

Transcript - Geshe-la lojong

So, this is the Mahayana mental training, The Wheel of Sharp Weapons, composed by Dharmarakshita. He gave this teaching to Atisha. At that time, Atisha was already a bodhisattva on the path of preparation, while Dharmarakshita was on the path of accumulation. He held the tenets of the Vaibhashika school, whereas Atisha was a follower of the Madhyamika or the Middle Way school. But, Atisha's main two teachers in bodhichitta were Dharmarakshita and Sumatikirti or Lama Serlingpa, a bodhisattva who lived in Sumatra in Indonesia.

We need to try to subdue or train our own mind. This teaching in mental training is related to the gradual path, specially emphasizing the mind of enlightenment. We know very well the Lam-Rim, the gradual path: the small, middling and great Lam-Rim texts. Regarding the generation of the mind of enlightenment there are two methods: six causes and one result, or the exchanging of self and others. In each case, we need to meditate on and develop equanimity. The equanimity meditation is a little bit different. The method of the six causes and one effect is basic; we usually separate our friends, to whom we are attached, and our enemies, whom we hate, try to cheat and so on. Equanimity means we try to develop a feeling of equanimity or neutrality towards friends and enemies. We try to train our mind in this way. This is important.

When we directly perceive someone, when we see someone in front of us, we generate a pleasant feeling and then attachment towards them; this is how it works. And then we have more desire towards this person. It could be a person, or it could be an object, but mostly, we are talking of people. or, we directly perceive somebody, and we feel an unpleasant feeling. We dislike them, and afterward arises anger, or hatred. And we want to keep away from this person. This creates problems inside us - unhappiness and suffering. These feelings cause us to also verbally and physically create negative actions, motivated by this feeling. Therefore, we need to try to develop equanimity, which is free of attachment and hatred.

Sometimes we try to meditate, visualizing our dear friend, our enemy, and we try to be more aware of our wish to benefit and be close to our friend, and harm our enemy and be far away from him. The third person we visualize is a person towards whom we have a neutral feeling, indifference, which brings about ignorance. In our mind, therefore, these three mental poisons are the main cause of all our problems. Therefore, we try to destroy or eliminate these mental poisons. First, try to meditate on neutrality or equanimity. Visualize in front of yourself a friend, an enemy and a neutral person and try to transform our mind, considering the reasons for the different feelings towards these three different people. This way, do analytical

meditation. Try to keep the mind concentrated on this meditation. Then, we will learn something, understand something. Friend, enemy and stranger do not exist inherently, or permanently. Because, they are changing. Think, for example: this year you may be very close, then next year you disagree a little bit, a bit disharmony, and then you separate. We see this everywhere.

Also, now you may have an enemy, and later on they may slowly become closer and closer, until they become our dear friend. Therefore, we try to understand that having attachment for one person and hatred towards another has no essence. Like this, we try to have equanimity.

Regarding the second method, exchanging self and others, means we equalize our self with others. If you want to help somebody, try to develop the wish to help all sentient beings in this way. If you wish to eliminate somebody's problem, develop the wish to eliminate all sentient beings' problems. Meditating in this way, we can reach a view point of equanimity, which enables us to stop cherishing ourselves and begin cherishing others, which is a view point that sees others as more important than oneself. This way, try equalizing oneself with others. Because, just as I want happiness, and don't want unhappiness, problems or suffering, in the same way, all other beings do not want unhappiness, sufferings, or problems. All beings are the same in this way. Therefore, we wish to equalize all beings.

Next, when we have developed equanimity towards all beings, we develop a feeling of closeness towards all beings, seeing them as our dear friends, as our dear mothers. In this way, try thinking: "All sentient beings have been my mothers, my dear friends." In this way, you recognize all beings this way, as being your mother, or your dear friend.

Next, we try to recognize the kindness of all our dear friends, our dear mothers, all sentient beings. Similarly to our present mother, our present friends, who are very kind to us. Similarly, all beings have taken care of me, just like them. Therefore, all sentient beings have been very kind to me.

In the context of the method of exchanging oneself with others, too, try seeing all sentient beings not only as having being our dear friends, our dear mothers and therefore seeing them as very kind, but very kind in every single situation. In this way, others are extremely kind towards us, because it is thanks to them that we are able to practice generosity. If someone were to be the receiver of our kindness, he would allow us to practice generosity. Therefore, whoever receives our kindness, whoever receives gifts, is extremely kind because he or she give us the opportunity to practice generosity. Think about it this way.

Next, morality or discipline. We abstain from the three actions of the body: killing, stealing and sexual misconduct. We can do these

practices only in relation to other sentient beings. Therefore, they are kind: we can gain the perfection of morality thanks to their kindness. If we were to commit the action of killing, other beings would be the basis of this action. If there were no other beings, then perhaps we could only commit suicide, I don't know!

Similarly, stealing refers to taking the property of other people, of others. Without others, we could not speak of stealing. Therefore, when we practice morality - avoiding stealing - we do so on the basis of other sentient beings. From this point of view, therefore, other sentient beings are very kind. Try thinking this way.

Also, we can develop great compassion, great love. The only way we can develop these is thanks to the object of love of compassion, others - thanks to the kindness of others. Another way in which we can say this is that the objective condition (observed object condition?) for the development of these qualities is other sentient beings. Without sentient beings, we cannot develop great compassion, or great love. Think in this way, try to understand that others sentient beings are very kind. I can only attain enlightenment on the basis of other sentient beings' kindness.

In 'The Life of the Bodhisattva' by Shantideva, emphasis is placed on this kind of thought - the generation of the thought that sees the Buddha and sentient beings as equally kind.

Next, regarding the development of patience, or tolerance: here, too, we need other beings, in order to develop patience. We could perhaps get angry towards material things, sometimes - sometimes we are writing, and the pen doesn't write properly, and we get angry. But mostly, towards other beings. Therefore, we can practice patience thanks to the kindness of other beings.

Then, we can say that when we find clothes, food, things, a house - it is all related to other beings. Therefore, other beings are very kind. In this way, we can try developing the thought of others' kindness.

Then, afterwards, thinking: I must repay their kindness. I can repay by giving something material, but not much. It is better that I try to repay their kindness by uncontaminated actions, by bringing them happiness - uncontaminated happiness.

Next, we try developing love, or loving-kindness. Then, we try to see all sentient beings as very attractive, very nice, causing delight to arise in your mind. Try to develop this. Love is the mental attitude thinking of all sentient beings as very nice, wishing them to have happiness and the causes of happiness; therefore, I wish to give happiness and the causes of happiness to other sentient beings.

Next, compassion. Compassion is the mental attitude wishing all sentient beings to be free from suffering and its causes.

Next comes the extraordinary mind, thinking, "I will take the responsibility to free all beings from suffering and give them happiness."

Next, think: I cannot do this, I am unable to do this, but I made this promise. The ones who are able to do this are the enlightened beings, or buddhas; therefore, I wish to attain enlightenment for the benefit of all sentient beings. therefore, I wish to generate bodhichitta, or the mind of enlightenment. In this way, try to generate bodhichitta. It is not enough, right? We need to also put effort in the practice of the six perfections, or ten perfections, and in this way we ripen our mental continuum. In this way, we can gain one's own aim, as well as others' aim.

Then, we try developing generosity, and so forth.

The second way to develop bodhichitta starts with meditating on equanimity in the same way, and then, thinking of the self-cherishing mind, which is the root of all shortcomings and problems. Thinking of the disadvantages of self-cherishing, and thinking the every good thing, every sort of happiness, arises from taking care of other beings, cherishing others. Therefore, we think that cherishing others is good, advantageous. We try to do this, since Buddha Shakyamuni and all enlightened beings, before they became enlightened, were wandering in samsara. Then Buddha put effort for some time in spiritual activities - taking care of others, cherishing others - and then he attained enlightenment, eliminated the sufferings and causes of sufferings, and the obscurations.

We, however, are still wandering in cyclic existence. Why? Because of only taking care of oneself. We only have a self-cherishing mind. Therefore, we are still here. Or, we don't put effort; therefore, we continue to wander in samsara.

Therefore, we try to change our attitude from self-cherishing to cherishing others; try to give up self-cherishing and cherish others, take care of other sentient beings. We can do this meditation mounted on the breath.

This is the general introduction to the teaching on mental training.

The text's name, literally in Tibetan is The Wheel of Mental Training Weapon, or weapons. In Tibetan the word "sharp" does not appear. perhaps "sharp" is implicit in the word "weapon", which could mean different types of weapons, such as knives, for example. Any instrument that can harm others' body - not the mind - is called a weapon.

Next, the root text at the beginning, says:

The name of this work is 'The Wheel of Sharp Weapons Effectively Striking the Heart of the foe'.

Foe means enemy; the foe is our mental poison: the ego grasping, or the self-cherishing mind. Sometimes Tibetans call this "the enemy of grasping" or "the enemy of ego-grasping". This means that the self-grasping or ego-grasping is our enemy. It is our real enemy, that

harms us. Therefore, it is really dangerous. From time without beginning until now, the ego-grasping has been in our mind. It has treated us badly, caused us to wander in the contaminated, poisoned existence of cyclic existence. For example, if we visit a place where there are poisoned plants, our life is in danger; if we mistake one fruit, we think it is pretty and eat it, we may die. External, of material poisons can only harm our body, our life; at the most, we can die and this life can finish. They can take this life. But, the poisoned grasping, ego-grasping, takes the life of liberation. It cuts it, it destroys it. therefore, it is very dangerous. Therefore, we must recognize it; we must recognize who are true enemy is.

We see, sometimes we recognize ignorance is the root of samsara. In the same way, ego-grasping is the root of samsara. Chandrakirti's text on the Middle Way, the Madhyamaka, says that the transitory view (the view of the transitory collection?) is the root of samsara. We can see that the ego-grasping is similar to the transitory view. The object of the transitory view is "I" and "mine", as inherently existent, grasping onto them as inherently existent. This kind of grasping is called the transitory view.

Ego-grasping refers to the I as self-sufficient substantially existent. In this way, grasping is called the transitory view. Therefore, ego-grasping is similar to the transitory view.

Next, we can also consider ignorance as the root of samsara. We see that in the twelve links of dependent relation, the first link is ignorance. Therefore, ignorance is the farmer; the karmic formations are like the seeds; and the consciousness, the third link, is the ground. The farmer of ignorance plants the seeds of karmic formations in the soil of consciousness. The eighth link, craving - and the ninth, grasping - are the water, heat and fertilizer. The tenth link, existence, is the sprout. Afterwards, we see the plant growing out of the soil; it is name and form. Then, as the plant becomes bigger - first, it will flower, and this is the fifth link, contact. Then, sometimes the flower transforms into fruit; it is the link of feeling. Then, the fruit matures and is picked; it is aging and death. Rebirth is in between, but I forgot now.

Then, again, we pick the fruit and keep the seeds, and again, we plant them in the soil. Similarly, when we die we take rebirth again. And then, again, the farmer continues. Maybe, we can completely destroy this seed - we can burn it with fire. And then, it cannot be planted anymore. Similarly, we try with the fire of the realization of selflessness, or wisdom, to burn our ignorance, or ego-grasping. Then, we don't need to take rebirth anymore! Then, basta. I don't know much.

Here we can say two things: On the worldly, or external level, there are some things we can call enemies. This means that there are some beings, who have form, who exist and possess form. Otherwise we can

speak of interferences or spirits, or trouble-makers. The trouble-makers are within our mind, abiding within our mind: the self-cherishing mind, the ego-grasping. They do not harm us directly; they do not kill and so forth; but, they cause us to be unhappy. They are the mind: the ego-grasping, the self-cherishing, being attached to others, getting angry... these mental attitudes can invoke or invite enemies. They can call enemies. If we get angry and do something, other people can become our enemies. Therefore, the most dangerous, bad enemy we have is our self-grasping, our ego-grasping.

From beginningless until now, we experienced many different problems, or difficulties, sufferings. The problem-maker, or the cause of our problem, is our ego-grasping. Therefore, this ego-grasping always cause us problems, makes us suffer. Therefore, the ego-grasping is our main enemy, and we need to destroy it. For example, if I want to kill my enemy, some person, I need some point where I can hit him and cause him to die - I need to hit him here, at the heart, for example, hard - then he will immediately die. We need to find the essential point to hit him. In this way, the name of this text means that the mental training like the wheel of weapons can destroy our inner enemy of self-cherishing or ego-grasping.

Like this, we try to understand. For example, if we try to attack someone with a knife - if we hit their arms or legs, we cannot kill them. Also, I saw some one person, when we escaped, I saw one person who escaped together with me, the Chinese shot him in the chest, and the bullet went out from his back and he had an even bigger hole there, but he did not die. He went to India, and went to hospital, and they cured him. They said that he had many bullets in his body inside, but he did not die; they did not shoot him in the points of the body that could have killed him, so he did not die. I really saw this. One man completely lost one arm, but he did not die. In this way, if we try to diminish the delusions, this is not enough in order to eliminate them.

For example, a carpenter knows how to cut the trees, how to cut wood; or somebody else knows how to cut big stones - they understand how to do it, so it is very easy. They find the central point, and then it is easy. In a similar way, we carefully, skillfully try to destroy the afflictive emotions. We try, and see.

Or, we can also speak of the self-cherishing mind. The ego-grasping and self-cherishing mind are a little bit different. In this context, of the bodhisattva's mental training, the self-cherishing mind is the main obstacle to the bodhisattva's activities. We think of the self-cherishing mind as our main enemy, because it does not allow us to attain buddhahood. It only brings suffering, and problems. Therefore, the main harmer or enemy, is the self-cherishing mind. Therefore, we wish to destroy the self-cherishing mind. Try this way. Try developing cherishing others.

The homage here says:

I pay heartfelt homage to you, Yamantaka;
Your wrath is opposed to the Great Lord of Death.

“Yama” is the lord of death, and “Yamantaka” is the opposite, or the antidote to the lord of death. Therefore, we prostrate or pay homage to Yamantaka, as it says here: “We pay homage to you, Yamantaka, whose wrath is opposite to the Lord of Death.” This means that Yamantaka is wrathful Manjushri. It looks like we prostrate to Manjushri. Manjushri is the deity of wisdom, and we prostrate to Manjushri so that we can develop and increase our wisdom. For this reason, we pay homage to many different holy objects, but in this context we prostrate to wrathful Manjushri.

“Homage” and “prostration” have the same significance? Different? The Tibetan text says “chak tshel lo” which means “prostrate” or, I make prostration to Yamantaka. (Translator: What does “chak tshel” mean? What does each word mean?) Some say that “chak” means: Manjushri’s qualities, his body, speech and mind, Yamantaka’s qualities of body, speech and mind, and “tshel” means: I wish to attain qualities like your qualities of body, speech and mind. Maybe one is prostrating to these qualities. “Tshel” is translated from Sanskrit to Tibetan as desire, or aspiration. “Lo” indicates the action of prostration, like saying “to” as in, “I prostrate to -”.

In another way, “chak tshel lo” is divided by body, when we do physical prostrations they are called long prostration, or short prostration, showing respect, and so on. One says that we need to touch five points of our body to the earth: two arms, two legs or knees, and forehead. This is the short prostration. In Tibetan this is called “kum chak”, or bending - one bends to the earth, rather than being completely prostrated on the floor as one is when doing long prostrations.

Verbal prostration refers to the recitation of prayers or praise, and mental prostration refers to having respect and faith. When we do this kind we create great positive energy, or merit.

Yamantaka is described as wrathful, or “crod” in Sanskrit, and “trolwo” in Tibetan - this refers to male, whereas “trolwa” refers to female. The meaning is the he is wrathful - full of anger or hatred towards the self-cherishing mind of all sentient beings. He shows or demonstrates his anger: “I want to destroy other sentient beings’ continuum of self-cherishing!” He, and other wrathful deities, are not really angry, but they show the aspect of being angry at the self-cherishing mind.

It says in the ‘Bodhisattva’s Way of Life’ that if you wish to show anger or get angry, you must have hatred towards the afflictive

emotions – the three cyclic mental poisons. Try to destroy the three cyclic mental poisons. Otherwise, you are in error.

When we die, the lord of death takes our life. Yamantaka is the opposite or the antidote to the lord of death. This refers to the wisdom that destroys the cause of death – ego-grasping, or self-grasping. For this purpose, we must get very wrathful! Against the self-grasping mind. Then, you are a hero, a bodhisattva. Therefore, we prostrate to Yamantaka.

“Chak” in Tibetan, is also related to exalted wisdom, or non-dual wisdom. “tshel” means: I wish to attain this exalted, non-dual wisdom. We can also say that Yamantaka has definitive meaning and an interpretive meaning. The definitive meaning of Yamantaka is the same: exalted wisdom which is the non-duality of great bliss and emptiness. The interpretive meaning of Yamantaka is seeing the aspect of Yamantaka with nine faces, thirty-four arms, and sixteen legs. Therefore, we prostrate at him; this means that we wish to attain the definitive meaning of Yamantaka, or the exalted, non-dual wisdom of Yamantaka. For this purpose, we try to meditate on emptiness. Thank you. Today we’ll stop here, and eat.

Yesterday, we went through the text’s name, and we explained something. Translated from Tibetan, it means the enemy, and the essential point... but, here I don’t completely understand the translation; in English it says: this work is the Wheel of Sharp Weapons. Then it says:

Effectively Striking the Heart of the Foe.

Heart means, the essential point. Maybe we can see that from the human beings’ point, we need to hit the essential point or maybe better to say the vital point in order to kill.

Enemy, the main enemy is the ego, the self-grasping or ego-grasping or the self-cherishing mind. This is the main enemy. In this context, the Wheel of Sharp Weapons means the realization of emptiness or bodhichitta, taking care of other sentient beings. The mind that cherishes others is like an armor or weapon that can destroy the enemy, the main enemy, the self-cherishing mind, ego-grasping, or self-grasping.

This means that the main enemy is our inner root of samsara, the ego-grasping. This is because the ego-grasping or self-grasping ignorance is the problem-maker. It makes us suffer in every life. Therefore, it is the main enemy. We try to recognize it, and eliminate it or destroy it.

Then, like I told before, there is the verse of prostration or homage, I prostrate to the great wrathful deity who is the opposite of the lord of death. In Sanskrit, he is called Yamantaka or Vajrabhairava. “tro” or

“trowlo” in Tibetan is “kroda” in Sanskrit, which means wrath or hatred. “Lwo” in “trowlo” refers to a male wrathful deity, “shinje” means the lord of death and “she” means he who goes against (the lord of death).

This means we prostrate, in this context, to Yamantaka. We prostrate, in this context, to all the bodhisattvas, to all higher beings, to try to eliminate our main enemy / our ego-grasping, or self-cherishing mind. Normally, we say that if you get angry or hateful towards something, you must hate your afflictive emotions, or self-cherishing mind.

Another word, “trowla” has a definitive meaning and an interpretive meaning. The interpretive meaning means to show a wrathful aspect. The definitive meaning is the inner realization of exalted wisdom of non-duality, which realizes emptiness.

The meaning here is that the lord of death, that the Tibetans call Yama, is like a judge. Who decided good or bad. When we die, we go in front of the lord of death, and he questions us: What kinds of actions did you do? Bad or good? And then we tell him, and he knows since he has the mirror of wisdom and our actions are reflected on it, and if the content is negative there will be many little black stones, on the one side virtuous actions there appear white stones, and if there are many black stones he says, “Oh, you are very black, therefore you go to the lower realms.” If there are more white stones than black, he says, “Oh, you are good, you go the happy realms.” Like this, like a judge, therefore the lord of death is called this way... I don’t know.

“La” means to, or to the one we prostrate to, “cha” like we said yesterday means the qualities of body, speech and mind. And “tshel” means, I wish to attain these qualities. This means that I wish to attain your qualities of exalted wisdom of inseparable great bliss and emptiness. I want, I desire this. Therefore, please bestow me. There are many names to this prostration or homage, this is very short.

We should not think about external beings, human or not human; not thinking about them as an enemy. We try thinking that the main enemy is our ego-grasping or self-cherishing mind. And thinking that this is very bad, therefore, I want to destroy the ego-grasping or self-grasping, the self-cherishing mind. Therefore, we should think, I don’t want this kind of attitude, the self-cherishing or ego-grasping. I want to destroy this kind of attitude. This is the meaning of the true great wrathful one.

There are many things to be said. Also Yamantaka has two types, like we said yesterday: definitive meaning and interpretive meaning. Yamantaka’s Interpretive meaning is his representation is a wrathful deity, that we can see with nine heads, thirty-four arms, sixteen legs, with different implements, weapons and so forth - this aspect is called the interpretive meaning of Yamantaka. And his exalted wisdom which

is the inseparable great bliss and emptiness is called the definitive meaning of Yamantaka. Here we talk many times of Yamantaka.

Now begins the main part of the text.

The first line says:

(1)

In the jungles of poisonous plants strut the peacocks,
Though medicine gardens of beauty lie near.
The masses of peacocks do not find gardens pleasant,
But thrive on the essence of poisonous plants.

The jungle here is an example; it means that the peacocks go in the jungle or the forest, the forest of poisoned trees. There they are happy, there they can have joy. Because the peacocks eat poisonous fruit, or poisonous flowers; these are more effective for them for growing their body and enhancing their beauty. Therefore, the peacocks do not like the very nice garden, with the nice plants and flowers, they don't like these much, are not attached to them. They prefer the poisoned fruit. Because, the peacocks can digest the poison.

This example mainly speaks of the bodhisattva. Bodhisattvas abide in the jungle of suffering, and they really are happy because this way they can have more activities, help others sentient beings. When beautiful objects, beautiful fruits and so forth, objects of desire, appear in front of the bodhisattvas they are not attached to them. Like, the five sense qualities of the desire realm: they don't enjoy these much. Rather, bodhisattvas prefer to surround places of misery, of suffering. Bodhisattvas enjoy benefiting sentient beings.

The main poisoned plant in the jungle of cyclic existence is ignorance, attachment and anger. There are others, but mostly these three. These are poisoned, like poisoned plants, because if birds use poisoned plants they immediately die, no? They will lose their life. Similarly, we all, mostly, use the mental afflictive emotions of attachment, hatred and ignorance and these can take the life of our liberation state. Because, they cut or destroy it. Like this, I think. Maybe.

Bodhisattvas also use objects of attachment for benefit. They sometimes use attachment to benefit other sentient beings. For example, some bodhisattvas use attachment to have sex and make a son who will become a universal king. This can be beneficial to take care of their subjects, so there won't be problems: there is no need for fighting, shooting and so forth. If there is need the universal king may show some armor, or weapons, but they do not need to make war. This means that the peacocks walk, or go in the poisoned forest or jungle and enjoy life. Similarly, bodhisattvas do not take care or consider as important the self-cherishing mind, and think that other

sentient beings are important. For this purpose, they also take rebirth in cyclic existence in order to benefit other sentient beings. Therefore, bodhisattvas are called heroes. Sometimes, the bodhisattva, the “sattva”, this Sanskrit term usually means “being”, you know? And “bodhi” means they have a great mind. This means they possess a great, a big mind. Usually, “sattva” means “being”.

Therefore, we need to train in thinking in this way. The bodhisattvas take rebirth in cyclic existence in order to use it to benefit other sentient beings, using attachment, and so forth. This way they can also collect more merit. “Bodhisattvas use attachment, therefore also I can do this” - we can think this way, but this is not right. Because, for example, the peacocks eat poison and only become more beautiful, but we could be likened to a crow; the crow wants to eat poison and become more beautiful, too, but it cannot digest it, and dies. This is similar. “Bodhisattvas do it, therefore also I can do it!” We only lose much positive energy, and it only brings us suffering. I think it is like this. Therefore, we should think to do our best. Here in Tibetan it speaks of “tsendok” which is one kind of poison. Tibetans use it for medicine. To make vitamins. They use three root fruits, five different ingredients, butter, and so forth, then they make medicine, and then afterwards they cook this poison, “tsendok”, they boil it, and then keep it covered with a cloth for a few days or maybe one week, and then afterwards they put it inside the medicine, with butter and molassa, and they cook it again, and they put it in a big bottle, and after breakfast or lunch or dinner, they take one spoon of the medicine. This medicine is called “tsenduk memar”.

Translated from the Tibetan the example is that the peacocks walk, or strut with joy in the forest of poisonous plants, and become beautiful; but they do not like the beautiful garden of excellent medicine plants, full of beautiful flowers and plants. They are excellent, but the peacocks do not enjoy or like them, they do not appreciate them. It says: “Do not find gardens pleasant, but thrive on the essence of poisonous plants.”

Therefore, the example is of peacocks in the forest of poisoned plants. They eat these plants and become nourished.

The next four lines say:

(2)

In similar fashion, the brave Bodhisattvas
Remain in the jungle of worldly concern.
No matter how joyful this world's pleasure gardens,
These Brave Ones are never attracted to pleasures,
But thrive in the jungle of suffering and pain.

This means that the brave ones, which refers to the brave bodhisattvas, are not attached to samsaric happiness or joys; they do not find these attractive. Instead, they engage or enter the jungle or

forest of suffering. They find happiness and are nourished by entering the suffering experienced by beings. Then the bodhisattvas' mind is joyous, and they try to help. Then they think, "Maybe I can help." This is because bodhisattvas only think of other sentient beings, of taking care of other sentient beings. For example, we talk of taking the suffering into the path. The sufferings carried into the path means that the sufferings become the conditions for generating the mind to fight more. This means that we see suffering and then wish to be free from suffering. This means that we generate the wish or desire, or aspiration to attain the liberated state. This means that we generate renunciation. Not artificial renunciation. And at that moment, you attain a path. Therefore, when bodhisattvas see sufferings their mind becomes more courageous, and they engage these sufferings and try to help. When bodhisattvas see suffering they help other sentient beings, they collect much merit. Therefore, this is the essential practice in the life of a bodhisattva. Bodhisattvas find abiding in samsara excellent, because they can do much there. Therefore, it is joyous for their mind. They think, "I am able to help sentient beings" and in this way, bodhisattvas choose suffering.

Next, the root text says:

(3)

We spend our whole life in the search of enjoyment,
Yet tremble with fear at the mere thought of pain;
Thus since we are cowards, we are miserable still.
But the brave Bodhisattvas accept suffering gladly
And gain from their courage a true lasting joy.

This means that the bodhisattvas choose suffering... it looks like it says this.

Question: But is it not true, Geshe-la, that bodhisattvas are free from the causes of suffering?

Geshe-la: I don't know... now my mind went away. Okay? Here I will check the commentary a little bit, then after I say something, okay? I'm sorry... Yes, here we have a long commentary. Maybe we have something, an attitude, how can I say? If I am happy, if I enjoy, then this is enough. This is caused by ego-grasping. But, bodhisattvas have changed; they no longer think it is enough if I am happy, if I enjoy, but other sentient beings are tormented by sufferings; then bodhisattvas are not happy. Therefore, bodhisattvas think that if other sentient beings are happy, or enjoy, then this is excellent. They do not think about what happens to oneself. We think sometimes other people enjoy, are happy, then maybe arises jealousy in our mind. For example, for a couple when things are very nice, they enjoy life, things are going well - then, others can develop jealousy. Maybe. Maybe not me... but if someone is doing very well... then we see, maybe. I am not

joking, this really happens. Sometimes jealousy appears. And some people have difficulties and problems, we think, "Oh, poor ..." and maybe temporarily we can generate a little bit of compassion. Or maybe sometimes we think, "Oh, they needed this. How nice! Excellent!" sometimes we think this way. The root of this way of thought is self-cherishing, ego-grasping. When others are beautiful, enjoy life, and we don't like it, we don't think it is right. But when others are suffering and having problems we think, "Oh, very nice... they need this, because they did something before, and now they are experiencing the result." This can come sometimes in our daily life and it is very dangerous.

We try in our everyday life to do some meditation, like "Lam-Rim Shar-gom", which means reflection on the gradual path. Mental reflection, or appearance. We try to clean the house very nicely, then sit comfortably, and do something. We try to think, "I am very lucky, and fortunate. Because I was born a human-being, with the eighteen qualities of the human birth, like a wish-fulfilling jewel." Thinking like this. "This is meaningful, useful. This human rebirth. Because we can get many temporal or final aims by relying on this body. Temporally we can get the necessary conditions in our life to find everything we need, and also use our knowledge to help other sentient beings. For example, our human body is small, but the human mind or intelligence is big. Physically we are not so strong, but the mind or intelligence is strong. Therefore, think "I am very lucky." We can rejoice in this. And think, "I need to utilize this body, I need to take the essence of this human rebirth." For example, the elephants, lions, tigers, bears and so forth, the animals have a very strong body, but their mind is stupid, unintelligent. Therefore, they cannot gain the final aim, as well as the temporal aims - they cannot do much to gain them. But, the tigers and lions can do terrible actions. They kill other beings, destroy other animals. They do not need to implement something in order to do this; they do these actions naturally. Thinking in this way, we can see that animals and human beings are very different. There is much difference between them. We think like this. And then, try to meditate on impermanence, thinking that we will definitely die. We will certainly die. But the time of death is uncertain. And at the time of death, the only thing that will be helpful, or useful is the practice of Dharma. We try to think of the three root reasons, and to try to meditate the nine-round meditation on death and impermanence. Afterwards, we think of the sufferings of the lower realms, and meditate on the sufferings of the lower realms. Try to imagine that your body, this body, experienced these kinds of suffering. Would you bear it, or not? It would be very difficult. Therefore, we need to work so that we would not take this kind of rebirth. Then, we try to turn to the help of the Three Jewels, taking refuge. We try to take refuge, or go for refuge to the Buddha, Dharma and Sangha.

Then, we think of the law of cause and effect. In general, karma in definite, or certain; karma increases; if it is not created, we do not experience the result; and if we created the karma, then it is not exhausted, or wasted. These are the four general points. Then, specifically, there are ten non-virtuous actions. We think of the results of these ten non-virtues, and think that we will avoid these ten non-virtuous actions. Then, we can think of the ten virtuous actions and their results. In this way, we can try to engage in virtuous actions, and not to engage in non-virtuous actions. If we create non-virtuous actions, immediately we should try to apply purification, to apply the four opponent antidotes or the opponents: going for refuge to the Buddha, Dharma and Sangha, generating bodhichitta which is one opponent; and thinking "I did some mistake, before" and generating regret; then trying not to do it any more; and with this attitude, practicing different things, whatever, meditation or recitation, creating a virtuous action, recitation of mantra or of sutra, the heart sutra for example, meditation on emptiness, on love and compassion, whatever. In this way we can do whatever we wish. And sometimes we can do deity meditation, generating ourselves as a deity. Then we try to practice divine pride and clear appearance. In this way we can purify having created negative karma. In this way we can get better, better, better, better, better!

Afterwards, we can put effort in the gradual path, in the small scope. In the middling scope we think of the truth of suffering, related to the four noble truths. We first think of the truth of suffering, of the sufferings of samsara, meditating on them, on the eight types or the six types of suffering of samsara, or the three types of suffering of samsara. For example, our body aggregate, this body, is the illustration of the truth of suffering. In reliance on this body, we experience many kinds of suffering. We can experience the suffering of rebirth, we experienced it when we were in the mother's womb, it was difficult to move, to move the hands or legs, in a very narrow place, and very dark, or with a very bad smell inside. Then we came outside and again there was much suffering. And when we were outside, we continued to suffer. In this way we experienced much suffering. Maybe we don't remember, because we were babies, but we can check. Then, afterwards we experience aging, or sickness - there are many types of sickness; and then the suffering of death. We can see this, no? In this way, think that the truth of suffering is visible in our body.

Therefore, thinking in this way: "What does suffering come from? What is the cause of suffering?" We talk of the truth of the origin of suffering, the second of the four noble truths. What is the illustration of the origin of suffering? We can find karma, or action, which is the cause. The root is the delusions. The cause is delusions and contaminated karma or actions, and then suffering comes. This we

should try to recognize: to recognize that it is the cause of our problems in daily life, or whatever. Then we find that the root of samsara is ego-grasping or ignorance. Then we think that we can destroy ignorance, because ignorance is a mistaken consciousness. It is not valid. It has no support - no valid reason, no valid cognition. Therefore, we can destroy it, or eliminate it, therefore we can cease the cause of actions and delusions.

Then we should think of the truth of cessation, which means ceasing these. Then we can find the practice of the path, which is the fourth truth, the truth of the path. This means the realization of selflessness. This realization of selflessness can destroy the root of cyclic existence, to throw it away. Thinking in this way, we can try to meditate on selflessness. In this way, we can attain nirvana. To have self-happiness. But then we think that this is not enough, and engage in the Mahayana path, practicing the Mahayana. We try to reflect in this way. Then we find something: bodhisattvas are happy engaging in cyclic existence, or samsara, engaging in contact with cyclic existence, taking rebirth for the benefit of other sentient beings. Bodhisattvas enjoy life. Bodhisattvas are not happy only because there are beautiful objects, sounds and so forth, the five sense objects, no - bodhisattvas are not attached to these, they are not interested in these things. They are more interested, and find more attractive experiencing other sentient beings' sufferings as much more attractive. And then they try to help eliminate or finish other sentient beings' sufferings.

The third verse says:

(3)

We spend our whole life in the search for enjoyment,
Yet tremble with fear at the mere thought of pain;
Thus since we are cowards, we are miserable still.
But the brave Bodhisattvas accept suffering gladly
And gain from their courage a true lasting joy.

Yes - I think we said something about this yesterday. If we accept suffering, then it is easier to bear problems. If we do not accept suffering, if we are only motivated by the self-cherishing mind, by ego-grasping, if we only accept happiness and enjoyment, then we try to achieve happiness and enjoyment, and we may experience suffering; if we do not accept suffering, we will have even more problems, and our life will finish miserably because we do not accept suffering. When we have little suffering we will be more worried mentally. If we accept suffering, we bear some small suffering and try to use a method to solve the problem, to eliminate suffering. Then this can solve suffering, can enable us to bear suffering. The hero-bodhisattvas bear suffering; they can bear suffering and eliminate suffering. If we do not

accept or bear suffering, we cannot eliminate suffering. Therefore, we need a very strong determination, that we will accept suffering and to try to check the root of suffering, the source of suffering, so that we can find the that the source of suffering is the ego-grasping or self-grasping or the self-cherishing mind, find these, and then we try to eliminate ego-grasping, or the self-cherishing mind, or self-grasping. In this way, we can gain something, we can improve more and more.

Then, the bodhisattvas accept or bear the sufferings, and these bodhisattvas are always happy. Similarly, we sometimes see voluntaries working - they are working by choice, they accept. No? They choose, they accept. This is not the exact meaning, but it is similar. But, we only like to be happy and have joy, and don't like suffering. We tremble with fear whenever we meet suffering; and, our daily life is always miserable or full of suffering. Here the translation says "Yet tremble... mere thought of pain." "Mere thought of pain" is not completely correct, but I cannot translate it better! I will check it tomorrow. Translated from the Tibetan, it says that pain makes us tremble with fear, and that we are cowards, or the opposite of being heroes. Bodhisattvas, however, always accept suffering and therefore, they are very strong and courageous. Therefore, problems and suffering do not disturb them. Therefore, they are always happy.

We also try to follow the bodhisattva path, and to accept some suffering. We should try to apply the main method to eliminate suffering. We see that if our mind is quiet, then we can think in the best way, we can solve problems. But, if as a result of our problems our mind is completely disturbed, then our mind is unclear, worried, and we cannot find the methods to solve the problems and as a result, we suffer. I think it is like this. I cannot say much. This means that the bodhisattvas try to accept strongly the sufferings of other sentient beings; they try to solve these sufferings, and therefore engage in samsara for the benefit of other sentient beings. We can see in the Guru Puja, Lama Chopa, that if we practice joyous effort, then even if it is for the purpose of one sentient being, a bodhisattva will stay for a hundred eons in narak, in the hell realm. A bodhisattva accepts this situation in order to try to help. They say so. This means that we need to try to have a courageous mind, a mind that bears suffering, when we encounter some kind of problems - in order to try to solve problems. If we are worried, worried, worried... disturbed... then, we cannot find anything. If we attain the bodhisattva path, we always become happier and happier: we will become happier next life, and happier still the life after that... always happier, happier, happier. Then we become the happy migratory! These are the bodhisattvas.

Now we arrive at the fourth verse:

(4)

Now desire is the jungle of poisonous plants here.

Only Brave Ones, like peacocks, can thrive on such fare.
If cowardly beings, like crows, were to try it,
Because they are greedy they might lose their lives.

I think this refers to the bodhisattva practitioners, who practice the mental training of carrying suffering and delusions into the path. Bodhisattvas can carry suffering and delusions into the path, turning them into favorable conditions, whereas the middling scope or lower scope beings cannot carry suffering and afflictive emotions into the path. The peacocks can eat poisoned plants, they can digest these, and they become more beautiful and strong. In this way, bodhisattvas can carry suffering and delusions into the path. The crow, however, cannot digest these; if the crow eats these he will lose his life. Similarly, if the lower scope or middling scope beings try to do this, they will lose their courage, or they will not be able to attain nirvana, or the liberated state. I think it refers to the common path, or the sutra path.

Bodhisattvas can carry attachment into the path. From the Tantric point of view, they can even carry hatred or anger into the path, which is more powerful. From the Sutra point of view, bodhisattvas can only carry attachment into the path as helpful conditions, but cannot carry hatred into the path. Anger or hatred are always negative or non-virtuous, from the point of view of Sutra. They are very strong negativities - like fire. Fire burns everything, and can destroy all material things. Similarly, anger can destroy our virtuous energy, generosity, morality and so forth, all our meritorious actions. Therefore, anger is very bad. If a Hinayana practitioner were to hear that a bodhisattva carries attachment into the path, they would say, "What are you saying?!" their mind might be very afraid, very disturbed. They might worry. "Why? Why attachment?" thinking that attachment is like poison. If we eat poisoned food, we can lose our life, or die. Similarly, if we generate attachment we can lose our life of liberation. Therefore, it is considered very dangerous. Therefore, we should try not to do it... and develop courage, and think that we can cut suffering, attachment and so forth, and use it as a good, favorable condition, to develop our inner qualities, our practice. We can see that Tantra practitioners can gain something from delusions. We should try in this way; trying to think that the main problem-maker or enemy is the self-cherishing mind, or ego-grasping. This self-cherishing, or ego-grasping, is the main problem-maker. Recognizing it as such we should try to eliminate it, or try cherishing others; thinking that cherishing others is the basis for gaining all qualities, the best of which are the buddha's qualities - an omniscient mind. We should try this way, always thinking that the self-cherishing mind is bad. Because motivated by the self-cherishing mind we create many negative actions of body, speech and mind. These negative actions cause

suffering and problems. So we should think in this way - that the self-cherishing mind is not good, bad. Then, we try thinking that cherishing others is good, best. From the point of view of Dharma, or from a religious point of view, it is good. Also, from the political point of view - because cherishing others, taking care of others is good because they can gain one self's aims as well as those of others. We can see that if we like others to respect us, if we cherish others and take care of them we are respecting them. On the other hand, if you are very selfish, only thinking of yourself, not taking care of other people, then other people cannot accept you, cannot respect you. Then you cannot get your aim.

The next verse says:

(5)

How can someone who cherishes self more than others
Take lust and such dangerous poisons for food?
If he tried like a crow to use other delusions,
He would probably forfeit his chance for release.

This means that we cannot digest such delusions. For example, if we eat poisoned food we cannot digest it, and may die. Similarly, our self-cherishing is like poisoned food. Here, "other delusions" refers to other delusions similar to this. For example hatred, ignorance, or miserliness, jealousy, belligerence, resentment, and so forth. All delusions are very dangerous, because they can disturb our mind, therefore we lose our mental happiness, and cannot practice anymore. Because our mind is disturbed, we cannot create good, positive energy. Therefore, all delusions are like poison.

But for bodhisattvas, these delusions can also be used as favorable conditions; they transform them into favorable conditions, into realizations. Similar to the peacock, who can digest poisoned food. But, the crow cannot digest poisoned food. Similarly, the hearers and solitary realizers cannot carry delusions into the path. If these delusions arise in their mind, they can lose the path. Therefore, they are dangerous. The bodhisattva and the hearers, therefore, have different mentalities and different realizations. The bodhisattvas are more courageous, therefore they can accept some things; the hearers are more fearful, less courageous. Therefore, they cannot carry delusions into the path.

We should try carrying suffering and problems into the path, turn them into favorable conditions, and to try wishing to eliminate suffering and attain buddhahood. In this way, suffering turns into favorable conditions. Otherwise, we keep thinking about suffering. For example, if we were not sick physically, we would not think about medicine; similarly, if we did not suffer we would not think of liberation. If we have some physical sickness or pain, we wish to solve this kind of suffering, cure it, and we try to find doctors, take

medicine, take care of our body; and we can find a good doctor, who will prescribe medicine, and we can take the medicine and can cure our physical sickness. Similarly we should try to cure our mental sickness or suffering with the true medicine of the path, the truth of path. We should try putting this into practice, which means or is likened to taking medicine. This is the truth of the path; we should practice or meditate, and then we can cure our suffering or our mental sickness. We really can do this; and we really can attain a happy state, or liberated state. Therefore, all we need is to experience some suffering or think about suffering.

Bodhisattvas see the suffering of others, and wish to liberate others from suffering. In this way they put effort, joyous effort in their practice, and in this way bodhisattvas can quickly gain enlightenment, or buddhahood.

The next verse says:

(6)

And thus Bodhisattvas are likened to peacocks;
They live on delusions - those poisonous plants.
Transforming them into the essence of practice,
They thrive in the jungle of everyday life.
Whatever is presented they always accept,
While destroying the poison of clinging desire.

The brave bodhisattvas are like peacocks, and delusions are like a garden of poisoned plants.

This means that many bodhisattvas possess the method to carry delusions into the path, to transform the condition of other sentient beings. It looks like this; but, it is not so clear. Bodhisattvas transform these delusions for the benefit of other sentient beings. They enter cyclic existence, take rebirth in cyclic existence, for the benefit of other sentient beings. Bodhisattvas can act for... for example, staying in the institute and you find something that you think is excellent, very good; because you think this way, you stay in the institute. You think, "I wish to stay in the institute." You enjoy, you are happy. If you do not like something, however, if you find it very bad conditions, you think it is very bad, terrible, a terrible place... then you stay in this place, but in your mind you do not want to stay, it is not right. Then, you are not attached to this place. You wish to go away. This is an example; bodhisattvas stay in samsara, in cyclic existence, the world; they think the world is excellent, they think, "I will stay here, in order to gain many good things." Bodhisattvas are as if attached; they are not so attached, but they like staying here, and so they stay in samsara. However, hearers say that the institute is not so good, very bad, not organized, no good conditions, the service is not good, and so on... thinking in this way. Hearers, similarly, or solitary realizers think that cyclic existence is very bad... it has are many shortcomings... and

then they wish for freedom from samsara or cyclic existence: "I wish to get out of samsara." This is similar to what we are talking about here.

Therefore, we should try to follow the way of the bodhisattvas. Bodhisattvas rejoice even more when they find some problems, or suffering: "Now I can try more!" Therefore, we should try the bodhisattvas' way, practicing the path of the bodhisattva, and then we can say that sometimes talking of the bodhisattvas' way means we are a Mahayana practitioner, taking care of other sentient beings. But, why can I not take care of these bad people - of this man, of this woman; why can I not take care of them? Some people can think this; this thought can arise in someone's mind. Like - toxic people, crazy people... why can I not take care of them? We are talking of a bodhisattva. Then, how can one reply? It looks as if what you are saying is true; but, we cannot take care of them. Because these people make problems in our daily life, and then we ourselves cannot practice. Because we cannot look after them constantly, alone. And some people have done very bad things, for example, in the institute, this is true - transgressing the laws of the country. Then this is dangerous, because they may close the center. This is dangerous, therefore we try not to take care of these people. The Tibetan nomads says, "You must not generate compassion too quickly; afterwards, you will always get angry." This means that if we think, "Ooh, this poor person..." and we try to generate compassion and take care of them and bring them home, afterwards they create confusion and problems and we become very angry!

Q.: How can we distinguish when taking care of the center is a (inaudible) or a spiritual path?

Geshe-la: I don't know, maybe there are some things. I think we have ego-grasping. The root is ego-grasping. We take care of one person; afterwards many people find a good place, which, if they lose it there will be more danger, therefore we choose many and few - we mostly think to choose others; there is more benefit. No? I think we see in our democratic life, because Buddhism is like democracy, no? Buddha said there are no differences between race, between male and female - all can attain buddhahood. For example, Buddha gave the decisions of the sangha's life to the sangha: whatever they do must be decided in a meeting by a majority. They discuss the majority's desire. Therefore, it is like a democracy. For example, in our monastery of Sera, the abbot and so forth, the ones in high positions, are always elected by the monks. (Question: inaudible) What? Before. For a long time. It has been like this for a long time. This is like a democracy. No? we say that democracy is part of modern life, but monastic life is democratic. Then, other than that, I don't know.

Now, here I don't remember... oh, verse number six. This, this, that... I cannot say much about this one, about bodhisattvas carrying delusions into the path. Maybe there are some stories, but I cannot tell them. Stories, or some things that happened. Maybe we could try thinking, "I stay in this place, this house, this room; I use this house, I do it for the benefit of all sentient beings. I try to attain buddhahood. As long as I cannot gain something, path or realization, I don't go to another place; I will stay always here." try to do so to develop the realization, for the benefit of other sentient beings. This is what is referred to here in this context, in the commentary. Therefore, try determining, "I will stay in this house, this place, until I attain a realization. Maybe I cannot say I will stay until I attain buddhahood, but until I attain some high realization, I will stay. I will try to practice, and in this way I will use this place or this house. As long as I have not attained bodhichitta, I will stay in this place." Like Buddha Shakyamuni's promise: when he became ordained he stayed for six years meditating in one place, near the river Narajana. At the beginning he made the promise: "As long as I don't gain realization, I will stay here. Even if I die, it does not matter." And afterwards, he did gain realization, and emerged from the meditation, in the post-meditation state, ate food, and his body became magnificent once more. Then he went to Bodhgaya and attained buddhahood there in front of the bodhi tree. We, similarly, should make this kind of determination.

Just as the peacocks can eat poisoned food, similarly, bodhisattvas digest delusions. They can carry them, transform them into favorable conditions for the practice of the six perfections and so forth. But, ordinary beings cannot digest delusions, and similarly, other sentient beings cannot digest poisonous plants. Therefore, bodhisattvas have this power, this strong determination. We should try following the bodhisattvas' practices, and try to gain something every day, to gain virtuous energy, and then if water is leaking, drop by drop, if we put a pot or receiver it can be filled with water. Similarly, our collection of virtuous actions collected every day, after many days we will have much virtuous energy. And until die, our collection may be very big, very big virtuous energy. But, it has no form, therefore we cannot show it; but we really gain it. Every morning, we generate, we try going for refuge to the Buddha, Dharma and Sangha, and we generate bodhichitta, wishing to benefit all sentient beings, and for this purpose to attain enlightenment.

Then we try a little bit to generate the Four Immeasurables, thinking of immeasurable love - how nice all sentient beings are, may they all have happiness and the causes of happiness; may all sentient beings have happiness and its causes; then try thinking: I myself will take care to bring happiness and its causes to sentient beings. Then try, please, Guru, Buddha or holy beings, please bestow on me the

ability to do this, to bring happiness to all sentient beings. Try developing this attitude. This is very short, only five minutes. We can get much virtuous energy. We should try, in our daily life. It is very short; even if we cannot do many things, in the morning we should try practicing the Four Immeasurables - love, compassion, joy, equanimity. Then we try to transform all actions in bodhisattvas' actions - whatever we do: eating, they call these "yoga": eating yoga, washing yoga, wearing yoga, walking yoga, working yoga. For the benefit of other sentient beings, for this purpose I will keep my body healthy and my mind healthy, therefore I need to eat food, wear clothes and make up everything nicely because this causes delight or joy to other people. In this way, whatever you do, think that it is for the benefit or service of other beings. Don't think, "Oh, I put make-up is because I need to be beautiful, maybe other people look at me, and I cannot be ugly" - this, for example, is not good. Milarepa walked around naked, and his sister said, "Why? Do you have no shame? People can see your sexual organ!" and he said, "No, I have no shame. When I was born from our mother's body, I was like this. But I think you are ashamed. Before, when you were born, you didn't have a big belly, right? Now you have a big belly. Therefore, if there is any shame, it must be yours!" this means that she was pregnant, therefore she had a big belly. This is right, you know?

The peacocks use the poisoned fruit, they digest these, and their body becomes stronger, more beautiful, more magnificent. Similarly, bodhisattvas use attachment as a method to achieve and bring great blessing. In this way, bodhisattvas can gain qualities and increase their qualities more and more, they can gain higher and higher realizations. Ordinary beings, however, like crows, eat poisoned fruit or plants, thinking that they are peacocks and their body will become more powerful, more beautiful, but if they try to eat poisoned plants they die. They lose their lives. Similarly, we ordinary beings try to use attachment to gain bliss, but maybe we don't gain anything, in fact, we lose our chance to attain nirvana or the liberated state. Now we arrived at the seventh verse:

(7)

Uncontrollable wandering through rounds of existence
Is caused by our grasping at egos as real.
This ignorant attitude heralds the demon
Of selfish concern for our welfare alone:
We seek some security for our own egos;
We want only pleasure and shun any pain.
But now we must banish all selfish compulsion
And gladly take hardship for all others' sake.

Here - the end of the sixth verse, and this following verse - refer to the fact that when we experience suffering, we should try to accept it and see that the cause of suffering is the mental poison of ego-grasping, and try to destroy or diminish it. We are powerless in the wheel of samsara and our ego-grasping or self-grasping is the powerful one.

09:11

