. So I went to his house outside New York to meet Rinpoche, one day, Rinpoche. In the Mahakala text it says, “If you please the guru, then Mahakala is pleased.” It means if you displease the guru you displease Mahakala. Rinpoche was repeating that; I was surprised. Rinpoche was repeating that over and over, I think for me, “By pleasing the guru, you please Mahakala.” But here, “By pleasing the guru, you please numberless buddhas.” Tara, Kalachakra, Heruka, oh, like that, you have to understand that. So here, sorry to say this but this is what the teachings say, so I’m just repeating that. I’m just nothing, an ordinary being, same as the ants, same as the banana slug, okay? So like that, I mean, just the body is a human being, you understand.

So also, normally in the life even if you didn’t inform the guru what you are doing but you get a dream, in the dream you get, if you are doing something worthwhile, something strong purification or something, even if you didn’t inform the guru but you get dream that the guru is so pleased, you get a dream that the guru is so pleased, so happy, that means all the buddhas are pleased with you, you have to know that, all the buddhas are pleased. So that also means all the buddhas are with you. Many people in the West “nobody loves me, I’m alone,” many people think that, but it’s wrong, numberless buddhas and bodhisattvas cherish you more, they renounce themselves and cherish you more, numberless bodhisattvas and numberless buddhas, they are always there. Your mind is obscured so you don't see numberless buddhas, but when you achieve path of merit, small, middle, high path, that time you see numberless Buddhas, nirmanakaya aspects, just there even you are in the toilet or outside, wherever you are, when you reach that level you see numberless buddhas in nirmanakaya aspect. Then right-seeing path when you achieved, you see numberless buddhas in sambhogakaya aspect, then when you complete the path you become one with the numberless buddhas. Sakya Pandita after that said, (Tibetan), *konchog sumpo chig duwai, lama jin la dag kyab chi...* to you the guru, embodied into one, the Buddha, Dharma, and Sangha, there are numberless Buddha, Dharma, and Sangha, so Buddha, Dharma, and Sangha embodied in one, to the guru, *dag kyab chi*, I take refuge, I go for refuge. Oh, that Sakya Pandita, okay? If you are able to write that down that is very good.

Sorry, what is the time? Just a break. So we don't do the initiation. We do *Lama Chopra*. We do the initiation tomorrow. You can do the preparation and initiation the same [day]. Kyabje Serkong Tsenshab Rinpoche used to do that, one day. Also His Holiness does sometimes. We do tomorrow. That is all. Thank you.

### **30 September 2017, 21.30, *Lama Chopra***

Even though the preparation was not done today the kusha grass, short and long one, the protections, kusha grass, that can be given, that is to check the dreams. In the past in India when your mind felt polluted you spent one night in the kusha grass field, that material has power to take away pollution. There are three parts of the night by dividing into upper, middle, lower night, you don't check dream in lower night but upper part of night, after three or four or five or six o'clock, around those time, the dream that is to be checked is one in that part of the night. I don't remember exactly, upper part of night dream. Middle part of night dream is probably caused by spirits and different kinds of beings, also partially your habit, karma. I don't remember exactly, the main thing is the third part of the night, those dreams, the features to check, whether you will have success in achieving the path, the deity, or not, things like that, so the kusha grass is used, long one under the bed, under the mattress, anyway under the bed, the short one under the pillow, to have clear dreams. Then, you recite a few times I think, "OM VAJRA AMRITA KUNDALI HANA HANA HUM PHAT," a few times when you go to bed. OM VAJRA AMRITA KUNDALI HANA HANA HUM PHAT, [the mantra of Amrita Kundali], who is a wrathful deity. The protection is to take the initiation of Medicine Buddha and to protect from obstacles to that. So the protection string has three knots, so keeping that. So that can be given to you before you leave tonight, that is to help to have more protection at night time before the initiation. Even the preparation didn't happen that is okay to give them.

Today is the 25th?

Ven. Sarah: 10th.

Rinpoche: In particular those who have taken mother tantra initiation, Heruka, Vajrayogini, those mother tantra initiations you have to do tsog as part of the commitment, tsog offering. The gathering of dakas and dakinis is one meaning of tsog, and then offering, it is a practice of mahanuttara yoga tantra. The meditation, the prayer, the whole *Lama Chopra* is highest tantra, through this practice, it is composed by Panchen Losang Chokyi Gyaltsen, the second Panchen Lama or third who founded Tashi Lhunpo Monastery, Panchen Lama's monastery. I think the first was Gyalwa Gendun Drubpa, built Tashi Lhunpo Monastery, then Panchen Losang Chokyi Gyaltsen composed this, it became very common practice, extensive guru yoga, highest tantra guru yoga. He checked, this contains all the India the great yogi, Saraha, Tilopa, Naropa, Milarepa, the great Tibetan yogis, Milarepa, all the great yogis of the four sects that happened in Tibet. Also in India the pandits and yogis who achieved enlightenment in one lifetime, brief lifetime of degenerate times, so many achieved enlightenment through guru yoga practice, through guru yoga practice. This *Lama Chopra* contains all those who became enlightened. All those great yogis' practice is contained in the *Lama Chopra*, this puja, so you have to know that, it is extremely secret. All those who achieved enlightenment their essential practice is contained here, so this is an incredible practice if you know the commentary of *Guru Puja* it is most unbelievable, unbelievable practice. So it is unbelievable fortunate, even people who haven't achieved any great initiation, to be able to hear, to be able to read, even to be able to hear the words is so fortunate, unbelievably fortunate. Like that doesn't happen for eons, you don't have karma, you don't have opportunity for eons and eons. It is just about one life we have human life, met guru, met Dharma, especially



His Holiness the Dalai Lama, actual Chenrezig, then many other great lamas, so we don't have this kind of opportunity all the time, it is just about one time, so fortunate even to be able to hear the sound of the prayer, unbelievable precious opportunity like that. This *samaya*, this commitment, those who have taken great initiation of father tantra, mother tantra, those who have taken mother tantra specifically have to do tsog. This practice is so powerful. You can't do self-initiation without having taken initiation and doing retreat, so you can't purify bodhisattva vow and tantric vow. Those heavy negative karmas you can't purify by doing self-initiation yourself even those really excellent, the negative karma created with the guru to purify. Now the tsog, without depending on having done retreat, of course receive initiation you can do the actual practice as explained in the commentary if you have received great initiation, generally tsog is powerful purifying degenerated samaya and vow, then negative karma, negative karma collected with the guru. It is so powerful, and to hook the realizations, tsog means hooking the realizations, then with the realization of tantra, highest tantra, clear light and illusory body, that's what is signified by *bala* and *madana*, the blessings. So it is very important to have that, you can't use fruit juice or something like that, you have to use *bala* and *madana*, but some people use fruit juice like that. In the tantra text there is a quotation, in the Vajrayogini teachings, things like that, you can't use cheese or you can't use fruit juice, [although] some people use like that. There is a quotation in the Vajrayogini teachings, in the tantric text.

Doing tsog without missing, every Tibetan 10th and 25th, that is mother tantra practice, tsog, without missing doing tsog, whether you are alone or in a group just with *bala* and *madana* substance, that is the main one. Doing tsog is one method, one principal method to go to a pure land, when you die to be able to go to Vajrayogini pure land, things like that, offering tsog is one main cause, very, very important. There is other, tsog and there is other things that make to be born in a pure land, things like that, there are other things but tsog is one main thing. In other centers they do tsog on other days, not on 10th and 25th because of the times of the people, they can't gather on the tsog times. It is okay to do tsog other times, it is okay but it doesn't fulfill your commitment taken with Heruka or Vajrayogini, mother tantra, you have to do it on 10th or 25th. If you do it other times it doesn't fulfill the commitment, you are missing the tsog. Kyabje Ling Rinpoche because it is very important practice, of course Rinpoche is Vajrayogini and Heruka so no question of missing tsog, that is only for us ordinary beings, but Rinpoche said "oh, I missed tsog," he considered very important not to miss. People in our centers should know how to do tsog alone whether in an airplane or their house, *bala* and *madana* must have, must do on 10th or 25th, you can't do it on another day. If you have commitment of mother tantra practice you can't miss, you have to do on 10th and 25th according to Indian time, for Indian time it is okay? It is according to Indian time, not Western time. Kyabje Choden Rinpoche said you have to do according to Indian time. So I think that's it.

### **1 October 2017, 19.00**

Those who took refuge the other night, there might not be everybody here. Here the people already received an introduction, yes, but people who were not here, I just want to go through that because it seems very important to know those basic things otherwise you go philosophy and

all those other things but you don't know the basic practice from lamrim then you create negative karma everyday, this problem happens. Okay, so just short.

So here it is said, in the text it says, the precepts to abandon, renounce, by taking refuge in the Buddha. So relying on Brahma or Indra, like that, the Hindu, worldly gods, samsaric gods, not free from samsara, they are also in suffering, not free from samsara so they don't have power to guide, like the sangha, they don't have, they are not like the Buddha, free from, not only gross but even subtle, obscurations, no hallucination, so you can't trust them, I mentioned that the other day, so you can't take ultimate refuge in them, but as I mentioned the other day you can ask them as friends to help, if you have difficulties you can ask them to help, but not taking ultimate refuge, free from death, free from samsara, not that, if you are not taking ultimate refuge that is okay, for example, even human beings who have more power to help you just to be free from problems you ask for their help, that is okay, that is not taking ultimate refuge. So to not do prostrations to those, by taking them as ultimate refuge, total reliance. There was Hindu temple in Sarnath, I was with somebody, then I did prostration to Hindu statue but I visualized Thousand-Arm Chenrezig, so I'm not prostrating to Hindu statue but to Thousand-Arm Chenrezig, there wasn't many people, there was the caretaker so I did that just to make him happy, he wouldn't know unless he is buddha or has clairvoyance that I was prostrating to Chenrezig, so I did that. So this means, totally rely on them, they are worldly beings, then you do prostrations, you can't. The founder of the Mutegepa, the founder of the Mutegepa, *muteg*, is non-level, I translate as non-level, I don't know how others translate it, *teg* is level, *mu* is a negative word, so *muteg*. Vaibhashika, Chetamawa, their concept, their view, as I mentioned before, that the I is emptiness of permanence, the I is empty of existing alone, the I is not existing with its own freedom because it depends on causes and conditions, that is what all four schools believe. (*tawa kadag kadag chag gya zhi*) The four seals of the *tawa kadag*, *tawa* is view, *kadag* is order, the four seals of the order view; that is my translation. *Zagche thamche dugngalwa*.

All contaminated phenomena are suffering nature. So mainly the aggregates saying they are the nature of suffering. *Duche thamche midagpa*. All causative phenomena, causes and conditions, are impermanent in nature. *Cho thamche tong shing dagmepa*. Then, all the phenomena, no, all the phenomena, permanent and impermanent, all phenomena are empty, *tong shing dagmepa*, there are four schools, empty and non-self don't have same meaning, each school doesn't have same meaning it goes with each school, it fits with, the Madhyamaka school, two, Svatantrika and Prasangika, according to each of the schools, empty and not self. Then according to Chittamatra, Mind Only, then Sautrantika and Vaibhashika, empty, no self according to the four schools. So it is not one thing, it is not only Prasangika view. *Tong shing dagmepa*, so for example, empty of self sufficiency, *ranggyal thubpai dze yo...* so like that, we have to relate to that according to each of the schools, all the four schools' view are based on this, the *nangpas*, *sanggyepai*, Buddhists' view, what *kadag* is, ordered or sealed view, four mudras, so like that. That would of course include the I is impermanent, not existing alone, depending on parts, then depending on causes and conditions, empty of existing with its own freedom, it would include these things also. The Vaibhashika school, their views, it is a step to understand Sautrantika, Sautrantika view is a step to understand Madhyamaka Svatantrika, and Madhyamaka Svatantrika is very important step to

understand Madhyamaka Prasangika. so there are steps, levels, by knowing down below, you come to know the subtle object to be refuted of the Prasangika, the *gagja*, you recognize that which is not merely labeled by the mind such as the I, than after you recognize as false then next minute you realize is empty. *Tongpanyi*, in English there is no complete translation, emptiness, I don't know, it is used so became common, Tibetan is incredible, *tongpanyi, nyi* is important, emptiness, *nyi* only by adding that, then nothing else, stomach empty of food or purse empty of money, or Geshe Sopa always use empty of golden elephant in the gumpa. When you hear *nyi* that means, it stops all the ordinary empty of material or whatever, *nyi* stops, *nyi* is only emptiness of the real one, the true existence. What has been appearing to us all the time from beginningless rebirths and we have been believing in soooooooooooooo much, hundred percent, everything believing is real. Then on that wrong concept all the problems come, all suffering, all the six realms suffering, we have been suffering from beginningless rebirths up to now, we have been suffering, I don't know. *Tegpa*, so there are levels to realize the Madhyamaka Prasangika view, it all helps, especially Svatantrika is so important to understand then you are able to know Prasangika's so easily, if you don't know that then difficult. Now *mutegpa, muteg*, the Hindus believe I, atman, I is permanent, existing alone, existing with its own freedom, that is not *tegpa*, it is *muteg*. You see that doesn't help, it doesn't support, it is not a level, step, you have steps like this going up, so you go through the steps like this, this helps that one, this helps that one, by going over that you can go upstairs, like that all the views are like that. But here the Hindu view that the atman is permanent, existing alone, existing with its own freedom, this doesn't become a level for that to understand that it is not. Kyabje Kirti Tsenshab Rinpoche, I mean I just repeat what Rinpoche, I don't remember exactly what Rinpoche said but Rinpoche explained that, *muteg*, rely upon their founder, founder of the Mutegpa, those tradition or view, Mutegpa, totally opposite to the four schools' views, totally opposite, *tawa kadag gyi...*four seals, totally opposite to that. You can't have total reliance on that because they can't help you, can't guide you, that is the whole thing. Here checking, analyzing, it is not just kind of blind faith, no, analyze. So you see, it cheats you, it harms you, misleads you if you rely on somebody who doesn't have the qualities. You have to check, analyze, not blind faith, analyze. *Migyurwai shenyen?* Even nonvirtuous friend you can't rely on that, you can't trust, can't take total refuge in nonvirtuous friend, who will misguide. That is what the text says. So by taking refuge in the Buddha that is what one shouldn't do because it harms you, misleads you, misleads you doesn't mean only this life, only one day, only one year, but it affects you, following wrong path and wrong guide then misleads you in next life, next life, thousands and millions, so difficult to change your mind, difficult to have discovery, right path, difficult to see the right path. As I gave you the example of the fly that went in the pot, there is hole here but all day goes around, like that. So difficult for the mind to discover, to see, so difficult, so obscured for millions and millions of lives. So we are soooooooooooooo fortunate this life, so fortunate this life to meet Buddhadharma. *Tsk, tsk tsk*. So fortunate, you have to recognize, we have to recognize, we can't just take it, how do you say?

Ven. Sarah: Take it for granted.

Rinpoche: Take for granted, easy... This time we met Buddhadharma, which gives freedom, which gives you freedom to analyze what is right and what is wrong. Then you don't cheat yourself. Even

the Buddha said, sorry, probably it goes on and on, anyway I have to say it. Buddha said, even Buddha himself, Omniscient One, kind compassionate one said, “*gelong ta gam...*” so this is very important, soooooooooooooo important, *bah, bah, bah*. The Buddha himself said, he didn’t say, “Oh, you believe in this, [because] this is what I said,” He said, “Gelong, bhikshus, learned ones, like checking gold, you check the gold, whether it is pure gold or not, *seg* means by burning, *che* by cutting, *da* by rubbing, like that check my teachings, then examine well my teachings.” He didn’t say other teachings, he said MY teachings, he didn’t say some other teachings, he said MY teachings, to examine MY teachings, the Buddha said, you understand the point? He didn’t point out to check somebody else; he said check my teachings. You understand? That is so important. In the world I think there are thousands of religions but nobody said that, the founders of other religions, nobody said that. Only the Buddha, Omniscient One, who liberates us, numberless sentient beings, from oceans of samsaric sufferings, the six-realm sufferings, delusion and karma, who brings us to peerless happiness, total cessation of obscurations and completion of all the realizations. Oh, the Buddha, oh, said this, even though he does that, he said check my teachings like gold, (*lagpa tawa...*), then, take it, then take it. Means practice it. Oh, like that. Then you check, then after checking, analyzing, then you can believe, you can practice. That is wise, that very compassionate, very wise being’s advice.

I did mention in Mongolia or Russia, Russia I think, there were many people in Russia, I did mention about Dolgyal.

Now here the Buddha’s teachings are not only for beginners, you understand? Not only for Western people, not only for beginners, even this teaching becomes so beneficial for geshes and lamas who are expert in Buddhist philosophy. Not philosophy in the West but Buddhist philosophy, the Buddha’s teachings, Buddhist philosophy, even this is for them so important to examine before they believe and practice so important for them, unbelievable important. Otherwise then what happens, they have thousands of disciples, then they practice... Of course we practiced Dolgyal many years ago, long time ago, many old students here know, we did pujas together. But most people, those real monks, those who are real monks, pure monks, who care about the teachings of the Buddha, who care about Vinaya, morality, they think if you don't practice this, how you can protect the Buddhadharma, how you can protect Lama Tsongkhapa’s teachings? Those who are really, well, I think, not only lamrim but knows philosophy, really care about the teachings of the Buddha and vinaya teachings, they think like that. I’ve seen like that, geshes. But generally, but generally, it is for money, simply, most people it is for business, just for money, to make money, basically it is like that, Dolgyal, when His Holiness advises. But not only His Holiness, in Tibet there are six, seven great, great, great lamas in Tibet like sun shining, when they teaching people enjoy, in Tibet six, seven great lamas who made monasteries and advised not to practice, but people don't know that, they think only His Holiness says that then they get angry when he talks about Dolgyal. They get angry, accuse him, I mean, so like that, like that, Dialectic School teacher started that and got killed and two Taiwan translator monks got killed. They were translating, I heard, *Tendrel Topa* or something, I heard, they were killed all three, that time their lives? Stopped, whether they stopped it or not I’m not sure, but it happened that time. Very strange. They planned to kill Khadro-la it seems. One man waiting outside, Khadro-la normally has

red dress, red *chuba*. So they have idea of Khadro-la, somebody wearing red, but somehow she had changed her dress and was wearing something white, not a red *chuba*, it is amazing, if it was red they were going to kill, they planned. She did tsog puja in the Palace, when coming out, she saw a man looking with wide eyes, when you don't like you look with wide eyes, she told me. But she wasn't wearing red like normal.

Oh, this word, I want to tell you, not just for beginners, even learned geshes and lamas who have thousands of disciples, they need these words to check, they need to follow these words. So if they do checking then that helps to not practice Dolgyal. That is why there is always questions on that, there are six or seven lamas, great, great lamas in Tibet advised, already in Tibet [who advised not to do] but people don't know and think only His Holiness.

So I think, the great yogi or Heruka, Kyabje Pabongkha Rinpoche, Kyabje Trijang Rinpoche who was my root guru, I didn't see Kyabje Pabongkha Rinpoche in Tibet, only the next incarnation who passed away in Karshang, finished geshe, studied in Buxa, finished geshe, during Monlam he gave answers, four people from Bhutan came to make offerings, they made offerings and sat down, they cried. As soon as he finished geshe examination, he took cancer and passed away in Kashang. Kashang is on way to Siliguri, you go up the mountain and you come up from there to Darjeeling, where there is Dromo Geshe's monastery. I went many times to live. There are two, old one and new one.

Then Kyabje Zong Rinpoche, I took, the *Sog De* for the life, kind of, how do you say, *Sog De*, kind of commitment, sort of, so there are things to do if you have taken that. So first from Kyabje Trijang Rinpoche. It was given only to three people. There was Piero, Piero was there? Yeah, Piero, (Rinpoche laughing), that time he was a monk, you were monk that time? Then Claudio, one fat one, then Lama, so we were four so then Kyabje Trijang Rinpoche said whoever has bodhichitta, exchanging oneself for others, who ever has bodhichitta, that person has to go out. So immediately Lama got up and went out, actually Lama should have been the main person. I didn't move, then the three of us took. Then Kyabje Zong Rinpoche in Deer Park, it was many years ago. Actually the person was Alan, Geshe Rabten's student, Alan, he was a monk that time, he was the main person taking the *Sog De*, there was Ama Losang the lady doctor from Dharamsala, who helped many people. It don't think it was first time for her, it was around three o'clock in the morning because Rinpoche told many stories. Then by the time it was three o'clock in the morning, Rinpoche gave so I was there. Geshe Sopa was there but he didn't take, it was in his monastery. Do you understand? Geshe Sopa is well known in all the monasteries, where there are many thousand monks, many learned ones. It was in his room that Rinpoche gave but Geshe-la didn't take, so the three of us. Geshe-la was learning but he didn't take, you have to understand, you have to understand WHY! I make big noise. Like Kyabje Ling Rinpoche, Phabongkha's great disciple, heart disciple, but nothing to do with Dolgyal, he didn't practice. Many lamas were like that. Then there are many others who had so much kind of devotion to Kyabje Pabongkha. Sorry, my talk went, slipped out. But I think that many old students are here so you have to know, it is good to know that.

The Buddha manifests to work for us sentient beings as I mentioned yesterday, last night, manifests as sura, manifests AS asura, manifests AS human being. So His Holiness, human aspect

but, two hundred, two thousand, six, seven, eight, we are coming to the three thousand, so two thousand, six or seven hundred, before that Buddha. That time Buddha Shakyamuni, now Guru Shakyamuni Buddha in form of human being as His Holiness, monk, His Holiness, you have to understand, you have to understand. The Buddha manifests to help, to work for us, to benefit us sentient beings to be free from oceans of samsaric suffering and bring us to peerless happiness, total cessation of obscurations and completion of all the realizations, *sanggye*. So the Buddha manifests for that, for us ordinary beings, for us totally obscured mind, so ignorant, totally obscured, so for us, then manifests as sura, as asura, as human being, as preta, as hell being, as animal. I think in recent times, I have seen, normally tiger eats deer, those pitiful animals, who don't have much to protect themselves, tiger eats deer, on the body like this, what called? Not zebra, normally what it eats, but here guard the other that they are coming to eat, guard the baby deer. That is one example. Normally you eat but you guard, you protect, look after and protect from others eating, there are so many, its amazing, amazing. Normally they eat but in this case they help for it not to be eaten by others, you understand? Really so beneficial for the mind. So among those, there can be buddhas and bodhisattvas, manifesting bodhisattvas. So bodhisattva manifests shell animal to protect them. So there is a shell, there is what you blow, smooth one, not this one, from outside it goes like this. That is said by Nagarjuna, it is bodhisattvas, seven life times have been bodhisattvas. So if you keep it in the house and blow, it brings harmony in the family and heals sicknesses. It is like this because it is holy being, the body is holy being, so power of bodhichitta, so using that, it helps. So among animals... the purpose they manifest as tigers or whatever is to help others. There is also mara. When you manifest as mara you have to act as mara, you understand? When you manifest as dog you have to bark like dog, you have to do like dog, you have act as dog. One great pandit, high lamas, those free from samsara, when they reincarnate, they cry, they have to act like children, like normal children, cry, play, all that, they have to act like that, like that. Then later, of course guide, guide sentient beings, especially guide, unbelievable, guide like sun shining in the world. So they are like this, manifest as dog, you have to bark like dog, act like dog, you have to do like that, you understand?

Now I'm not going to tell much, the essence. So, you see, our minds are so obscured. It is mentioned in the lamrim, *Dutsi Nyingpo, Essential Nectar, Len ngen de tar... sangye malu*, means every single buddha comes in front of you but you have no fortune, good luck, to see adorned with thirty-two holy signs and eighty holy exemplifications, you don't have karma to see in the aspect of buddha, nirmanakaya, merit you don't have, therefore, (Tibetan), *sanggye malu*, until you are liberated from the bad karma, from the obscurations, until you are liberated from this, purify this, liberated from this, even every single buddha comes in front of you, comes in front of you, you have no fortune to see as buddha, thirty-two holy signs and eighty exemplifications, you don't have karma to see buddha. *Ooooh*, that.

You don't have the karma to see as buddha, at all. So mind is so obscured, so deluded, so obscured. So to bring you, to free you from samsara, oceans of six realms, and bring you to enlightenment, bring to buddhahood, peerless happiness, total cessation of obscurations and completion of all the realizations, to bring you there, okay, so ONLY way to help you is by manifesting in ordinary form, you understand? Only by manifesting in ordinary form. After His

Holiness gave *Lama Chopa* commentary that we sponsored Dharma Celebration in Dharamsala, in Delhi I told how the teaching was effective for the mind, I told him, so His Holiness said showing mistakes, the only aspect that can help us, *aaah*, is by showing mistakes; there is no attachment but showing attachment, there is no anger but showing anger, there is no ignorance but showing ignorance. By showing mistakes, anything, pride, or ignorance not knowing Dharma, or immoral, or whatever, by showing ordinary mistakes, by showing ordinary form, only, *ooooooooonly* with that then can give you advice, can give you advice. Can give advice because you can't see buddha. If appears as buddha you have no karma to see in the form of the deity that you practice, so only ordinary aspect is left. So with that showing mistakes, with that aspect can give advice because you can communicate, so can give you advice and teaching. By learning, practice, then you become free from samsara. Oh, then, through that, you actualize the path, the guru brings, by showing ordinary aspect, he brings you to enlightenment, you understand? *Ah hah*, that. So ordinary aspect, showing ordinary aspect, is for us more precious, most precious, ordinary aspect, showing mistakes to you, ordinary aspect, that guru is most precious than whole sky filled with sapphires, diamonds, gold, even wish-granting jewels, that, even you own that much, it doesn't make you to be free from being born in lower realms, it doesn't. It cannot do that. That alone doesn't free you from samsara, that alone doesn't bring you to buddhahood, but this ordinary aspect, guru showing mistakes, this, this does everything, liberates from lower realms, giving teaching and advice, being example, free from samsara, even free from lower nirvana, then brings to enlightenment, brings to buddhahood, you understand? You have to think like that. Wow, from every suffering, every mistake, every shortcoming of samsara, this showing ordinary aspect to you, by giving teaching, by giving advice, for example, frees you from every shortcoming of samsara, every shortcoming of samsara. Then every single quality you learn, you get, you achieve, *aaah*, like that. So therefore, showing the aspect, *tshul* in Tibetan, Tibetan word *tshul* is showing the aspect, oh, that word you have to bring here, *tshul*, showing aspect. Now there are 20th century, here, this, not before, 20th century this time, such heavy negative karma, we have such a heavy negative karma, so therefore, manifests in this, *tshul*, showing aspect like practicing Dolgyal, spreading Dolgyal, *tshul*, aspect, *oh hoh*, I told you other examples, but of course in the life, there is not only this, fighting, full of things in life, showing ordinary aspect, checking the health, which doctor, there are so many things, you learn others, I mean so many things, not only Dolgyal, but full of things, need, it is not only Dolgyal but full of things, showing ordinary aspect, you have to think that. Kyabje Pabongkha Rinpoche and Kyabje Zong Rinpoche, *tshul*, *tsultenpa*, showing aspect. You have to bring "aspect" otherwise you get problems, heaviest negative karma, you lose devotion, he asked me about devotion, so anyway. There are several different devotions, (*dangwai depa*, ... *de pa*, *yiche yi depa*). So *tshul*, aspect, the 20th century we have such much heavy negative karma then for that showing *tshul*, oh, that. So then even showing mara, not mara but showing aspect of mara. There are many, hell beings, hungry ghosts, animals, like that. So you see, it is like this. It is said by the Kadampa geshe Potowa, it is said by Kadampa geshe Potowa, the text called *Pebum Ngopo*, *Pebum Ngopo*, there it is mentioned, (*sangye ... gupa me la...*), if you don't have faith, *gupa* is respect, just only outside physically, not that, faith in the heart, if you don't have faith to the guru, (*sangyye nyi la ten...*), even you rely on the Buddha it won't benefit." "if you don't have faith in the guru even if you rely on the Buddha it won't benefit." Said by

Kadampa geshe Potowa in *Blue Text*. like Gelong Legpe Karma served the Buddha for twenty-two years but only labeled liar, ordinary being, he labeled like that and saw only that, he didn't see buddha, he didn't see the Buddha as buddha, he saw ordinary being. So twenty-two years but still he didn't have faith, created negative karma, unbelievable negative karma all the time, for twenty-two years. So he is supposed to be in the lower realms for unbelievable eons.

But anyway, since I'm talking here, I brought up the subject. I have a few words to say. Why you have to look at the guru as a buddha, why? That is because you want profit in your life, you don't want loss, profit, *kesang, kepen*, profit, you don't want loss in your life, that is the basic reason. So therefore, if that is what you like then look at the guru as buddha, and you can look at the guru as buddha. You need to look at the guru as buddha and you can look at the guru, you can look at the guru as a buddha. So how to do that? If you think very strongly towards the qualities, guru's qualities, then you are able to control the negative thought, the strong negative thought seeing mistake of the guru, seeing quality... seeing very strong quality of the guru, that overpowers, I mean that controls, diminishes, the negative thought, negative thought seeing the mistakes of the guru. That strong thought of seeing much qualities, the guru has, oh, that controls, that diminishes or controls, *zil gyi nonpa*, the negative thought seeing mistakes in the guru. So that is how you can cease the thought of mistakes, the thought seeing mistakes in the guru, and then after, later, you see more and more qualities, then later you see only qualities, then later you see buddha.

So then, I don't have fortune to look at the guru no mistakes. I don't have fortune, good luck, I don't have fortune to see the guru as without mistakes, only qualities. So therefore then guru showing the *tshul*, having mistakes, like to me, because I don't have quality, don't have merit, fortune, to see the guru without mistakes, as buddha, no. So therefore the guru shows to free me from samsara, oceans of samsaric sufferings, and bring me to enlightenment, buddhahood, total cessation of obscurations and completion of all the realizations. So shows me the aspect of having mistakes. So this is so, so this is so wonderful, as I said before, priceless, as I said before, (*Rinpoche snaps his fingers*), not only one day, one hour, but even minute and second, guru shows you ordinary aspect, that you can see the guru in ordinary aspect and receive teachings, guidance. Even a minute, second, is soooooooooooooo precious. Unbelievably precious. It is more precious than whole sky filled with wish-granting jewels, you own them, it is more than that. It is so wonderful. It is unbelievable kindness, the kindness, the guru's kindness is more than sky, as I explained last night, the kindness, just even there showing... in our daily life, whenever you see ordinary aspect, mistakes, whenever you see in the guru, you should remember the kindness. So every second, every minute and second, through that able to see the guru, receiving teachings, advice, brings you to freedom from samsara yourself, then brings you to enlightenment, buddhahood. So the kindness, how that, even minute or second, showing mistakes, guru showing mistakes, that aspect, so for you, more precious than fill the whole sky with wish-granting jewels, more precious. Even, in normally say, the mala, how he is so kind showing ordinary aspect, only through that then I can achieve, I can be free from samsara and achieve full enlightenment, buddhahood, develop my mind, how kind he is, this is how precious, this is how kind showing ordinary aspect to me, every minute, second, how he is so precious, how he is so kind, so precious, one mala so good to do like that. Unbelievable good. Then you see what happens, you see the...



you seeing ordinary aspect, showing mistakes, doesn't destroy your devotion, don't destroy your devotion at all, instead of that, you develop devotion. Rather than "He makes mistakes. He doesn't know that," rather than that, he shows aspect to help you, to communicate with you, to free you from samsara and bring you to enlightenment. Even minute and second, so precious, so kind: you count mala like that, that is so good, best practice. Then you develop devotion, then later seeing mistakes develops your devotion in this way. So more and more, this happens, more and more, then later you see, even the guru shows mistakes, ignorance not knowing even the basic Dharma, whatever, immoral or anything, pride, you only see, you only see this is, you only see this is all the buddhas' actions. What the guru manifests to you is all the buddhas' actions. The buddha's actions, the buddha doesn't have obscurations, so how can the Buddha make mistakes, the buddha doesn't have obscurations. So later you see whatever the guru does is all the buddhas' actions, whatever the guru says or does, whatever the guru tells you, it is all the buddhas' actions, pure actions. Whatever the guru says or does, whatever the guru tells you, you only see all the numberless buddhas' pure action. Oh, like that, then you don't create heavy negative karma, heaviest negative karma, anger, heresy, all these things, then disrespect the guru doesn't happen.

So *tshul*, aspect, very important to bring that word. For example, for example, I give one example, Kyabje Kyongla Rato Rinpoche was disciple, heart disciple of Kyabje Ling Rinpoche, also disciple of Kyabje Trijang Rinpoche. But when you talk about incarnation, of course, I wrote a very long letter because His Holiness is my root guru, so I wrote long letter, I offered momos to the family and Rinpoche, then after that I read long letter, I explained my story from Solu Khumbu down to Buxa, then to Sarnath, taking lamrim teachings from Kyabje Trijang Rinpoche, the whole story. I read the letter, during talking about Dolgyal I said, I was asking Rinpoche to help His Holiness the Dalai Lama, to help His Holiness, and I was saying that, the Muslims, many countries, extreme wealth, but they don't practice Dolgyal, they haven't taken life initiation of Dolgyal, I said they haven't taken, they never heard of Dolgyal. That time Rinpoche moved, I didn't look at him but that time Rinpoche moved. Then at the end I mentioned to Rinpoche excuse, I apologized, the attendant was looking dark face when I went to offer khata. He was not taking. Kyabje Kyongla Rato Rinpoche said, when you talk about the incarnation, what Rinpoche does, what the incarnation does, there is no way we can understand, no way we can understand, that is *sam mikyabpa*, it is so unimaginable the holy actions, what the incarnation does, so unimaginable there is no way we can understand. That is positive way of looking, that protects your devotion, the root of the path to enlightenment is protected, taken care of.

What the Buddha advised, this not used. You have so much devotion, yes, but you didn't use what the Buddha said, you didn't use that, you didn't practice that, *oooooooooh*, now, that is huge problem in the world, huge problem in the world, huge problem for Tibetan Buddhism, in particular Gelugpa, that is the worst, destroying Lama Tsongkhapa's teachings, the root of the path to enlightenment. They study philosophy, *bah, bah, bah*, so many commentaries, memorize, debate, but then the root of the path to enlightenment, correctly following the virtuous friend, is destroyed, totally destroyed. So he was telling that, but the root of the path to enlightenment, the devotion, is destroyed. Either criticize His Holiness or take his side and criticize others, so you destroy the root of the path to enlightenment, it is not there, you understand? Then your mind

becomes like desert, hot desert. For Gelugpas that is the heaviest, biggest war, heaviest damage to the Gelugpa teachings, Lama Tsongkhapa's teachings, in the famous monasteries, thousands are so expert in the Buddha's teachings, oh, destroy, those teachers have many thousands of disciples, those who practice Dolgyal. They are learned but they have so much devotion to their root guru but they didn't, this, this Buddha's word, they didn't practice. So the Gelugpa, oh, suffer, it is not just cancer, it is not just cancer or diabetes, not that. The disease of mind, that destroys all your merits, destroys the root of the path to enlightenment. Even though you are studying so extensive subject but you destroy. Then problems, if they normally don't meditate on lamrim, guru devotion, if they don't know how to do, not strong in that, don't know how to do, then there is big danger, like blown up, like atomic bomb, heresy and anger to the guru like atomic bomb to your merit, to your development. So that is greatest danger to Gelugpa, to Gelugpa tradition, the monasteries. Really.

So now I'm going to finish.

Fifth Dalai Lama mentioned, advice, very powerful words, so if you can write it down, it can help you very much, if you can write it down. (*rangsem logpar trulwa shiwa la*) "In the view of your mind, one's own mind, *logpar trulwa*, pervasive?"

Ven. Sarah: Perverted or distorted.

Rinpoche: Perverted, what? Pervasive.

Ven. Sarah: Not pervasive, perverted.

Rinpoche: Pervasive. Hallucinated mind, in the view of one's own perverted hallucinated mind, your own mistakes manifest in the guru's action, (Tibetan), this definite that your heart, definitely got rotten. (Tibetan) By recognizing that it is one's own mistake, seeing mistake in the guru's actions is realizing that it is your mistake, one's own mistake, abandon, avoid it like poison." if there is poison which kills you around, immediately you throw it away, far, something like that, immediately your throw, like that, this wrong concept you have, hallucinated mind, abandon immediately, as quickly as possible (*Rinpoche snaps his fingers*), so it doesn't manifest in the guru's actions, mistake doesn't happen. (Tibetan) whatever the guru does you have the pure appearance, that is positive. As I mentioned before, that is *aaaaaaaaaaaa*all the guru's (buddha's?) holy action. Even the guru scolds you, as I said before, showing ignorance, anger, attachment, anything, whatever the guru says, whatever the guru advises, you know this is Tara's advice, your deity, Kalachakra, Guhyasamaja, Hayagriva, is giving advice to you, all the buddhas are giving advice to you, all the buddhas, even scolding, all the buddha's advice, teaching, whatever the guru does, even the buddha coughs, not buddha, sorry, guru, even the guru coughs, or colds, wiping snot, whatever, every single thing is all the buddhas' holy actions, Maitreya Buddha, Guru Shakyamuni Buddha, Yamantaka, everything, like that. (Tibetan) So whatever the guru said, you have faith, *mogo*, faith to accomplish the guru's advice, whatever he says, ? means whatever he says, (Tibetan), so with faith, then the way you think towards the guru's actions, what the guru teaches you, advises you, (Tibetan), it becomes Dharma, all that becomes Dharma. As much as possible all the way you think the guru, the guru's actions, all becomes Dharma. So that is profound action, that is profound vital point, that profound vital point is (Tibetan), should be realized that is the

root of happiness and benefits, completing all your wishes, that profound vital point should be realized as the root of the benefits and happiness, *chi samdrub*, means whatever you think succeeds. That is the Fifth Dalai Lama's advice. This is what you meditate when you see mistakes, when you see shortcomings in the guru's actions, this is what you think, it is very powerful. The Buddha explained, Buddha Vajradhara explained in the tantra text, *lag-na dorje* means Vajrapani, from the tantra text Initiating Vajrapani, guru Vajrapani explained, the Owner of the Secrecy, Vajrapani, how does the disciple look at the guru? How to do that? Then the Buddha said, (Tibetan): "How you look at as buddha, Shakyamuni Buddha, *sanggye chomdende*, that is buddha, *chomdende* is destroyer qualified gone beyond, how you think of the Buddha is like that". So now the Buddha says here, (Tibetan), that disciple's mind looking at the guru like looking at buddha, like how you look at Guru Shakyamuni Buddha, no mistakes, omniscient, only qualities, how you look at him you look at the guru, so that disciple, that disciple's mind, how is that mind? (*de yi sem nyi... tag du...*) So *aaaaaalways* virtuous thought arises, the disciple thinks like that then always virtuous thought arises all the time, day and night, virtuous thought arises. (*de nyi jigten thamche la phenba...*), so that disciple, so that disciple becomes buddha benefiting to the whole world, that disciple becomes a buddha benefiting to the WHOLE world, to all the world. Okay? That is what the Buddha says. Then I think I left, I didn't read some quotation yesterday. I mentioned but I left out something. So I want to repeat that, the tantra text *Yeshe Drubpa, Actualizing Transcendental Wisdom, yonten tham che*, even you completed all the qualities without the guru you cannot be liberated from samsara, *?kylwa mepa dzin pa yi...* The example, without the oarsman, without the person holding the oars, oars?

Ven. Sarah: Oars.

Rinpoche: "Without the person holding the oars, just the boat, just the boat can't cross over the river." "Just the boat alone cannot cross over the river." oh, like that, use that example. *Dusum sanggye...* "All the past, present, and future buddhas," numberless buddhas, "even they came from the guru," *lama tha la*, "came from the guru." Then I jumped, I didn't remember, (*lama me pai kang rung na...*) "Before the guru, there is no name even buddha." because all the buddhas came from guru, so that is why in the *Lama Chopa, namo gurubhya* first, then *namo buddhaya, namo dharmaya, namo sanghaya*, from this quotation you understand why *namo gurubhya* comes first, from this quotation. All the buddhas come from guru, so therefore if you rely on the guru, if you totally rely on the guru, and whatever the guru says, advises, whatever the guru says it is very important to listen. Not just listen, it means follow! Not just listen. That, yesterday I missed out some words. So I think maybe that much. Maybe just quickly I will finish. From one sutra, *Yabse Jalwa Do, Meeting of Father and Son*, one sutra, "having costume, *chache* means having costume on Indra and Brahma, this is talking about the Buddha, Buddha manifesting. Some manifest as mara having costume of mara, then do the work of buddhas, the world people don't know that, the women also women costume, *chache*, woman costume, conduct, does conduct, by taking woman costume, so manifest as woman and does whatever women do. Before as I mentioned example of the dog, behave exactly like the dog does. I gave example of small children, later, but child time cries, naughty, plays like ordinary child, they have to do that. (Tibetan) So even the Buddha, the Buddha, even among the animals, there is buddha among the animal realm,

so as I told you already, *do chag me na...* no attachment but manifests as attachment, *chagpa tshul*, no fear but shows the aspect of fear, (*jig pa ma la jig pai tshul...*), no ignorance but shows the aspect of ignorance, (Tibetan) no craziness but shows the aspect of craziness, (*shagwama la shagwai tshul*) no limp, there is no limp, legs like this, there is no limp, there is no limping but shows limping, *nam par tshul wa...* so with the various manifestation, with various manifestation, *semchen nam wa...* with various aspects subdues sentient beings, that is how frees them from samsara and brings them to buddhahood.

Sorry, it [my talk] went to one side.

By taking refuge in the Dharma, you don't harm sentient beings, that is the most important, most important. You do a lot of prayers, recite mantras, do a lot of prayers, retreat, but with people, animals, you beat, you do very selfish, you do very painful, with animals and people, very cruel to animals and people but you do lot of prayers, retreat, recite a lot of mantra, do sadhanas. I don't know whether that is pleasing the Buddha or not, I think I mentioned in North Carolina that is not pleasing the Buddha, being cruel to people and animals, that is mentioned in *Satisfying Sentient Beings*, the Buddha's words, Nagarjuna made them into verses, so that doesn't pleased the Buddhas. So you harm sentient beings or you let others harm sentient beings, you can't do that. That it seems is the most important. You have to remember being cruel with people and animals you have to remember what it means to take refuge in Dharma. What it means, its so important.

By taking refuge in sangha you don't accompany with Mutegepa, I told you what is Mutegepa, following, believes everything, practice everything, is totally opposite to the Buddha's teachings, say the Buddha's teachings, but right and wrong, wrong.

So *digpai tropo so...* Then evil friends who misguide you, who destroy your life, evil friends, if you rely on that, if you rely on evil friends, the sangha cannot guide you, cannot help you, if you rely on evil friends, opposite to sangha.

It is easy to understand, there is right doctor who knows your disease and knows the medicine, there is wrong doctor who doesn't know your disease and medicine. If you follow wrong doctor, then the right doctor cannot help you.

Statues of the Buddha regard as actual living Buddha, you do prostrations and so forth, respect. Statues, you can't say, statues you can't discriminate, "Oh, this statue is terrible. That statue is so good." You can't do that, but you can say the art, "This art is no good, the person's art..." That you can say is good or bad but not the statue, you have to remember that. You disrespect if you talk about the statue being good or bad, but you can say the art.

Then one very important thing, how much the statue or tangka costs, you make a price for a tangka or statue, if you are selling, so you can't do that. If you sell statue or thangka, if you make price and sell, then you don't respect as a holy object, you don't respect as holy object because you treat it as material if you make price and then say "I'm selling the statue for this much, I am selling tangka" you are not respecting it as holy object. If you have taken refuge, then you are breaking refuge vow. of course, you can offer statue or tangka to that, the person who helped the monastery or something, to thank, you can offer statue, but not this costs that, that breaks the

refuge vow. The precepts to practice and the precepts to abandon, the things to not do, they come here.

(Tibetan) leaving the holy object on the dirty ground, as I told about Lama Tsongkhapa Institute and Khadro-la, like that, leaving on the bed without anything or on the floor, you can't do that it, it becomes disrespect, *magupa*, you should not do that. You should put something there and then you can put the statue or whatever on the bed.

By taking refuge in the Dharma, the scriptures, even the syllables, even one syllable you should regard as the *cho konchog*, Dharma Rare Sublime, *konchog*, then you respect, you prostrate, you respect, *?gugti*, make offerings, respect.

So leaving the Dharma texts on the ground, you can't do that. Use them for business, to make money, you can't do that. Even for business you borrow money and you give the statues or text, as loan you put the statue or Dharma text there, you can't do that, you can't use them for that. *Lhamgo*.... This is very much possible for us to happen, with the shoes you carry the Dharma text, you can't do that, it says, cushions that you sit on then you carry them with Dharma texts, you can't do that, you have to carry Dharma texts with respect, not with cushion, you can't do that.

I want to tell this since here there are many old students, in many centers because people didn't get good explanation of refuge, maybe they took refuge but there was no time to go through the details. I saw many times in the centers, the person, the assistant or spiritual coordinator, before Tsog offering, before puja, on each person's seat they put the books, without anything, they put the books on the cushions, on the seat the books, without putting them on anything. You can't do that, then your mind gets polluted, difficult to understand Dharma, not only this life, life to life, hundreds of life, many lifetimes you get so obscured, difficult to understand Dharma, difficult to realize, so this happens. You don't know you are creating that, you are making your mind obscured, you don't know that. I saw that many times. Also, I don't know whether Western people do or not, but I see, of course, many Tibetans, who didn't check, then they put their glasses on the text, you can't do that, glasses on the text, mala on top of the texts. If there is wind blowing, that is different thing, you can put mala to hold text, *gagja kyi gopa*, *gopa* it is important, to not blow the texts by wind. But normally when you are doing sadhana and you put glasses on the text, you can't do that, this is disrespect, that obscures the mind, disrespect, put mala on the text.

Lama Yeshe passed away, that time we went to see His Holiness the Dalai Lama, that time Piero was there, there was stupa and brochure, there was Harvey, we went to see His Holiness, Khadro was there, so what happened is that Piero put stupa on brochure, His Holiness took the brochure away, that is why in the gompas the texts are up there first, then the statues are down there, you don't put the statues up there and then put the texts, you don't do that, you put the texts up there and then the statues, you can't put even a statue on the text, you can't put. You can't do that.

That time His Holiness, before I went out of the room, as I was going out, His Holiness advised, "Oh, start a center in Taiwan."

Also I didn't see Western people doing that but when you read texts, books, Dharma books, you put your saliva here and then you turn the pages, but I didn't see Western people doing that but I think many Tibetan people do that. Kyabje Kirti Tsenshab Rinpoche kept the water, then he put his

finger in the water and then turned. Kept water there. Then Kyabje Ling Rinpoche in Ghoom monastery said you can't turn the pages like that (*Rinpoche licks finger*), Kyabje Ling Rinpoche said that, that makes to be reborn in hell. Also Rinpoche said don't use newspaper to clean the toilet, to clean kaka in bathroom, you can't use that, that is English newspaper, not Tibetan newspaper. but English is everywhere, His Holiness mentioned one time during Kalachakra initiation in Bodhgaya, long time ago. So I hope in Tibet, don't use the Tibetan letters like English everywhere, wrote on clothing, everywhere, I hope Tibetan won't use like that, that become so disrespect, they do the same as English. So His Holiness Ling Rinpoche said even English need to respect.

If it is in the road, think you are going underneath, like that you respect, as much as possible, not all the time, it is everywhere, so as much as possible, do what you can. Then even one syllable, like Kadampa geshe, when they see in the garbage they take the letter and put it on their head and put it in high place, even they saw one letter they recognize as *cho konchog*, Dharma rare sublime. *Konchog sum* the translation was "Three Jewels," but I think three jewels is so simple, it doesn't look very precious. I translate according to the Tibetan, *konchog sum*, *kon* is rare, *chog* is sublime, I translate as Three Rare Sublime Ones, I translate exact Tibetan, *konchog sum*. That is good meaning, not just Three Jewels, that doesn't give you any precious feeling. So it is like this, *konchog sum*, gold, diamonds, these things, most precious among materials, yes, so now even more precious than that is wish-granting jewel, wish-granting jewel you found in the ocean and you put on the banner on the 15th then whatever you pray, like Sai Baba does like this and gives to the people watch, gold, mostly he does dust like this, like this wish-granting jewel has power, it has power to get all the materials, comforts of this life, any material you need you get, and the most important one is your good karma, if you have lots of good karma then you can find wish-granting jewel, then you can pray, (Rinpoche clicks finger) then it brings success, first you have to have good karma, your good karma, so much good karma, then you find wish-granting jewel, that is condition, power. So whatever comfort you need this life, whatever you want, you pray, then just that minute it happens, first you have merit, then the conditions, anything what you want you get. But of course not free from lower realms, free from samsara, enlightenment, it doesn't happen. So now Buddha, Dharma, and Sangha, free you from the lower realms, free you from samsara, free you from lower nirvana, brings you to peerless happiness, total cessation of obscurations and completion of all the realizations, it brings you there, but not by wish-granting jewel. You see the difference. So now Buddha, Dharma, and Sangha is so precious, unbelievable precious, whole sky filled with wish-granting jewel is nothing. Buddha, Dharma, and Sangha is more rare than wish-granting jewel, then *chog*, higher than wish-granting jewel, then you can understand how it is so precious Buddha, Dharma, and Sangha, *konchog sum*.

By taking refuge in sangha, then without discriminating thought of sangha, only you respect the Tibetan robes, only that, but others, Chinese or Theravadin you don't respect, not like that, without discrimination. Even within the Tibetan, only your own sect, not others, if it is Gelugpa or not, only Nyingmapa, you don't discriminate. Even one sangha wearing Theravadin robe or wearing Chinese robe, white-blue robe, there's different colors, or Tibetan red robes, whatever, even you see one monk, nun or monk, coming, then you have to think, "this is my guide, this is my guide who liberates me from samsara." You think that and respect. You think is *gendun konchog*,

Rare Sublime Sangha, you have to respect as Rare Sublime Sangha who has true cessation of suffering and true path, like that, the actual Rare Sublime Sangha. So you recognize, you regard, that monk or nun who is coming you regard, think that and then respect, then you create much good karma.

Even the piece of robe, even the one who renounces the householder life, *rabtujungwa*, even you see piece of robe on the road, you don't go over that, you can't throw it in the garbage. The Kadampa geshe picked it up by thinking of the qualities of the sangha and put in higher place.

Kyabje Kirti Tsenshab Rinpoche when he was coming to give initiation at Tushita, Rinpoche, there are many monks seats, dingwas, many, so Rinpoche doesn't go over them like this, so respect the sangha's *dingwa*, seat cover. So how Rinpoche does is he goes between the dingwas, monks' seats towards the throne, he doesn't go over the dingwas like this. So even piece of robe you see you don't go over, the Kadampa geshe picked it up and by remembering the qualities of the sangha put it in a higher place.

Then general advice, there are eight. So together, general advice, by relying on holy beings, general advice, by relying on holy being, guru, listen to the teachings, what you need is that so listen to the teachings, then according to Dharma, you conduct according to the Dharma, your conduct is according to Dharma, so following Dharma, following Dharma, four things like that. That is the general advice.

Another four, you let to be attached, to arise too much attachment or too much anger, not allowing that, not allow your senses uncontrolled. (*dempa ... lenpa*) Taking the vows as much as possible, means taking the vows, like the eight Mahayana precepts, eight pratimoksha precepts there are but also eight Mahayana precepts, it is for one day. You can take, once you receive lineage from a lama, you can take any time, it is unbelievable benefit to the world, you country, to the area, so much suffering, then for yourself, from life to life like sun shining you go to enlightenment. Or even higher vow, if you have taken refuge vow later you can take one vow, two vow, five vow, upasika vow, then eight vows. There is also ordination for life, monk and nun, then fully-ordained monk, like that. Then having compassion for sentient beings. That is the normal advice - always practice compassion to sentient beings. Then next one makes offerings to the Rare Sublime Ones. So that is it. Sorry.

That is it. By the way I was able to bring up Dolgyal. Peepee break. Twenty minutes.

(mandala offering)

### **1 October 2017, 21.30**

I will do the initiation like the Indian express train. Hopefully. One time in Hong Kong, it was a long time ago when Peter, who was director of Maitreya Buddha project, one time I did Chod initiation for the people in the house, Yamantaka initiation, I think I did the preparation but didn't do the actual initiation, or the actual initiation maybe first part I did and next part I didn't get done, then the next year I came back and did the whole initiation again, the next day? First one or second? So second one took seven days. Lama Yeshe did in Australia, Bendigo, the Heruka Five Deities, Lama did but Lama did in five days, because every day he did pieces and stopped, so it took five days.

Lama said in the past the pandits or yogis they do not one day, just little bit, little bit, they do with more meditation, Lama mentioned.

Kyabje Phabongkha Dechen Nyingpo said that usually when the time gets more degenerated, in the past when you do enabling retreat, *lerung*, enabling retreat, after having done retreat you can do consecration, fire pujas, those things, without doing the retreat you can't do those things, you are not qualified to do those things. So it is called *lerung*, the enabling action retreat, that is my translation. I don't know about approximation, little bit retreat, I don't know what that means, but *lerung*, le means, what do you say? *Lerung*, what did I say?

Ven. Holly: Enabling.

Rinpoche: enabling action retreat, in the past one hundred thousand is enough, now the time is degenerated, so power is kind of less, so now you have to recite four hundred thousand mantras when you do enabling action retreat. As the time gets more degenerated the Medicine Buddha, the power doesn't get more degenerated, power is increased more the time gets degenerated, in sutra the Medicine Buddha for success, then tantra it is Heruka, as the time degenerates the power increases, something like that. From tantra, Heruka, from sutra, Medicine Buddha. Like that.

I was going to go just the Medicine Buddha, what main Medicine Buddha prayers does for us sentient beings, but now there is no time so I just mention the essence and then do the initiation.

Medicine Buddha people think it is for healing, mainly for sicknesses, not like that, for any success, even achieving enlightenment, benefiting sentient beings and the teachings of the Buddha, for success, not only healing, that is limited understanding. I have translated many years ago at Land of Medicine Buddha we did Medicine Buddha retreat, I explained benefits of Medicine Buddha from Kangyur, the Buddha's teachings, also, I don't remember, there is special, I don't know, I don't remember the name, but anyways it is very special extensive Medicine Buddha's. I think might be a Tibetan doctor, great, great lama, explained about Medicine Buddha, I did explain the benefits during the retreat, little bit not completed but there is book, what is it called?

Student: *Teachings from the Medicine Buddha Retreat*.

Rinpoche: no, I think there is "healing."

Ven. Sarah: *Ultimate Healing* is from Australia, it is based on a course done at Tara House in Australia.

Rinpoche: You must read that book then you know, it is incredible, unbelievable, unbelievable. If you don't practice Medicine Buddha, the elaborate one by the Fifth Dalai Lama. In the past so many years, hundred years, so many, so much Buddhism spread and actualized, so many became buddhas and bodhisattvas in Tibet, that is due to Medicine Buddha practice by the Fifth Dalai Lama. Around Tibet, so benefit is unbelievable, then also Mongolia, so much, so many, so many years. If one didn't get to recite the Medicine Buddha's, seven names of Medicine Buddha, by adding the Buddha there are eight, it is so important to recite the names seven times, not only mantra, mantra is one, but reciting the names seven times is so important for whatever success you want, including enlightenment. You are always protected, all your wishes succeed and seven



hundred thousand nojins, protectors, protect you all the time, you don't see, you don't notice, but you have that. It is incredible the success. Not only healing. So recently, last time when I was at Root, I think at Root, I was going out after teachings, the gumpa, there were some people kidnapped in Singapore. I didn't have time to do prayer but I just relied on the Medicine Buddha. I didn't get to do prayer, then that person who was kidnapped was released after one or two days he was released. Then there was another person kidnapped in Malaysia or Singapore, I think also maybe Medicine Buddha, so left in the hands of Medicine Buddha, I didn't get done prayers to help. So then that person was also released I think after one or two days, I heard. So like that. Then as I used to tell in the past also, it was in Taiwan, in the early times when I went there after a center was opened in Taipei, Lama Tsongkhapa statue I think this one, it was filled up by Doctor Adrian, a sangha, he filled it up. Then one Western person, I don't know if American or not, he was sick, he didn't have help, he couldn't get up, the medicine was in the bathroom but he couldn't get up. What happened is that there was Medicine Buddha statue on the table, Doctor Adrian filled it up with mantras, I think maybe I saw it before he gave the statue away, maybe he asked me to bless it, I'm not sure. So the sick person turned his head like this, able to turn his head like this, then the Medicine Buddha on the table was holding in its hand the medicine that was in the bathroom so he was able to get it, that happened, not recent story, quite number of years ago. That person, not particularly Dharma person, when he died he put his hands together like this to Medicine Buddha. So that means impossible to be reborn in the lower realms, but reborn in pure land or in upper realms and meet Dharma, things like that.

Then, we have center in Hong Kong, what is the name?

Ven. Sarah: Cham Tse Ling?

Rinpoche: Cham Tse Ling, there are two directors, one director is Pemba, the resident teacher there who is my relative, his father is my uncle, the other director is Chinese student, Esther, she does all the financial things for the center, all the outside things, he teaches Dharma. She had all the time headache, I think for us no way to stand but she got habituated, her whole life. One time the pain got worse so she had to do very big operation on her skull. Normally she recites only one mala, I'm sure many people do that, one mala of mantra. What happened is during the operation she saw Medicine Buddha, during the elaborate operations she saw Medicine Buddha, normally she recited only one mala of mantra. So the operation succeeded. That happened.

Then, one person who was in coma, Geshe Lama Konchog's time, he sent Medicine Buddha picture, in Singapore I think, where the person was laying down, here is wood of bed, Medicine Buddha picture stick there, his head down below, he was in coma, he was able to recover from the coma, he was able to wake up from the coma. That happened. It seems coma Medicine Buddha puja is very important.

If you don't know how to divination or difficult to ask a lama, very far, not the place where you are, many difficulties, one thing is any problem you have to do Medicine Buddha puja, written by Fifth Dalai Lama is very extensive, so good, unbelievable, so inspiring, *bah, bah, bah*, to help sentient beings. Then there is short one by Panchen Losang Chokyi Gyaltsen, little shorter, little elaborated by Panchen Losang Chokyi Gyaltsen, normally at the centers we do that one. I've

translated the short one by Kachen Yeshe Gyaltzen with Doctor Adrian in my small room in Kopan. If you want to do every day practice, that one is very good, the essence is there. But I am writing another short one, prayers maybe a little bit different, but the long mantra, in Kangyur, I think from Lhasa. There is Derge, there is Nartang, from China, there is Kangyur different form, so Rinpoche said the one from Lhasa revised is regarded as best but usually Dege is regarded as best, even though the mantras come a little bit different, so I sent the mantra to Sarnath to Geshe Jampa Gyatso's relative, the monk, Losang, what is his name?

Losang Norbu. Because there are two or three monks there, expert in Sanskrit, I didn't ask to translate the meaning, there are different A's, in English all those things don't come out, but in Tibetan so much because from Sanskrit so it has so much details of the sound and all that. English doesn't have that, very simple, but to make correct in English letters of course you have to know Sanskrit. First you have to know the meaning, what it should say well, you have to know, then you have to know Sanskrit well then you can correct, otherwise very difficult to correct, to judge, this and that. It is like that. Because in this book, this second one, many different languages should cover in the world so I think the mantras it is good to follow Sanskrit as much as possible, even in English. I mean Sanskrit as much as possible, but generally of course it mainly depends on faith, not on the spelling, as you know the story of my mother by reciting OM BALI BALI SOHA. I forget the deity, I think probably famine you don't have food so you cook the stones and eat. I think must be a famine, she was able to cook the stones and eat them by reciting her own version of the mantra, OM BALI BALI SOHA one time her son a monk came to home and told her it was incorrect, she should recite it... but when she recited it that way the stones didn't get cooked. It doesn't depend on correct sound, it comes from faith, power comes from faith you have to understand, not from the correctness of the words. Kyabje Ling Rinpoche mentioned during Dharma Celebration when giving commentary, what happened in Tibet. One lama was very busy, no time to give teaching, the monk asked him to give teaching, the lama said your nose is like rudraksha, the big stone malas that the saddhus have, maybe big nose, so the lama said your nose is like rudraksha. He thought he received a teaching, he recited it all the time and became famous teacher. One time the lama got pus. The attendant said one famous healer arrived in the area, so what happened is the lama agreed he came and he recited, "Your nose is like rudraksha," the lama laughed and laughed and the pus cracked, it came out. He said, "Your nose is like rudraksha," but he was able to heal because of faith. It is like the mother who asked her son to bring relic but he always forgot, one time he picked up dog bone he found in road and brought to the mother as the Buddha's bone, then because the mother had so much faith one day from the dog bone a relic, tiny pill, came out of the dog. The dog bone is condition, main cause of the relic was her faith and devotion. You understand?

To do Medicine Buddha puja or practice, helps even if you do short practice or middle one, it is so good, for any problems you can do that.

*(The transcript of the Medicine Buddha great initiation is not available.)*