

24 May 2009, PM, last session

Ultimate deity

One technique to meditate on emptiness here, just to give an idea, is that meditation based on the four points, the *ne shi che pa* in Tibetan, the analysis of the four vital points. Basically it is starting with the vital point of recognizing object to be refuted. It is like recognizing, what is the name of that, the target, recognizing the target, where you have to shoot, the enemy in the war, recognizing the enemy, the place of the enemy, where they live, the army of the enemy, recognizing them. The one on which you have to throw your bomb, or missile (not muesli, not breakfast muesli), missile, not that breakfast muesli, but the missile, gun, even an ax with which we hit. Must be without making a mistake, to not hit the wrong place, friends or children or parents, make sure not to make a mistake about who is the enemy. This is of unbelievable importance. I won't spend much time on this technique, but just to mention it.

So it might just need some introduction, it is explained in the text that what makes things exist, it should be avoided three mistakes, the very first one is that it should have a *valid base*. I think can use this one as example. We label "buddha" to ourselves or to somebody or to a sentient being, yourself who is bound by karma and delusions, is not free from that, under the control of karma and delusions and because of that, is suffering. Then you are experiencing the suffering of pain, suffering of change and – the nature of this body and mind – the pervasive compounding suffering. So while being like that, mind is totally obscured, what you *know* is very little, what your mind *knows* is very little, and what you *do not* know is like the limitless skies, the phenomena you *do not* know are like limitless skies, what you *do* know is very little, what you discover is very little, what you *do not* know about the mind and external phenomena is like limitless skies. The mind is soooo heavily obscured. So then, just to give an example, if we label "buddha" on that, it is not a perfect, valid base because of all this that I just described, which is totally impure. The valid base on which to label "buddha" is one having ceased all this, not only liberated from oceans of samsaric sufferings, completely, forever, by having become liberated from the cause, karma and delusions, and the cause of delusions, the negative imprint, and having ceased subtle defilements, and subtle negative imprints, left by the ignorance, which is holding I, aggregates, that which exists in mere name, merely imputed by the mind, that which does not have inherent existence, independence, not even slightest atom of that, at all, which is completely empty, but which appears as truly existent, independent to the hallucinated mind. That which appears to our hallucinated mind, is something real one, existing from its own side. Real one in the sense of existing from its own side, appearing like that and then believed by ignorance to be 100% true. The mind that believes that to be 100% true is what you call ignorance; that is ignorance, when you are doing that, you are creating ignorance, you have to know that. That which appears as real in the sense of existing from its own side, and believing that is 100% true, really exists, at that time you are creating ignorance, if it has to do with the I, then you are creating the root of samsara. You have to recognize that you are creating the root of samsara. While you are eating, walking, walking, walking, working, all the time this is happening there, all the time the real I, real form, real sound, real smell, real tangible object, real taste, real sweet, real salty, real sour, the opposite of sweet, looks something real, all this looks something real in the sense of not merely labeled by mind. But when you see it not merely labeled by mind it is totally wrong. When it appears in this way it is a totally wrong idea because *everything* is merely labeled by mind. So what you describe as the real thing that appeared to you, give commentary on that as not merely labeled by mind, it is totally false, that which is existing from its own side, shows it is totally false. So in daily life, whenever you believe this is real, that is true, you are constantly creating ignorance, when to do with the I you are constantly creating the root of samsara, while eating, walking. You don't have to create special house for root of samsara, special throne to sit on then create root of samsara, or eat special food, cream or something, to then create

cause of samsara – after eating delicious cream then you create the cause of samsara, after thousand dollar lunch, dinner, snack, in some special place, or you sit in the lotus and then create the cause, root, of samsara. Right now while being here, sitting on the meditation cushion we are creating the root of samsara, this real I that is there, real I that is going to do session, this real I that is so tired, I'm tired, exhausted, I'm really tired and exhausted, this Mani retreat is really tiring, exhausting, no sleep, all the sleep gone, disappeared, no sleep for this real I, this real I has no sleep, terrible! This real I has no sleep, terrible! This real I has no real sleep! Terrible! Real terrible! So that is exactly it, but a real I doesn't exist, real sleep doesn't exist, real terrible doesn't exist! So it is a projection by ignorance, first the projection and then you believe it is real. There is the appearance and then the belief, that's pure ignorance we are creating, constantly creating. That appearance is a projection, something appearing as real, then *real I*, *real sleep*, the appearance of that, *real terrible*, is a projection by ignorance because of negative imprint left by past ignorance. So hallucination is projected, all these hallucinations are projected by the past ignorance leaving a negative imprint on the mind. So as I normally introduce is like this, how we are creating the root of samsara, there's the aggregates, the base is the aggregates, the thought which thinks of the aggregates, the valid base aggregates, the thought thinking about the valid base aggregates merely imputes the I, the name. It merely imputes the I, the self. That is the very first. The very first is seeing the aggregates, the valid base. Then the next is the thought merely imputing the I, then the next second there is the appearance, merely imputed with belief, then next second there is appearance of the I. So now, here the problem is this: it should appear back, the I that is merely imputed by the mind should appear back to you as merely imputed by the mind, but it doesn't. Generally speaking, unless you are an enlightened being, who has removed the negative imprint, left by ignorance, which projects the hallucination of true existence, which puts this cover of true existence on everything, on every phenomenon which is merely imputed by the mind, this cover of true existence, everything is appearing as something real. You see the floor covered by the carpet, the table covered by cloth, the wall covered by paper or painting, everything is illusioned by your ignorance, your ignorance illusioned you. We are always constantly illusioned, that is very good to remember. We are illusioned. All the time. We are illusioned not only from this morning, we are illusioned from birth, illusioned from beginningless rebirths. We are illusioned from beginningless rebirths, can you imagine? Do you get some idea of that? We are illusioned from beginningless rebirths, can you imagine? Our life is living an illusion. So that is why on the basis of this, we then not only we have this illusion, hallucination of real, of something real in the sense of existing from its own side, not merely labeled by mind. It is merely labeled by mind just a second before, just a second before it was merely labeled by mind but we are not aware of that, cannot recognize that, how it was, just a second before. The whole life is like that, not aware, can't recognize. That is the reality, how things exist. That is the reality, but totally completely no way. Your mind is constantly creating, mind is constantly merely imputing, not only labeling but merely imputing, merely imputing, means there, *tog pa* means thought, conceptual thought, means there, *tag* label, *tsam* merely, not just labeled by mind but *merely* labeled by mind, so it is clear not slightest atom exists from its own side, from expression of reality, is merely labeled by mind. So when you meditate very precisely word by word, strictly, merely labeled by mind, nothing exists from its own side, not even in the slightest way, not even an atom, totally empty. Not having removed this subtle negative imprint left by ignorance, the concept of true existence, that which projects this hallucination, that which illusions us, the ignorance that illusions us, this negative imprint left by ignorance illusions us, illusions our view, illusions our mind. It makes the mind hallucinated, and our view illusioned. I meant to go straight toward the meditation but with the introduction got ...

Anyways, in case it doesn't happen again, this is another good meditation technique for daily life on emptiness, especially in the break time, during sitting meditation but also during break time, meditation on lam-rim, three principle aspects of the path to enlightenment, and emptiness. Just as this is coming out, I will mention it as it might not happen another time... One technique for

practicing mindfulness in daily life: by the illusory person (magician) with mantra or substance, the audience's mind, people's mind, is illusioned, hallucinated, their view is to have hallucination which is not true, which is not there, but to appear jewel or diamond palace, golden elephant, or beautiful woman or man, all kinds of things, with mantra or substance (the magician) can illusion the audience, the people's mind to have this illusion, this hallucination view. They are illusioned. All these things, not even an atom of them exists in reality, are not there. That is it.

He (magician) illusions the mind of the people. I am giving an example: illusions their mind and also sometimes can he can illusion so that he can make them to think of themselves, I don't know, but can make them think that they are buddha, you illusion them, for example, if not buddha, then tiger, or dinosaur, or elephant, or something. To think of themselves as something totally different, which is not true. Then they are not aware. The audience totally believes it is true, totally believes, if the audience does not know that the magician person illusioned them, then they totally 100% believe that what appears to be true, the diamond palace, the beautiful man or woman, all that they see, what makes them to believe they are buddha, tiger, elephant, or -what is that elephant that stays in the water? Hippopotamus, or you are illusioned that you are hippopotamus! Anyway you do not know that you are illusioned, then you totally believe you are a hippopotamus, or that you are yeti, snowball man, or gorilla. My uncles have seen yeti snowball man when looking after animals, many people have seen them, heard their voice, above Lawudo. Maybe there is only one yeti, born from rock, from snow mountain. If you are illusioned you are yeti snowball man, you do not know that you are illusioned by that person, you don't know that, have not discovered, so you completely believe you are yeti or hippopotamus – hippie poto man. So that is gorgeous! Many people when there is some spirit harm, they don't recognize and think that they are buddha. I have one student from United States, Vicky Brown, I think nobody here would know her, I think she was at Kopan at the very beginning when I started to teach Dharma in my room. I taught a little bit of Dharma to people. I think probably the first person in my room, when I started to talk about the twelve links, about samsara, was Vicky Brown. She should have ordained by His Holiness Song Rinpoche when we invited His Holiness first time in US, she and Zia from Saudi Arabia, the two of them, maybe three, third one is Connie, that one with which Lama started Universal Education, they got ordained. Then later in Taiwan she stayed in a Chinese nunnery, dressed in that way, lived there for some time, I think learned Chinese then translated for Mr. Chan who became His Holiness Karmapa's past life benefactor, who built the monastery for the Karmapa in NY. He is a Chinese very big business man, but very devoted Buddhist. In NY where there are those very high buildings, one of those buildings on top, in the other room three or four girls, not Chinese, they translate sutras from Chinese to English, this side is his office, he was dealing with boats, ships, trading, transportation, and while making phone calls, was checking the translation of the sutras. Because she was working for him, she came to Nepal and spent some time there. Then she left and translated the sutra texts from Chinese into English for Dr. Chan the Chinese business man, she explained to him. He sponsored our first time to America, we went straight from Kathmandu to New York. I was very impressed by the custom police, asked "Did you pack your own luggage?" At that time there was Doctor Nick, I think not yet Peter, and Mammy Max was there, Negro, how you say? African American, American African, so I was very astonished and impressed with their capacity of checking. So in NY we spent eight months, went to Indiana, Louis Bob's place, Lama gave a talk, I think it also happened later. Louis Bob already attended Kopan course. Louis Bob asked me to give talk, the house was full. Then, when I finished my talk, I felt loose here, around the belly, and when I stood up from the bench my robe fell down! I stood up and my robe fell down completely! Fortunately Vicky Brown was there at my backside, so she knew what was happening and held my robe backside, but front completely fell down. But of course I stood up and then I turned toward my bed, toward where I was sitting, nobody was there. There was one lady standing there but I don't think she knew, maybe thought it was part of the design! She might think that is normally what has to happen! I had underskirt, then I quickly wrapped robes around me and went. That was the story

of Louis Bob's house. Probably that was the last talk there. Even if there was more talk, I'm not sure what it was about. So anyway it is all empty! It's happening because of emptiness, so you can blame it on emptiness.

Then we went to see Geshe Sopa Rinpoche, I think that was the first time I saw Geshe Rinpoche, Lama's teacher from Tibet. There was also Geshe Rabten Rinpoche, my first teacher in Buxa, teaching philosophy, debating, like kindergarten, Dudra. He received teachings from Geshe Sopa Rinpoche in Tibet with Lama, I think we stayed there three months and I requested Geshe-la to start a center. At that time there was some students from Nepal, Geshe-la gave the name of his monastery in Tibet. Lama requested Rinpoche to teach on lam-rim, teachings on special insight, I think Lama asked for us, so he did that but I'm not sure he finished. So Doctor Chan, the Chinese business man, sponsored everything, coming and going. That was requested by Vicky Brown. I think I mentioned during CPMT that Doctor Chan asked Lama to teach for one year at his retreat place in New Jersey, big land, green with one house in center then few small cottages, kitchen everything there, nice for retreat, in center large building with seven monks who came from China who didn't speak English. His idea was for us to teach Dharma to young Chinese people living in NY and New Jersey. But I think we didn't have much karma with him and Lama didn't accept, even though he promised to look after food for the monks at Kopan. But Lama did not accept, because first time leaving Nepal for US, very far. The main story I was going to tell is, that Vicky Brown was at Kopan, I think every year she got some sicknesses. Maybe little bit different style, basically spirit harm so she thought she was buddha, would say she was buddha. I used the example so I need to mention this story that happened. At that time she was talking that she was buddha, she was not eating food at all and sitting in one place for hours and hours. She was taken down to the hospital, got better there, and was taken back to US. So she was illusioned by the spirit, this is the reason I mentioned it, she was illusioned to think she was buddha. What I was saying, this is long, but as it came up in the talk, this is one good meditation on emptiness in daily life, a technique. Here the audience, all the people, if they don't know that a magician person illusioned them, if they have no idea, then they completely believe what they are seeing as true. Due to ignorance, it appears and then they believe it to be 100% true – total hallucination. So like this, a magician person transforms a city, the person going to restaurant to eat food, all the nightmares, no night clubs – day clubs, night clubs – so magician person transforms like this. Completely like this, then person believes, all this appears as real and the person believes as true, both, first *appears real* and then *believes*, so two things, the whole thing that happens there. Why? Relating to emptiness, in lojong text it says "Look at the existents..." usually *cho* means Dharma but here you can use Dharma but the meaning is different, you might use the same term but *cho* has the sense of Dharma, religion, but also all the objects of knowledge are called *cho*, same spelling, same name, so here the meaning of *cho* is 'that which holds its own nature', that is the definition of *cho*, *rang gi ngo wa dzin pa*, each letter holds its own nature, the bell holds its own nature, the vajra holds its own nature, that which holds its own nature is *cho*, here it means existents. Look at phenomena like a dream, in the Seven Point Thought Transformation it says look at phenomena like a dream, that is an extremely important teaching to cut. When you recognize that, it cuts the ignorance holding things as truly existent. As they appear truly existent, then the mind is holding that as true, grasping at that, apprehending that as true, it (like dream) cuts that, it immediately cuts that like an ax, like a sword. Not only that, when you meditate 'like dream' it cuts not only that, but also emotional mind, attachment, anger, jealousy, pride that come after that and project their own wrong view, bring so many problems, it cuts also that. So it is extremely powerful, relating to dream. So I used the example of 'illusion', it is very powerful, same as 'like a dream'. So our life completely happened like that. Completely like that example of the one who is illusioned, person who is illusioned. Vicky Brown was illusioned by spirits and so thinking she was buddha, telling me that she is a buddha. She did not tell me that at the beginning but later on when she had this sickness, not eating food, sitting in one place, in kind of a strange way. When she was doing this, I spent a long time telling her to eat and putting

spoonfuls in her mouth. So here oneself is completely illusioned. Exactly like that, here we are illusioned, hallucinated, completely from this morning, from the time we wake up till when we go to bed, today. Everything: today, I, action, object, senses, object of senses, form, sound, smell, taste, then hell, enlightenment, samsara, nirvana, happiness, problems, all is merely imputed by the mind, all was merely imputed by the mind just a second before, but not aware of that, then completely ignorant. Just a second before it was merely imputed by the mind, but now completely ignorant. Labeled and then with faith... there is negative imprint left by past ignorance right after mere imputation in the next second, I am talking about the root of samsara. First there is seeing the aggregates, then the thought of the aggregates, merely imputed I, then in the next second, the negative imprint left on the mind by past ignorance projects, decorates the hallucination of true existence on the merely imputed by the mind I, on the merely imputed by the mind I, that just happened a second before. Negative imprint decorated this hallucination, this unbelievable HUGE hallucination of true existence. In Heruka Three Purifications it talks about decorating with true existence, only in that sadhana it uses the expression 'decoration with true existence'. So that is exactly it: decorated with true existence. Then that is how the real I, that is what makes the appearance of the real I, the hallucination of true existence, decorated, projected, by negative imprint left on mind by previous ignorance. That is how we have this view of real I appearing. You have no awareness at all, no understanding at all that it came from your mind, came from negative imprint left by past ignorance, no idea at all, so it is an unbelievable hallucination. Then after that because of that, totally completely ignorant, the mind believes it is true! Then you let your mind hold on to that, that it is 100% true. Ooooh, that time you are creating ignorance, the root of samsara! This I, you let your mind hold on to this as 100% true, this real I that is appearing, as if it exists from its own side. At that time you are creating the root of samsara. So can you imagine? Then the aggregates also, base aggregates are merely imputed by the mind, then after that, right after that, not aware at all, not discovered, then the hallucination comes of the real aggregates, real in the sense of existing from its own side and not merely labeled by mind. Just a second before it was merely labeled by mind, then next second appears not merely labeled by mind. That is what I was trying to say before. So that is what I am saying, buddha does not have negative imprints that project this hallucination on mere imputation, that decorated true existence, buddha has completely purified the negative imprint left by past ignorance, this imprint making everything real, in the sense of existing from its own side and not merely labeled by mind. Real means not merely labeled by mind, completely opposite to reality which is merely labeled by mind. The buddha ceased that, because the negative imprint that projects that, the subtle defilements, are totally ceased. So he is fully enlightened, no mistakes, not the slightest mistake of mind or negative imprint, but fully completed realizations, omniscient. So except for buddha, generally speaking, phenomena appearing as merely labeled by mind happens only to buddha. Us sentient beings not, only buddha sees all is merely imputed by the mind, all phenomena that exist are merely imputed by the mind. But a buddha has the appearance of merely imputed by the mind, because buddhas holy mind is pure from negative imprint, left by past ignorance, that projects true existence. So buddha does not have that. Merely labeled by mind, what appears is only merely labeled by mind. Therefore, for us, until we become enlightened and cease the subtle negative imprints left by past ignorance we have this hallucination all the time, even bodhichitta, loving kindness, has this hallucination, even those with valid mind have this hallucination, the appearance of something real not merely labeled by mind, even those realizations have that. So except when we become arya being and are meditating on emptiness, in equipoise meditation, after we have wisdom directly realizing emptiness, except when in equipoise meditation, except for that time when the wisdom directly realizing emptiness is there, is there no appearance of true existence. Otherwise when we arise from that, we have this hallucination even if we have all the other realizations including bodhichitta, still we have the appearance of true existence. Even you have a hallucination it does not mean that you have to believe in it, you don't have to apprehend it, you can understand it is not true, can have that wisdom, that understanding. So generally like that, but then sometimes, in Pabongka's notes it is

mentioned that sometimes after certain things are merely imputed by the mind, I think sometimes you can check, analyze, things are merely imputed by the mind just now, just now mind merely imputed but right at the beginning, right after mind merely imputed the name, sometimes for a few seconds not strong, there is no, that thing which just labeled not appearing as real, for a few seconds, sometimes, not all the time, for a few seconds it does not happen immediately that something real, truly existent, something real one existing from its own side, not merely labeled by mind. for a few seconds. So maybe because you are aware, somebody teach you that the name is this, somebody educate you, then you are aware that you start to label. This is just an idea. So here now, you have all these hallucinations and then the next one is, you let your mind believe this hallucination is true. Whenever you are doing that, you are creating the root of samsara. At that time, you must realize that you are creating the root of samsara when walking, talking, meditating, doing session, reciting mantra, whenever you let your mind hold the hallucination as true, instead of looking it as a hallucination. Looking at it as hallucination becomes the meditation on emptiness. Looking at it as hallucination – which is the correct meditation on emptiness, because your way of thinking is exactly opposite to how ignorance believes the I is not merely labeled by mind – is the meditation on emptiness, because it is exactly opposite to the way ignorance views the I. Here the wisdom means, when you look at the hallucination, that which *is* hallucination, *as* hallucination then you are looking at it as not true, means looking at that which *is* empty *as* empty. So that understanding comes.

So you can see how twenty-four hours we have been living our life, the mind constantly, the way of thinking totally, holding onto this real I in the sense of existing from its own side, not merely labeled by mind. 24 hours we have been living life like this. We have been living life for this I, we have been doing everything for this I, which is not there. I mentioned this also at the beginning, before one time I mentioned this. 24 hours this is the way we have been thinking, how we let the mind think, holding this as true for 24 hours. Unless it is introduced like now by teaching on emptiness and you are able to recognize the true I and the false I, the I which exists and the I which doesn't exist, are able to recognize true I and false I, the whole life, 24 hours, we live the whole life in this hallucination, and believe this false I, this real I in the sense of existing from its own side, not merely labeled by mind is 100% true, we let our mind hold onto that. Not only do we have the hallucination, but also we are holding onto the hallucination as true, reality, nature, true. So the life, can you imagine, is completely lived in hallucination! So 24 hours we are doing everything for that. This I, for example, ohhh, this I is going to be reborn in the lower realms, so worried, although it does not exist, we are so worried to be reborn in the lower realms and then practice purification. This I has problem then we are doing healing exercise; this I which is not there, is going to reincarnate in samsara, continuously suffer for ever, therefore to be liberated from samsara I am going to meditate, completely for this I which does not exist, which is not there, cannot find from tip of hairs to toes, cannot find anywhere in the world. Everything is done for this I, even Dharma practice, for this I, which doesn't exist, to be free from samsara. This I, there is no this I, so who experiences samsara? There is no I that experiences samsara, it doesn't exist, so for this I to achieve enlightenment, this real I, which doesn't exist to achieve enlightenment for sentient beings. Even if it is Dharma practice, we are doing everything for this I, which is not there. So it is like, how to say, so all this becomes like a play, you are playing with the I, it becomes play but there is no such thing, it doesn't exist. Then as I mentioned the other night, the same, and in ordinary life there is real I that tried to get education. For this I, you to try to get job, for this I which does not exist, you try to make money, all for this I which does not exist. You try to get a beautiful house for this I, which is not there. Try to make children to make this I happy, which is not there. So that is very clear. Try to make children, produce children, to make this I happy, which is not there. Try to have marriage, wedding, for this I which is not there. So then try to find a companion or friend to make this I happy, for this I, for this I, you try to find friend, companion, but basically it is not there. It is false I, it is not there at all, not even an atom does exist there. So then all that, then try to make party to

make this I happy, which is not there. You try to climb the mountains, Mount Everest, to make this I happy, for this I to become famous in the world, but which is not there. For this I to become famous in the world you spend your whole life playing, to have success in Olympics, to become famous in the world, for this I to become famous in the world, but it is not there. So you can make your own commentary on that, you can make your whole story on that. I am just giving an example. Then because of belief, because of this belief, this concept of true existence of this I, of it being true, then there is the discriminating thought of anger and attachment arising. Because of true existence, of ignorance which projects I as truly existent, then believes in that one, attachment and anger arise, then they project their own wrong view, their own hallucination on the I. They arise so then, who is, the person, somebody who is praising the I, somebody who is praising, helping, giving material things, somebody who is praising, somebody who is showing love to this I, one discriminates as good, wonderful, beautiful towards that person, and attachment arises. So attachment likes someone to praise the I, to help, to show love, that is what attachment likes, thinks it is good, rationalizes it as good and gets attached to it. Then when someone does the opposite to that, does what attachment and self-cherishing thought don't like, then you see this as no good, see it as bad, that person's way of thinking, way of conduct, way of talking is bad, you interpret bad, then anger arises, anger, thought to harm. All the rest of the negative emotional thoughts arise, you think up some story, some reason, then all the negative emotional thoughts, pride and so forth, arise, each one with its own projection of wrong view. That is how we suffer all the time. Not Buddha lets us suffer, not God lets us suffer, but oneself, by ignorance, ignorance makes us suffer! By ignorance, due to ignorance not knowing Dharma, not practicing Dharma, not having realizations, we suffer in samsara. Ignorance makes us suffer constantly. So it is like this.

Then not only that, from those negative emotional thoughts you constantly harm and torture yourself, and then constantly harm and torture other sentient beings. You even illusion other sentient beings, illusion their mind, make them suffer; constantly create cause of samsara, yourself and other sentient beings. One has been suffering from beginningless rebirths. Then is reborn, then experiences all the sufferings of that realm, then dies, then due to another karma is reborn in that realm, experiences all the suffering there, then is dying. From beginningless rebirths have we been doing this in the six realms of desire realm, in form realm and formless realm. We have been suffering from beginningless rebirths up to now like that. So can you imagine? After this, if you think of the eight types of suffering of human realm; of the devas' suffering, so hard to practice Dharma, total distraction, mind fully occupied with sense pleasures, hundreds of thousands, millions of sense pleasures, then signs; then eight hot hells, eight cold hells, neighboring hells; pretas' general suffering, their heavy suffering of hunger and thirst for hundreds of thousands of years, not finding one spoon of food or drop of water, their stomach so big like mountain, lips so small, walking like old man, so painful, so many obstacles to finding food. Even when they see food, when they finally reach there, when you arrive there either there is no food there or it is filled with garbage, water is filled with puss and blood; then food cannot get through mouth, which is small like eye of needle, so tiny, so difficult to get through. This is all due to past miserliness, not practicing charity, giving. Then even though there are knots, when one tiny drop get through goes in the stomach, it is the cause of blazing, not blessing, blazing like fire of petrol or gas; then intermediate state being full of so many worries, of terrifying karmic appearances of the four elements as Pabongka explained in teaching on impermanence, all this is suffering of pain. Then there are the temporal samsaric pleasures, which are suffering of change, pleasure labeled on suffering, so they do not last; then aggregates are in the nature of suffering, pervaded by suffering, under the control of karma and delusions, then compound future life sufferings. All this comes from the root of samsara, the ignorance grasping, holding on to the I that appears as real, not merely labeled by mind, so causing all this suffering from beginningless rebirths. If do not do something now, in this life, that you received – this life is very important because the precious human rebirth, which is so rare, is received, so rare to receive human body, in comparison the number of beings

born in hell is like dust of earth, beings in preta realm like the number of grass growing on mountains, ground, uncountable, being reborn as animal like sand grains of Pacific Ocean, but those born as human beings is very little number. Precious human rebirth with eight freedoms and ten richnesses is very rare, it is like dreaming, like a dream, it is just a miracle that it happened! That you received precious human rebirth, is like a dream, something impossible happened this time. Having met the virtuous friend who reveals the path to enlightenment, Mahayana, tantra teachings is so rare, only this life, so therefore if you don't do something this life to eliminate this root of samsara, if you don't do something now, then when are you going to?? When is it going to happen, the realization of emptiness, eliminating the root of samsara? Extremely difficult to say when it will happen. When can we overcome all suffering, get totally liberated from oceans of samsaric sufferings, when will it happen? It is extremely rare. Then of course, besides that there is enlightenment. So therefore in this life *must* make it possible to realize emptiness, *must* eliminate root of samsara in this life. Okay? In this life! Even that, now! Otherwise death can happen at any time. Any day, death can happen any day. Death can happen any moment. So it is very good, as I mentioned when I was reading the oral transmission of Pabongka's text, sooner or later there is time when you are gone, you are not in this realm, your human body is gone. So it is very important to remember, that there will be a time, sooner or later, when I am not at home with family members, with the children. Soon this will come. All the dresses, material possessions, people talk about this as "it was his, it was hers", only name remains, only name written on papers, on letters, only that, no one can see you. Only your name is there. People just talk about the name. I think this is a very important meditation, you make your meditation like this. Sooner or later this is going to happen. Whatever, suddenly some sickness starts, if not cancer, something else. Cancer is not the only one, it is not that only if you have cancer will you die. There are so many people each day, who die in car accidents. But there is the belief, that if you don't have cancer, you don't die. But there are so many people, children, dying who do not have cancer. So do not think 'because I don't have cancer I will not die'. Good to meditate, that only your children, husband/wife are left at home. Very important to remember this! Your car, house, bed is left empty! To remember this again and again is extremely essential. If you remember this again and again, do the death meditation, do the impermanence-death meditation, the more you remember this, then one day, when the doctor says, you have cancer or other life threatening disease, then not so much fear because you have been training the mind, so not so scary. Because you have been thinking so much about impermanence, that it will happen to you, the more you think that, the conclusion is to practice Dharma. Not just for the mind to stay sad! Example like this, this is not particular case, but it is like this in the world for who hasn't met Dharma. I mean sometimes Christians or other religions, the person believes, trusts, that God will take care of them. Some people who lived good life from their side, may think God will take care of them, this is because they led a sincere life, didn't harm others, didn't create heavy negative karma, even though there is negative karma all the time, but not heavy negative karma, they lived life with sincere heart, not so much harm to others, so naturally, the person has faith that God will take care. But basically there is some reason from the side of the person, lived life with good heart, did something good, not particular because God. Basically in the world people do not know Dharma and by thinking of sufferings, death and so forth, about the suffering of life, when they think about that but don't know Dharma, don't practice Dharma, then suicidal thought, depression comes. Thought of 'I can't do anything', no courage and seeing life as meaningless. So many people think like this because they haven't met Dharma, don't have Dharma, so life is meaningless. It is right, it is true. What *is* the meaning of life? They can't find anything. Living life in self-cherishing thought, with attachment, anger, all that, so can't find any meaning in life. It goes on and on, the package of life's sufferings, with one person, then another person, and another person, goes on and on. Nothing special there, nothing really special, no real meaning, so life is very empty, no Dharma! Don't know Dharma, don't practice Dharma, so very empty, no solution. You only know the problems, not the antidotes, so life is meaningless, then depression, suicidal thoughts come. Look at the world, not having met, not having understood, not having practiced

Dharma, what happens? Life is so sad, so sad, we have to realize that, then know how fortunate we are, most unbelievable fortunate in this life. So fortunate here. Then especially now, this Mani retreat, quickest way to achieve enlightenment, to liberate numberless sentient beings from oceans of samsaric sufferings and bring them to enlightenment by your compassion. So then we need to do it *now*. Not only in this life, but *noow*! As I mentioned before, this is what I said.

This ignorance, in daily life one technique I already introduced, one technique for meditating on emptiness in daily life, I am not talking sitting meditation, but meditation when have busy life, doing job, working; how to practice Dharma, meditate on lam-rim, then on emptiness: so this ignorance, you think this ignorance is like magician and it totally illusioned you, put you in an illusion, totally. You are the audience, the magician totally illusioned you. I already gave this example here. So the I, action, seem truly existent. When you are walking on the road, you are truly existent I, doing truly existent action of walking, on truly existent road. Then when you eat food, you are truly existent I, eating truly existent food, doing truly existent eating. Then when go to bed, truly existent I is going to bed, going to sleep truly existent, bed truly existent – so ignorance totally illusioned you. Same thing, real I, not merely labeled by mind, is doing the action of meditating, real action of meditation not merely labeled by mind, then object of meditation real Chenrezig not merely labeled by mind, totally illusioned! ignorance is like illusion, something that totally does not exist. Same thing when you are cleaning, truly existent I not merely labeled by mind, doing truly existent cleaning, not merely labeled by mind, truly existent garbage, not merely labeled by mind, from truly existent floor, not merely labeled by mind – so ignorance totally illusioned you. When doing meeting, truly existent I not merely labeled by mind, doing truly existent meeting, not merely labeled by mind, with truly existent people not merely labeled by mind, in the house, real house not merely labeled by mind – completely illusioned by ignorance. So practice mindfulness of this. Here in this tent, I, this real I, sitting on the cushion, real one not merely labeled by mind, totally illusioned, then action of sitting or talking is real one, not merely labeled by mind, then this tent is real tent, absolute tent, not merely labeled by mind – completely illusioned. Then Vajrayogini place, center, the building, is real one, not merely labeled by mind, which in reality *is* empty, there is no such thing. All are empty because they exist. Okay? Because they exist! They exist in the mere name, merely imputed by the mind, merely imputed by the mind, merely imputed by the mind. okay? Merely imputed by the mind, okay? Of course, because there is valid base, because there is valid base which is also merely imputed by the mind. that is merely imputed because that is not the base. everything that exists is merely imputed by the mind. from the I, (I'm not going to go over what I planned) from the I down to the particular atoms of the body, the atoms of the body and particular the atoms, down to the atoms of the body, within the atoms the particular atoms, within particular atoms parts of atoms, within those finer parts of atoms, from I down to atoms, then to particular atoms, then down down to final final, where you can't see with physical eye, can't see anything, only through machines, the eye can't see anything, go down to that, according to Prasangika school all those atoms. According to Chittamatra there is atoms that have no parts, that is view of this school. So go down to atoms till don't see with this eye. However, everything is completely, totally empty. Totally empty. Now from the self down to the continuity of the mind, the mental stream, there is a continuity of consciousness from beginningless rebirths up to enlightenment, past and future continuity, I am not saying up to enlightenment, from beginningless rebirths up to future continuity of mind, then consciousness of this life. However many years you live, that many years, months, weeks, days, hours, seconds, split seconds, so again same here split seconds, duration of consciousness. Within a finger snap there are 365 split seconds, so that is unbelievable, shortest time of continuity of consciousness, unbelievable so subtle. Then meditate on this emptiness. Go finer and finer and finer. There is no such thing existing from its own side, let's talk hallucination, projection by ignorance, by one's own, not someone else's ignorance, parents, friends, your children, no not someone else's ignorance, your own ignorance, projection, hallucination of that ignorance, something happens real. So that is totally... The example is a

dream, that exists but what appears to you in a dream and you believe as real, it doesn't exist. Like that. There is hallucination, hallucination exists, but what appears to you as something real and what you believe is true, that is completely empty. Just meditate on that.

Your wisdom seeing emptiness transforms into Chenrezig and the sound of the mantra. It manifests as sound of the mantra filling the whole sky. The last part, I mentioned different points, going through finer, finer atoms, and finer, finer continuity of consciousness, so meditating on this. One meditation technique is to do with that. If you are having trouble with something existing from its own side, think it is hallucination, meditate that the meaning of hallucination is that it doesn't exist. ?? Or the projection or decoration by the ignorance, so that means is totally non-existent, same as before, basically the same, totally non-existent. Meditate on emptiness like that. Mainly depends on individual person which way is more effective, what you find effective for you, you can meditate in that way then more experience comes.

Mantra recitation

Even though only short time for recitation, completely dedicate for our family member sentient beings. Numberless hell beings from whom I have received all my past, present, future happiness, ultimate happiness, liberation from samsara and enlightenment, most precious, kindest and dearest ones. How much they are suffering, even in one second cannot bear, even one suffering cannot bear, it is like suffering for eons even one second, then numberless so cannot bear, most unbearable, therefore I must liberate them from the oceans of samsaric sufferings and cause, karma and delusions, and bring to enlightenment as quickly as possible. Then numberless hungry ghosts from whom I got all my happiness from beginningless rebirths, all present, all future lives happiness, then liberation and enlightenment, most kind, precious, dearest ones, I must free them from suffering, thinking about how they are suffering, even one can't bear, even one second, not to mention eons, cannot bear, I must liberate from oceans of samsaric sufferings and lead to enlightenment as quickly as possible by myself alone. Then animals from whom I have received all past, present, future happiness, then ultimate happiness of liberation and enlightenment, most kind, precious, my dearest ones, even one suffering can't imagine, unbearable, then numberless sufferings, can't bear, must free them, most unbearable sufferings, so must free them from oceans of samsaric sufferings and its causes, karma and delusions and bring to enlightenment by myself alone. Then human beings, from whom I received all my happiness from beginningless rebirths, all present and future happiness, liberation, enlightenment, ultimate happiness, the most precious, dearest, kindest ones, suffering, the life situation, even one can't believe, then numberless can't believe even one second, must liberate from oceans of samsaric sufferings and its causes, karma and delusions, and bring to enlightenment as quickly as possible by myself alone. Then asuras from whom I have received all past happiness, present happiness, then all future happiness, not just one happiness, then liberation and enlightenment, even one suffering unbearable, so numberless sufferings unbearable, cannot imagine, even for one second is so unbearable, so must free them from oceans of samsaric sufferings and its cause, karma and delusions, and bring them to enlightenment by myself alone. Then numberless intermediate state beings from I whom received all past, present, future happiness, liberation, enlightenment, even one suffering so unbearable, numberless sufferings unbearable, even one second, therefore I must liberate them from oceans of samsaric sufferings and its causes, karma and delusions, by myself alone. Therefore, I must achieve enlightenment, as quickly as possible to be able to liberate them. Therefore, I need to actualize the path to enlightenment, especially compassion, therefore I will recite mantra. Also for His Holiness the Dalai Lama's long life for all his wishes to succeed immediately, then all projects of FPMT, bodhichitta and compassion to be generated in the hearts of all sentient beings immediately, all

wars, fighting, famine, dangers of earth, water, fire, air to be pacified immediately, no one to have economic problems, all this to be pacified immediately.

So we think of all the people who died and are dying, Bernice's mother, ?? in hospital, think purified. Then Henreich who died yesterday of heart attack. Then ?? died of heart attack, then Miguel died of cancer. Then ?? surgery, experimental surgery on the spine. Think that they get purified, all their negative karma purified, as well as that of the six realm sentient beings by the blessed water.

The transcendental wisdom being of the self generation absorbs into the front generation. Read the prayer for the six realm sentient beings who are the most kind, dearest ones.

Including all the people here at IVY doing service, making possible this retreat, all the monks of Nalanda, all the rest of the students in the organizations, members, staff, students of the centers, and all the many people in all parts of the world bearing hardships to do service to the Buddha's teachings and sentient beings, all those who rely on me, all those who have died to be immediately brought to Chenrezig pure land, all those who are sick to be healed and have meaningful life, all those who died to be brought to blissful pure land, all these requests to happen.

Guru Chenrezig very happily accepts your request, the dharmakaya mentally accepts and rupakaya verbally accepts to happen all these things, means Chenrezig accepts to guide you and all others.

Torma offering is oceans of torma offering the nature of transcendental wisdom and bliss, think oceans, not something tiny, oceans, many, to Six Arm Mahakala, Kalarupa, Namtose, those three protectors of the three capable beings, lower, middle, and higher, and then the protectors of three principle aspects of path, and of the three higher trainings, then Palden Lhamo, who protects His Holiness the Dalai Lama and is common protector of Tibet, then Four Arm Mahakala, and so forth, and so forth. They are fully inspired to fulfill all your wishes immediately, including to grant long life to His Holiness, wishes includes all the projects of the FPMT, including Maitreya Project, to be fulfilled immediately. Then monks and nuns of the organization too, that's it, that one, to be able to complete scriptural understandings and realizations of the path to enlightenment, three principle aspects of the path, the two stages in this very lifetime, three higher trainings and two stages by receiving all protection and what they need for their lives.

Torma offering to the landlords, country devas, the landlords of the three thousand galaxies, the protectors of Tibet, the twelve Tenma, five Long Life Sisters, the nagas and devas, king spirits, tsan spirits of France, everyone, making torma offering to them for the same purpose – His Holiness the Dalai Lama's wishes and your own wishes to be fulfilled, all your projects and projects of FPMT to succeed immediately, then sentient beings to not be harmed, for there to be perfect peace and happiness in the world, everyone benefit each other, not harm.

Due to all the past, present, and future merits collected by myself and others, numberless sentient beings, numberless bodhisattvas and buddhas, may the precious thought of enlightenment be generated in my heart and in the hearts of the numberless sentient beings, everybody here at IVY center doing service, those at Nalanda, all the students, supporters, benefactors...in the hearts of everyone in this world and in all sentient beings. In those in whose heart it has been generated, may it increase.

Due to all the past, present, and future merits collected by myself and others, numberless sentient beings, numberless bodhisattvas and buddhas, may bodhichitta be actualized in the hearts of all the leaders of the world, especially mainland China.

Due to all the past, present, and future merits collected by myself and others, numberless sentient beings, numberless bodhisattvas and buddhas, may the bodhichitta be actualized in the hearts of everybody who follows different religions in this world without delay even of a second, everyone become harmonious, not harm each other, only benefiting each other, whatever they do become cause of enlightenment and happiness, and may this world be filled with peace and happiness.

I drank the blessed water with big noise, thinking all sentient beings drank the water.

The hands absorb into root arms, heads into root heads.

Dedicate everyone's merit past, present, future, which exists but is like it doesn't exist, exists but like it doesn't exist, it is not non-existent but it is *like* it doesn't exist, most unbelievable subtle, exists but is empty from its own side, may the I who exists but is like doesn't exist, totally empty, achieve the Compassion Buddha's enlightenment, which exists but is like it doesn't exist, totally empty, lead all the sentient beings, who exist but are like they don't exist, totally empty, that which is totally empty, to that Compassion Buddha's enlightenment, which exists but is like it doesn't exist, which is totally empty, by myself alone, who exists but is like it doesn't exist, it is not non-existent but is like it doesn't exist, which is totally empty from its own side.

Due to all the past, present, future merits, three times' merits collected by numberless sentient beings, bodhisattvas, and buddhas, may His Holiness have a stable life and may all his wishes succeed immediately.

Due to all the past, present, and future merits collected by myself, by all sentient beings including the bodhisattvas, and by all the buddhas, may I be able to offer limitless benefit to sentient beings by having the qualities of Lama Tsongkhapa and in every second to be like that.

Due to all the past, present, and future merits collected by myself, by all sentient beings including the bodhisattvas, and by all the buddhas, whatever suffering other sentient beings have, may it ripen upon me and whatever happiness I have, may it ripen upon all sentient beings.

The abbreviation of King Prayers, I dedicate my merit to be able to...

Oneself is Chenrezig, other beings are Chenrezig, Chenrezig mandala, all sounds are the mantra, all thoughts are dharmakaya, Chenrezig's holy mind, the absolute guru. Think like that. Can also be guru as I mentioned last night, appearance, sound, thoughts.

So I think all the times got mixed up, morning and evening became one!

Isabel Lopez who died yesterday, Due to all the past, present, and future merits collected by numberless sentient beings, bodhisattvas, and by all the buddhas, may all the people who died including Isabel Lopez immediately either be born in pure land where they can become enlightened or receive precious human rebirth and very young time receive the ordination of renunciation, the basis for all the realizations, meditation, wisdom, then meet perfectly qualified Mahayana guru and only please the Mahayana virtuous friend with body, speech, mind, never displeasing for a second, then train the mind in the common three principle aspects of the path and the two stages, and

achieve the seven qualities of Vajradhara, such as embracing, and achieve enlightenment as quickly as possible.

There were many insects at the Aptos-house, round the Stupa that was build for Om Mani Padme Hum, the dog and where I circambulate for diabetes, so I told Matthew, to take two boxes, on one to write compassion, advertise compassion, one write wisdom, then also mantra, OM PEMA USHNISHA BHIMALE HUM PHAT, when enter under that, it purifies 1000 negative karmas and when come out again, purifies 1000 negative karma. That monk made very good, I told him to write this: this is my most precious wish-fulfilling sentient being, 'this' means that insect. So this is very good to remind who they are. He made quite a few but later they were lost, I wanted him to make more to send to all the centers and then if more people can keep at their house and when see animal can catch and put in safe place. It is very good for practicing kindness, because we are Buddhist so we are supposed to be kind to others. Otherwise we learn all this Dharma, so many texts, but not doing anything in action, just become scholar, tape recorder, become computer.