Lama Zopa Rinpoche Teachings – 13/06/2015 (text English)

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Good afternoon. Those who are here and who are outside, everyone, Thank you very much to come and share the discovery of life, what is said by Buddha and by the omniscient one, compassion to all sentient beings. He said, to not commit unwholesome actions that are causes of suffering, to engage in perfect wholesome actions, which are perfect causes of happiness. Happiness is not only temporary happiness, on top of that, not only happiness of this life, but also happiness of coming future lives. Not only hundreds, thousands, millions, depend on individual persons, living beings, millions, zillions, trillions, until one achieves total peerless happiness, elimination of all obscurations and completion of all realizations, sang-gye in tibetan, that peerless happiness.

Ult happiness, liberation forever from oceans of samsaric sufferings, samsara in sanskrit, circling, kor wa in Tibetan, not only that, peerless happiness, great nirvana, the total elimination of all obscurations and completion of all realizations.

In this life, now, we have gathered all conditions to create perfect cause of happiness. Rather than worry over problem and suffering, and do nothing. Create causes of happiness. You just worry about your problems, spending your precious human rebirth in worrying, not creating causes of happiness. Not learning how to create the cause of happiness. Not opening your heart, not giving freedom to yourself.

Run away from,… create causes for problems and just worry over that. I may have cancer, etc., I may die, just worry. You do nothing.

We are at the right time, to be free from sickness, death, but we are not learning the method to be free from such problems. Even the suffering of death and rebirth, we can be free from that.

By learning true paths taught by Buddha, the Four Noble Truths, something you have to understand.

If you want to be free from suffering, you want to be free from that you have to learn true paths.

You have to give freedom to yourself. You have to open your mind.

Give happiness to yourselves.

Not only for this life happiness, but up to full enlightenment. Total elimination of all obscurations and completion of all realizations.

We have to allow, we have to open the eye of the mind, wisdom.

We have to generate infinite compassion to sentient beings.

Generate ultimate wisdom. Open your mental eye.

At this time, with all precious conditions gathered, you can learn,

Having received the most precious precious human rebirth, so opportunity to learn.

To eliminate the darkness of suffering and keep on,… no one puts you in suffering, but due to the darkness of mind, ignorance, wrong concepts, the hallucinating mind, not going towards the light, the mental light, not going towards light but going towards darkness, we therefore suffer ourselves. That is the whole point.

We have to know what's right and wrong. What brings confusion, suffering, and causes suffering and problem to others who are numberless.

To bring happiness to yourselves and others who are numberless.

Not knowing what is right and wrong.

This time we have great opportunity to learn that, not just intellectually, but to practise. Intellectual learning is good.

But most important is to discover, actualize, to see mentally. That is the real science, inner science.

So, this time, we are so lucky, fortunate, so fortunate, conditions are gathered to learn, to free yourselves from suffering.

From beginningless suffering. Now you have the freedom to free yourselves from suffering of samsara.

We should not waste precious human rebirth, most precious human rebirth, we should not take it for granted.

Thinking that I am hopeless, can't do anything. You have all the capacities of an omniscient one. To be free from inner causes of suffering. Your wrong concepts, the hallucinating mind. The delusions and karma, actions. The root is ignorance.

Not knowing the I, that appears in totally wrong way and believe in that false I. From beginningless rebirths, not just from this morning.

To cease that, to free, to cease that, great great opportunity to discover that and to realize, to eliminate that. By realizing the ultimate nature of I. The ultimate nature of I, tong pa nyi, only-emptiness, tong pa is emptiness, nyi is only. It cuts ordinary emptiness. That is a particular word. By adding nyi, which is not in English translation. But whoever translates it initially, it becomes known as such. Nyi is missing in the translation. Need to join to that. So much use now. Depend on the context. Not just tong pa, tong pa nyi. In Sanskrit, it is shunyata.

I forgot what I am talking.

The emphasis, the most important precious human rebirth that, our mind has all the potentials of an omniscient one.

Who has totally ceased obscurations and completed all realizations. We have the same capacity to be like that.

To have infinite compassion towards numberless sentient beings. An omniscient mind knowing directly past, present, future. Perfect power to, numberless narak hell beings, hungry ghosts, animals, humans, asuras, and suras, numberless beings, to benefit them, to free them gradually from oceans of samsaric sufferings forever, not just for a few days. By freeing them from the causes of suffering. Without any effort, naturally. Can do that. Like when one sun is shining, it is reflected in all waters, like oceans, drops of water, everywhere, without need of any motivation wanting to reflect. Every living being can enjoy it, plants, animals, etc. Can benefit sentient beings and bring so much happiness, all the way up to peerless happiness, sang-gye, elimination of all obscurations and completion of all realizations. Peerless happiness. Bring to every living being. Able to bring temporary and ultimate happiness, without effort, naturally, like sunlight reflected in water, millions, zillions, trillions reflections in water effortlessly. We have all the potentials this time. Especially with our human body, brain…

Animals must go… the millipede also has the same potential, but they don't have human rebirth now. We have human body, wow, wow, wow, most unbelievable…

I need to say this, suras and asuras, worldly gods, they do not have opportunities like us. Worldly gods do not have good karma like us.

So, those gods in the Thirty Three Realm, the omniscient one manifests as a drum, the sound of the drum gives teachings to those worldly gods in the Thirty Three Realm, they cannot receive teachings like guru and disciple. They are not able to receive teachings taught by the omniscient one in the form of a guru and disciple relationship. So they have to receive teachings from a drum, a mudra (seal), …

All compounded phenomena are of the nature of impermanence.

All contaminated phenomena are of the nature of suffering.

All existents are empty, no-self.

This means that they exist as mere name, they do not exist as they appear to our mind. As we trust completely as true, but it isn't true the way they appear to our mind. We completely trust in that appearance. Self exists in mere name, but it does not exist truly. It is not the real self.

The fourth line: nirvana is great peace.

The worldly gods have no karma to learn those, the path to enlightenment.

The way we are now, where we are, the continent is the southern continent, there are other continents, universes.

Eastern continent, we are in the south. There is the western continent. Also the northern one.

The northern continent, the lifespan of humans there live over a thousand years. There is no beggar. Everyone lives like worldly gods.

No beggar. Everybody lives for a thousand years. I did see many.. in American Time magazine, not sure which one, so many years ago in one magazine, one photographer, in Switzerland, the person has permission to bring the… outside, he brought the camera to set up outside, maybe not in the city, maybe in the countryside, a bit later, there … flying saucer, not a normal airplane, there is one … face very long, ears very long, the person was there for a few minutes and talked to them, where we come from, we live for a thousand years… and then flew away after saying a few words.

Maybe from time to time, aliens from another world, they come…

From different parts of the world,…

The way the alien described is like the northern continent. This is side talk.

This precious human rebirth is so precious. More precious than deva realms, other human continents, this southern continent is said by the omniscient one…

The precious teachings of the omniscient one are existing, not only sutra but Mahayana tantra, vajrayana. Not only talking this centre (Vajrayana Institute).

These teachings exist. Only this world, only humans in this continent are the only ones who can achieve peerless happiness, the state of omniscience, elimination of all obscurations and completion of all realizations in one brief lifetime during this degenerate times. Only us. Only humans in this continent. Other humans in the other continents do not have this opportunity. To be free from suffering of death, rebirth, old age, sicknesses, to achieve the ultimate happiness forever, does not degenerate, no cause for degenerate. It is not like washing our body, every day we have to do it. Our human body is so so so precious. By this reason. Therefore, we must pay attention and day and night make it meaningful.

As meaningful as possible. Not to take it for granted. Not to use this human life to create causes of suffering. Not to use this most precious human life to create the causes of suffering. That is not the way to use it. It has all the potential to create the causes of happiness, peerless happiness, full enlightenment. That is very important.

In the beginning, for the new people who haven't studied meditation, Dharma, the protection from suffering. The holding you back from falling into suffering.

First, some brief advices for those who have not learned much meditation and Dharma, who didn't get to learn true paths, just a few words…

What we want is happiness, what we do not want is suffering. Happiness and suffering all come from the mind. Not come from outside. It appears to our mind as if it comes from outside, but it is not like that. It is coming from one's own mind. There can be conditions outside, but it comes from the mind. Those things, external things, become conditions for your suffering. They also come from your mind. The main cause is the mind. The main cause of suffering and happiness is your mind.

The rough, the worse, the heaviest suffering among sufferings, the hell, named hell, because among sufferings, it is the heaviest. Even that also comes from the mind. Among happiness, peerless happiness forever also created by your mind, came from your mind.

Samsara, circling, being under the control of delusions and karma, nirvana, peerless happiness, ultimate happiness forever, not just a few days, weeks, not that, forever, ultimate happiness came from one's own mind.

Your happiness, your hell, your full enlightenment came from your own mind. Your samsara, your ultimate happiness came from your own mind. Everyday life happiness and problem came from your own mind.

But if you think differently, if you think differently, for example, you know, while the mind is cherishing self, the I, you find many problems in life. This is not good, not enough, so many problems in life. So many things no good, bad. You live your life in suffering, in worries. That's how our lives finish, by suffering. Not taking opportunity to enjoy our life, to create happiness. Instead of creating happiness, just create suffering on and on, on and on, by cherishing self, the I, you find many problems. The minute you change your mind, think differently, cherishing others, solved. Before you have so many problems, now they are not there. It becomes like, inner peace, inner happiness, satisfaction, you find satisfaction while you are in toilet, in the market, walking on the road, not just on your cushion, when you change your mind from cherishing self to cherishing others. You blow up the balloon, thinking how this is bad, this person is harming me, on and on, on and on, goes for days, months, years, … like blowing up a balloon, getting bigger, bigger, your concepts, holding and cherishing I, you don't realize your mistake. Difficult to see that.

Fortunately, if you can cherishing others, even one person, one insect, you cherish others your problem is solved. You certainly have inner happiness. Your mind cherishing others, good heart, brought happiness, create happiness. Like that example.

Then your face changes. Before your face is very intense, your veins are on the outside, very stressed out, no smile, very stressed out, very cold, can't smile. Now, your face changes, even your face changes when your mind changes, when you see the meaning of life,

Even your face relaxes, smile comes, happy looking, not the political smile – not a smile from the heart.

Not the worldly smile. It is the smile of the eight worldly Dharmas. Not that one.

Sincere smile, smile of compassion, smile of loving-kindness, of good heart,

That makes your life longer, generally, except people who are so depressed, who think life is hopeless, that negative side, those who have so much pain, they think death, to die now is the solution. They think like that. Not thinking, body and mind are two things. Body is touchable, colours and shape. Mind doesn't have colour and shape, no form, formless, clear and perceiving objects. Body is not like that.

Those who don't know, general people in the world don't know, after death, the mind continues, the body does not continue.

The body disintegrates, but the mind continues all the time. The continuation of the mind has no beginning. As it has no beginning, it has no end. Even though when you become fully enlightened, it does not end.

Those who don't know about the mind. Most people in the world don't know the nature of the mind. The mental suffering created by the mind, unbearable, thinking like that, thinking that dying right now is the solution. Even intellectually we know, that the mind continues, but at that time when we face problems, normally we accept it intellectually, but in the face of difficulty, the problem is so unbearable, it may cause us to generate the thought to die, trying to kill ourselves, jump into the river, climbing to the highest storey building and jump, to commit suicide, causes us to give rise to the thought to kill ourselves,

There is something to do with attachment, big problem with attachment, strong self cherishing thought, so strong attachment, , something happens, didn't succeed, some problems happen, the spirits connected and harmed, this gives rise to negative thoughts to harm oneself, to commit suicide, the person alone won't be able to tie oneself up high up to the beam, yourself alone without spirits connected, then you use the rope to tie yourself high up to a beam, and kill yourself. Yourself alone, without the interference of spirits, this is something that you can't do. This is due to spirit harms. They cause…

Even intellectually we may know, but when problems come, some shocks occur, strong attachment, when something we have strong attachment to and it didn't succeed, then spirits are able to connect and cause harm, this happens in the world everyday, with so many people committing suicide.

In the West, this is not known about spirits connecting… about suicide… However, since I brought up this subject, it is important to know. When your mind is depressed and thought of suicide comes, I am sure here we got this thought many times, when our mind is depressed. At that time it is very important to think that the nature of the mind is totally different from the body. It is formless, colourless, shapeless. The continuation of the mind has no beginning and no end. It always exists. The mind has to reincarnate, after separating from the body.

Transmigration to bad or happy realms, happy transmigration means to reincarnate in happy realms. There is no third way to reincarnate, either evil transmigration or happy transmigration, referring to human and deva rebirths. Some living beings, their minds reincarnate in the Buddha's pure land.

Life doesn't stop… this particular life does not stop but the general life continuation does not stop. The general life continuation, continuum, does not stop.

What causes us to reincarnate in lower realms is negative thoughts, negative actions. They cause rebirth in bad transmigration. Positive thought, action, causes us to be reborn in happy realms, devas, human or pure land.

Generally, people in the society, in the world, due to attachment, didn't become positive actions. You can see from that side, from motivation side, negative motivation of attachment to this life, actions become negative, reborn in the lower realms of hell, hungry ghosts and animals. If you are reborn there, suffering is… even all human problems are, even the heaviest human problems put together, and compared to the suffering of cold hells, hot hells, there is no comparison. It is a great pleasure, great peace – human problems – compared to the small suffering of cold or hot hell realms. It is nothing in comparison with the lower realms suffering.

It is so important to think to remember, when suicidal thought arises, that mind has to reincarnate, it does not end, it has to separate from the body being different from the body and reincarnate. To remember that there is reincarnation. If you think you have a big problem, then basically it is created by your own mind, your wrong concepts, then at that time think that you have to reincarnate, your mind has to reincarnate, it does not stop, it has no end. You have to remember that.

Then, thinking in that way, your suicidal thoughts will stop. By thinking the unbelievable suffering you have to face [in future lives], the heavy suffering of lower realms, your current problems are nothing. It is very important to think about reincarnation, even if you intellectually know this. If your husband or wife left you suddenly, even if you are Buddhist and you believe in reincarnation, when that happens, not only that, but also in other cases, that is just an example, even long time Buddhists may… without meditating on the nature of life, of impermanence, until we are free from delusions and karma, we have to reincarnate. Until we are free from delusions and karma, we have to experience death. If we are free from that, we are free from that. Again, since you are born, you have to die. That is the general thing for samsaric beings. If you actualize the path, the four Noble Truths, in this very lifetime, as taught by the omniscient one, in this very life, with the wisdom directly perceiving emptiness, then you would cease the seeds of delusions, that create samsara. Then, you become free from delusions and karma, then you don't have to reincarnate, you would be free from samsara. If you are like that,…. Otherwise, in general, after birth, there is death… and there is reincarnation…

Even if you cannot develop the understanding of reincarnation, you can't accept it now. If it is difficult to accept now, you can think about other things you can do in this life, other precious things in this life, you can achieve great happiness, many meaningful things in life, many precious things you can do in this life for others, that means, to others and thereby, naturally, for yourselves.

If you can't think in terms of reincarnation, you can think about all the precious things you can do, this can stop the suicidal thoughts.

Sorry this has taken so long.

Everything came from the mind, all the suffering and happiness.

Your mind is the creator, even sometimes when you get angry at someone, suddenly anger comes and controls your life, sometimes you have, due to some situations, the person didn't do what you said, you can see a chance as to whether you should get angry or not, when someone did something you don't like, you have a choice — should I get angry or not? You just follow the angry thoughts, this person did this or that wrong, the projection of anger. You have a choice to get angry or not. Sometimes you have no choice. That is just an example. You are the creator of your happiness and your suffering. Should I get angry or not? That is very interesting. You can follow anger, thinking he is bad, bad…

Otherwise, there is freedom.

Therefore, meditation, practising Dharma, that means, you must know the main thing is, the mind to not become… to transform mind into healthy mind, virtuous thought, not allow negative unhealthy, if the mind is unhealthy, the body becomes unhealthy. The mind being unhealthy, it disturbs…

Like the person riding on the horse is disturbed, the horse will also be uncomfortable.

The mind gets disturbed, the wind also gets disturbed. The four elements in your body become disturbed, unbalanced, leading to sickness, blood circulation is disturbed, leading to heart attack, all scientists have checked… those who have died are discovered to be more impatient with more anger, maybe more suicidal among those with more anger… they found out about this scientifically. I heard from Dr Chu-nan Lai.

High blood pressure, heart attack, all these are more possible with anger.

I remember… last year, not so long ago, one older student from Switzerland, he has very high blood

pressure, he was in Nepal…

I mentioned him to practise Tong-len, taking on other sentient beings' suffering into your heart, to destroy your self cherishing, the inner enemy, the great demon. Destroy this self cherishing thought, and generate loving-kindness, you give away your three time merits and all happiness up to enlightenment to all sentient beings, your body, possessions, merits, results up to enlightenment, you give to sentient beings. This visualization…and something else to practise. I told him to do that meditation. He did it many times, and definitely his blood pressure goes down after half an hour, whenever he did Tong-len. You can say that it is scientifically proven. This is because blood pressure is due to self cherishing thought, the main cause. Anger is due to the main cause, the self cherishing thought. Tong len, cherishing other sentient beings, letting go of the I, cherishing other sentient beings, when you totally change your mind, you bring your blood pressure down. By generating the ultimate good heart, bodhicitta.

Also one lady in Nepal, when I was in America, she has high blood pressure, went to hospitals and took medicine, but didn't go down.

I asked her to do the Tong len meditation, then her blood pressure went down, changed. Doctors are very surprised. The family is very surprised. Since she received my instructions, she practised and the blood pressure changed. There are many other cases, this is one I remember.

The result of cherishing others and the result of cherishing self, there are big differences.

Definitely, when the doctor says you have cancer, you must do this practice. It is a great, great opportunity, to inspire you to practise this. For you, the doctor becomes great guru to do this practice. Even though normally you don't do it, even if you know intellectually how to do it. Therefore, the doctor, like those who harmed you become your great guru, likewise your doctor becomes a guru, for you to practise bodhicitta, good heart.

When you do taking on suffering of numberless sentient beings' suffering and give away your three time merits and all happiness up to enlightenment to other sentient beings, when you do that, there are more than sky of merits are collected, when you do that meditation. It purifies obscurations collected from beginningless rebirths. There are unbelievable merits.

When you take on others' suffering and its causes, from each sentient being, wow, wow, the amount of merits… when you give a hat you wear, different shoes to wear during different seasons, in the room and outside the house, so many shoes and hats, with each, when you give away even small thing, you are giving away to every sentient being, not just to one sentient being, you create more than skies of merits, by dedicating numberless shoes and hats to numberless sentient beings. I am just giving a small example, of the practice of Tong len.

Then, there is the giving your body away in the form,… as taught by my guru, when you do the practice of Chod, during the white distribution, when you transform your body into nectar and offer to six realms sentient beings. When you visualize you transform the skin, blood, flesh, etc, into nectar and offer that. In lam rim, you visualize your body as numberless wish fulfilling jewels and give that away, cherishing numberless sentient beings. Numberless narak hell beings, hungry ghosts, animals, humans, asuras, and suras. Numberless ants, animals, …

All the money in your bank, even one rupee, one dollar, make charity with that, you give to numberless sentient beings, even just one dollar, you create skies of merits with that giving. Unbelievable.

Our three time merits and the result, all happiness up to enlightenment, up to peerless happiness,

are given to numberless sentient beings. What a huge amount of merit you collect by giving it away in this way.

It purifies your obscurations, negative karma collected from beginningless rebirths, so much are purified. That becomes the quickest path to achieve enlightenment, to be free from samsara. It makes your life most meaningful.

I want to say this, Maitreya Buddha when he was a bodhisattva, generated bodhicitta before Shakyamuni Buddha, but he becomes enlightened later. Why? What happened.. one time there was some families… there are five tigers dying of starvation, Shakyamuni Buddha as a bodhisattva at that lifetime, offered his body to the tigers, but they didn't come to eat him. He has to cut himself to bleed, then the mother tiger came to eat him. In this way he can make charity of his body.

In Shantideva's Guide to the Bodhisattva Way of Life, a great saint, a great sage from Nalanda monastery, he mentioned that even if we gave harm to a bodhisattva, due to that connection, there will be benefits… due to the bodhicitta of that bodhisattva. Hence, those tigers in the future lives, become the disciples of Shakyamuni Buddha and received the first five disciples.

Due to the much stronger compassion of Shakyamuni Buddha, he was able to achieve enlightenment earlier than Maitreya Buddha.

Even if not all sentient beings, even to one sentient being, one animal, one person, to be able to generate strong compassion, that will help us to achieve enlightenment quicker. Even if it is to just one sentient being. If we can generate stronger compassion, that will bring us to enlightenment quicker.

Maybe I will mention here. By generating unbearable compassion to one sentient being, one living being, it enables us to achieve enlightenment so fast. I will give one example.

In the Vajrayogini commetary, there is this story. The great yogi… Ngapa … who usually travelled in the sky with 500 dakinis around him. During one period when he was doing the last part of the practice to enlightenment, in a place called …, it must be near where I lived for 8 years, near Buxa. There is a season, when many people will go to a cave, with iron bars, and not easy to climb up… In the cave, there are the …, the umze, leader of the puja, the old one who has now passed away, he went there and he heard music from trumpets, long horns, chanting coming from the cave, even when he cannot see anything there. He can hear the Mahayana tantric ritual with all the music instruments. The chanting he heard he taught to the monks in Dharamsala. It is near Buxa, a concentration camp, where I lived for 8 years [as a refugee camp]. During that time, there were maybe 60 monks in residence back then, monks were put there temporarily.

My teacher who took care of me in Tibet, enabling me to become a monk, he and some other monks when to see that cave…

That great yogi went to that place to do his last practice of tantra, before the attainment of enlightenment. There was one lady waiting, near to a huge river. She was totally full of leprosy disease, with pus and blood coming out from her body. She asked the great yogi, please take me to the other side of the river. But the great yogi didn't help her. Later, she asked one of the yogi's students, a novice monk. When he saw her, he developed unbearable compassion, and he was not supposed to touch women. Also, leprosy being contagious, … but he has no thought of fear, due to unbearable compassion, he carried her on his back and crossed the river. In the middle of the river, without completely crossing it, when they reached the middle of that river, that lady was not an ordinary sentient being, even if she appeared to be ordinary. She transformed into Dorje Palmo,

Vajrayogini, she took the monk in that very body, without the need to die, to the pure land of Vajrayogini. Anyone who is born there becomes enlightened immeditately. Pabhongkha Rinpoche mentioned this in his commentary on Vajrayogini. The monk went to the pure land, without the need to die. He went straight to the pure land, became enlightened before his own guru, the great yogi.

Due to not able to see the lady as Vajrayogini, as a Buddha, one who has ceased all mistakes and completed all qualities, not an ordinary being, the monk's mind is obscured by defilements, and can only see her as an ordinary person with pus and blood on her body. But due to his unbearable compassion, he has no time to consider all these, he immediately carried her on his back. This purifies his mind and for him to see her as a Buddha, due to unbearable compassion for one living being. This purifies all negative karma. This completely purifies the defilements, which projected the Buddha as an ordinary sentient being. This purifies that impure, negative karma. As that karma is purified, there is no projection of an ordinary being, so he can see her as the Buddha. Even at the middle of the river, the purification is complete. He can see a Buddha as a Buddha. And he got to be taken immediately to the pure land. This is due to generating good heart for just one sentient being. This is what happens as a result. He would then be able to work for all sentient beings.

In the hell realm, in one of Buddha Shakyamuni's past life stories, at the occasion of his first generation of bodhicitta, at that time, there was a person pulling a carriage on a hot, burning iron ground in that hell. There was a Yama guardian sitting on that carriage. When he saw that, the Buddha has this thought, better that I suffer than for that person to suffer in that way, I will pull the carriage by myself. Instead of having another person to suffer with him, why not let that person be free from suffering.

Due to this, the Yama guardian hit a hammer on his head, when he generated this thought of freeing the other person from suffering. That caused him to be free from that hell realm, and be reborn in Tushita or the Thirty-three realm of the devas, the gods. This is totally different from the hell, with unbelievable sensual enjoyments.

Then, another thing, Asanga meditated on Maitreya Buddha in India, at a place near Bodhgaya, I heard of the place but I didn't make it to see that place, you have to climb the mountain for quite a bit, people said that I can be carried in a carriage, but I didn't feel comfortable… There are some distance to go from Bodhgaya…

Asanga did three years retreat but nothing happened. He came out of retreat and he saw a bird flying back to its nest on the rock face. Its wings kept touching the rock, which was worn out even though the feather is soft and the rock is hard. He therefore decided to go back into retreat. Another three years passed, similarly nothing happened. That time, he saw droplets of water has bored a hole in the rock just by dripping on it. He saw that even water can make a hole in the rock. Inspired, he went back into retreat for another three years. Again nothing happened. He gave up and came out, he saw someone was cutting the rock into shape. He was again inspired to do another three year retreat. A total of 12 years, again nothing happened. He came out, he saw a black dog with its lower body full of maggots in its wound. He felt unbelievable compassion for the dog, for having infection, filled with maggots. He cut his calf, his flesh so that the maggots have something to eat. Not wanting to harm the maggots by picking them with his hands, he used his tongue. But unable to bear the sight, he closed his eyes but he cannot touch anything. When he opened his eyes, he saw Maitreya Buddha. That dog is actually Maitreya Buddha. He immediately grapped Maitreya and asked why nothing happened for so long. Maitreya Buddha took him to Tushita pureland, not the worldly god realm, not the Tushita centre in Dharamsala, India. He took Asanga to pureland, gave teachings for one morning, the teachings on the five texts of Maitreya: Ornament for Clear Realizations, etc. That one morning in the god realm is equivalent to 50 human years. When Asanga returned to human realm, he wrote down that five texts.

Much later, Lama Atisha came to Tibet from India, when there were big problems with Buddhism in Tibet. Lots of confusion and misunderstanding. Degeneration of Dharma in Tibet at that time. A Tibetan king invited Lama Atisha to Tibet. He has unbelievable devotion to Lama Atisha, tears came to his eyes just by hearing the name of Lama Atisha.

He looked for gold in order to invite Lama Atisha to Tibet, but he was caught by another king. His nephrew went to get him freed from prison, to pay the ransom, and was told that there is not enough gold. The king said that he would rather die in prison, instead of paying the ransom. Use the gold to invite Lama Atisha to Tibet instead. The king died in prison.

An entourage was sent to India to invite Lama Atisha, who heard the whole story. Lama Atisha consulted Tara, if I go to Tibet, will my life be beneficial to Tibet? Tara advised that his life would be highly beneficial but his lifespan will be shortened for seven years. Lama Atisha said that that does not matter to him. He went to Tibet, but first under the pretense of going on pilgrimage, because his own monastery in India would not allow him to leave.

He was requested to give very simple teachings to the Tibetans, who were very ignorant. To give teachings on refuge and karma, didn't ask for high teachings of shunyata.

Lama Atisha integrated all Buddha teachings, Hinayana and Mahayana teachings, as well as the Mahayana tantra teachings, in a way as for one person's gradual practice to achieve enlightenment. This cancelled all misconceptions in Tibet at that time. Buddhism in Tibet thereby became pure. That text composed by Atisha was sent subsequently to India, where the pundits were impressed by that. This came much later than Asanga's writing of Maitreya's five texts.

Lama Atisha composed the lam rim and many other lamas composed lam rim teachings, this enables so many beings to become Buddhas, by practising those teachings from Maitreya, which were included in Atisha's text. Numberless beings became Buddhas. This is due to compassion of Asanga. Great compassion of Asanga, when he picked up the worms.

Just one person's great compassion can lead to all these benefits to sentient beings. You should know that story in this way.

I was going to say something for the beginners, but got mixed up.

By knowing this, you know what is the great meaning of life. That is to practise the good heart. I am talking about the benefits of the good heart. You should understand the essence, the great meaning of life.

Buddha said in the Dharmapada:

The Dharma, existents, are created by mind.

The mind is principal. It goes before action. It is preliminary to action.

For example, with a good heart, when you speak to somebody with a good heart, what comes, the result is happiness, from that action, from talking to someone with good heart. The result is happiness.

Like wherever the body is, the shadow comes. Also, there is a need of light. Wherever the body goes, the shadow follows.

When the virtuous action is done, definitely there is result.

Similarly,

All existents are created by the mind.

Mind is principal. It goes before, preliminary to action.

By thinking with bad heart, bad motivation, when you talk to somebody, the result is suffering.

Example given: it is like, in India, an ox has to pull a heavy carriage. Many people, with heavy luggages, on the carriage. The ox got beaten if it didn't move. Until it died, can't move, can't stand, it got beaten all the time. It can't express, unable to talk, its tiredness, etc. so much suffering like that. Buddha used that example. Bad motivation, talking to somebody with bad motivation, the result is suffering arises.

The conclusion, for beginners, is that really you want happiness and don't want suffering, similarly others are exactly the same. They don't want suffering, even in their dreams, not even the smallest suffering. They want the smallest of pleasures. This is the same for you.

In the text of Guru Puja, by Panchen Losang Chokyi Gyeltsen, the great enlightened being:

Others want to be happy..

You become happy when others become happy. Others being numberless.

You don't want the smallest suffering, others are the same.

Here, even one sentient being, who is more precious? You or the other? We should analyze, we should meditate.

The monk in the previous story, he didn't think about I, he cherishes this lady, this one person. With unbearable compassion he carried her on his back. As a result, he achieved enlightenment in that life, on that day. The result is huge. Elimination of all obscurations and completion of all realizations. Wow wow wow.

You think your happiness, like in the west, we think day and night, when can I be happy? When can I be happy? Like a mantra recited by tibetan beggars. When can I be happy? Self cherishing thought is of course not limited to the west, also in the east. But you see, when I heard the stories, the problems. So much are due to the self cherishing thought. There is a huge difference between self cherishing thought and bodhicitta.

The main mental problem, depression, so many millions of people suffering from depression, problem of the mind.

Even just one being, he benefits that one being and achieves enlightenment. There are so many stories like that.

Even for one living being, if you cherish that other one, what happens… It is like the stories I have told so far. The benefits.

In our lives, how to make your life happy, meaningful, beneficial? The question: how to make your life most beneficial to all sentient beings? To ALL sentient beings.

That is to change the mind, the attitude of your life, from only cherishing self to cherishing others. Even if not all sentient beings, just one. With that motivation, dedicate your life to others.

There is no question regarding meditation, even when you are walking, sleeping, etc., working at your job, live your life for others, even if it is only for one other being. Even for one other animal. You live your life to bring happiness to others, even if you cannot accept reincarnation. This is something you can do now, you can change. Do this now: live your life for others, pacify suffering. Live your life, working for government, for company, for Dharma centres, in this way. This brings inner happiness, satisfaction. Your mind is very calm. Self cherishing working only for yourself, working day and night, for just one sentient being which is you, then there would be so many problems and suffering. Life becomes very poor, like those of animals. Even if you have trillions of dollars, eating millions dollars food, your mind won't be happy. Mind suffers a lot.

Live your life with a kind heart for others, whatever you are doing, eating, sitting, working…

I plan to go through and explain the meditation on lam rim, the rest of one's life as a Dharma practice. What I have said would become a part of that. For the very beginner, who has never heard teachings or meditation, this is what I have to say. You do good things for others, your own happiness comes by the way, while you are working for others. Achieving happiness for others, relieving their problems, while you are doing that, your own happiness comes naturally, without any need to worry about it.

One action, with two successes. This is very wise. Living with good heart is very wise. Whether you are a beggar or billionare, this is a very wise way. Billionares who have everything can have great suffering.

Think of others first, happiness for others and happiness for you. This is true success.

The other way: working only for yourselves. Shantideva, great bodhisattva, mentioned that working for yourselves you would not achieve enlightenment, even the happiness of this life would not succeed. It creates obstacles for happiness of this life. That is the experience.

The good heart is very important. Even if you don't accept reincarnation and karma, this one is most important. Because you don't want to receive harm from others, you want love from others,…

First, others need your help. From that cause, you would receive help from others, kindness from others.

Create the cause for happiness.

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 bodhicitta, the source of all happiness and success including enlightenment for sentient beings, may it be generated in the hearts of all the six realm sentient beings, in the hearts of everybody in this world,

Not only human beings, also the insects, hungry ghosts, devas, especially in the hearts of students of FPMT, centre benefactors, volunteers working for the centres,

Especially all those who rely upon me, all those whose name has been given to me, all those for whom I have promised to pray for, in all their hearts, especially in all of us here including our family members who died and are living, in everybody's hearts

It seems that this prayer has…, not only to generate bodhicitta, doing this prayer like this, I noticed recently, in Italy, one lady's dog was very sick. Supposed to be dead. Went to the vet, and they

thought the dog would die. Asked her to take it back to home. They would have an idea, having worked with animals for a long time. That lady took her dog back home. She put my picture in front of the dog, and she relied upon me. With strong reliance, as a result, the dog got better and now it is healthy. It was supposed to be dead, according to the vet. I think, in the Blue Mountains, there was a small girl, who was sick. Someone gave her a picture of me, that the young girl placed on her heart, and she relied upon me and she got better. These are stories I heard recently. This is not because I am special, but it is due to that prayer of dedication to help sentient beings.

Especially all those who rely upon me, all those whose name has been given to me, all those for whom I have promised to pray for, in all their hearts, especially in all of us here including our family members who died and are living, in everybody's hearts,

Especially those who come to Vajrayana Institute in the beginning, now, and in the future, ..

May bodhicitta be generated in our hearts

Without the delay of even a second and in whose heart it has been developed may it increase.

Due to all the past, present, and future merits collected by me, all the three time merits collected by numberless sentient beings and numberless buddhas,

Which exists in the mere name, may the I, who exist in mere name, achieve the total elimination of all obscurations and completion of all realizations, which exists in mere name, and lead all sentient beings, who exist in mere name, to that enlightenment, Buddhahood, total elimination of all obscurations and completion of all realizations, which exists in mere name, by myself alone who exist in mere name.

Just as the brave Manjushri and Samantabhadra too, realized things as they are, also I dedicate all these merits in the best way, that I may follow their perfect example.

I dedicate all these roots of virtue with the dedication praised as the best by the victorious ones thus gone of the three times, so that I might perform the noble bodhisattvas' deeds.

Thank you and good night.