

**Friday evening, 22 April 2005**

We need to try to attain enlightenment for the benefit of all sentient beings and for this purpose we try to develop loving mind toward all sentient beings. We try to develop this attitude within our mind, we should try to develop the best attitude possible. We try to develop this attitude toward all sentient beings.

I will give the oral transmission of the text, meanwhile you should develop love thinking may they have happiness and the causes of happiness since they do not want suffering and the causes of suffering. In this sense they are all equal, they want to be happy and do not want to suffer. For this reason we need to develop love for all of them.

*Engaging in the Bodhisattva Deeds* says:

“It is said that this deluded one  
Is trying to compete with me,  
But how can he be equal with me  
In learning, intelligence, form, class, or wealth? (151)

When we try to something, sometimes other criticize us, go against us. Even though we try to make them happy, they disparage and put us down. Sometimes people even laugh at bodhisattvas. They criticize others and others criticize them, but this is not right. Such behavior is not correct. On the other hand, we need to try praise to others, to lift them up and say that they are good, while not showing our own qualities. We should try to diminish the pride thinking that we have qualities, are learned, are intelligent, and so forth, and should be humble and look for the qualities in others. Also we should try to think that others are better than us and to praise their qualities. The afflicted mind is that which wishes to compete with other people. It wonders why others want to compete with us since we are more intelligent, beautiful, learned, and so forth. We imagine that there is a discussion going on between our mind and ourselves. However, our mind is always afflicted, it is always against others, puts ourselves up, but this mind is of no benefit and just harms us and not others. In this way we try subdue our mind. Then we need to think like this: our mind is together with afflictions and therefore always makes problems for ourselves and others. It is what makes us lose our good qualities and virtues. Sometimes we should meditate on pride while generating pride. Why? In this way we think of ourselves as being able to do whatever we want, we are capable. When we have a lot of pride and think we know everything, then we should study even more and learn even more. If we have the pride thinking we are a good meditator, we should then study and learn more about meditation as this will bring us more good qualities.

“Thus, upon hearing of my good qualities  
That have been made well-known to all,  
I shall thoroughly enjoy the satisfaction  
Of the pleasant tingling sensation that occurs. (152)

“Even though he has some possessions,  
If he is working for me,  
I shall give him just enough to live on  
And by force I’ll take (the rest). (153)

Everyone is renowned for some kind of qualities, when other people hear of our qualities they rejoice in them and generate strong happiness. Due to this, we become happy and completely enjoy ourselves. People also think “O, it is nice that he has such qualities,” and it inspires them to develop such qualities in themselves whereby they too become happier. In this way, we should try to be satisfied. We become more happy, the more we think our wealth is enough, that we have enough, and that we are satisfied. Although we have many possessions and wealth, if we are unsatisfied and only want more, that much more suffering and mental unhappiness will we have. We see in our world that the richer people are, the more desire and more dissatisfaction and when they do not get what they want they become very sad and unhappy. Other people

who are not rich, who are poor and just have enough to eat, but when they find even something small they are happy. We see people who sleep on the road and when somebody gives them some food or some clothing, they are satisfied and happy. They don't have much desire, just receiving enough food to keep them from dying makes them happy. There are people who are very rich but always need to keep busy in order to keep their success and in the end prefer to give up everything and live as a poor person on the road. In the morning these people wake up and recite OM RAM RAM CHITTA RAM, find a little bit of water to drink, sit down on the side of the road, somebody offers them food, they thank them, if somebody gives them more food than they can eat, then they give it to the surrounding dogs to eat. These people have a pot of food, eat, give the leftovers to the dogs, and then sometimes wash it a bit. I asked one of them, "How do you feel to be poor?" He said "I am not poor. I was a rich man but I was unhappy and left my family to come live on the road as a beggar. Now I think of my future life and do some recitation and meditation and am happy. One day I will die, and someone will take my corpse and put it in the Ganges River."

"His happiness and comfort will decline  
And I shall always cause him harm,  
For hundreds of times in this cycle of rebirth  
He has caused harm to me."

(154)

Sometimes we are happy and comfortable, but this can come to an end, it can degenerate. This happens. In this way we cause harm to others. Perhaps someone who works for us, our employee, does something happens and we harm them. If we have good wealth, and someone works for us but we don't him the right salary or benefits, this will cause him suffering. Thinking that others harm us, we harm them out of pride, whereby our happiness declines and we experience suffering. Maybe we have laziness, we don't want to do anything, we relax and want to experience happiness. By relaxing, we will become more happy, but it cannot help us very much. Then what happens? We will take rebirth in cyclic existence many more times. If we are born in cyclic existence, then always there we be problems, there will not be happiness. We know this very well. Therefore, we try to keep our mind happy, to have more satisfaction and less desire for things, such as wealth, money, and so forth. We should think that we have enough and be satisfied, whereby our mind will become happy. If, on the other hand, we have a lot of desire and less satisfaction, we will suffer now and, due to creating non-virtuous actions, we will create the cause for suffering in the future.

You should try to read commentaries on the *Engaging in the Bodhisattva Deeds* such as that by Geshe Yeshe Tobden in order to understand this text better as my explanation is not always clear.

Try tonight before going to sleep is to meditate a bit on love for all sentient beings.

**Saturday morning, 23 April 2005**

Try to develop a good motivation wishing to attain enlightenment for the benefit of all sentient beings and for this purpose listen to this teaching. It is said that at the beginning need a good motivation for our Dharma actions and at the end we need to dedicate the merit accumulated by our virtuous actions. Therefore, one thing is important at the beginning and one at the end. In this way if we create virtuous actions and at the end dedicate there will be more effect, whereas if we do not do this and then later on get angry, the anger will destroy all the virtue we accumulated. We are ordinary beings so sometimes we get angry, we do not want to get angry but still anger arises. Therefore, whenever we do virtuous actions we should do so with a good motivation and dedication.

*Engaging in the Bodhisattva Deeds* says:

Because of desiring to benefit yourself, O mind,  
All the weariness you have gone through  
Over countless past aeons  
Has only succeeded in achieving misery.

(155)

In this context we are talking about the two kinds of cherishing: cherishing ourselves and cherishing others. Cherishing ourselves has many faults, this is what is being discussed here. We need to try to recognize the disadvantages, faults, and bad results of self-cherishing.

This means that in the past we created actions out of self-cherishing, wishing all the excellences, all good qualities, and all wealth for ourselves. We have done this throughout hundreds of thousands of lifetimes, since beginningless time in cyclic existence, we have been thinking only about ourselves and that is why we are here now. Why are we suffering and miserable? It is because until now we have had self-cherishing which has thrown into the hell, hungry ghost, and animal realms for countless eons. The one mind that is responsible for this is the self-cherishing mind. Therefore, we now need to think that the fact that if we continue to have the self-cherishing as we have had in the past just as it created suffering for us in the past it will continue to create suffering for us in the future. We need to try to think about and then we will see how it works. Although we try to do something to make ourselves happy, because it is motivated by the self-cherishing mind it will only bring us suffering. Because of this, we must decide to give up the self-cherishing mind. On the other hand, we need to develop the mind cherishing others, which has good qualities and brings good results. In this way we will be able to achieve something.

*Engaging in the Bodhisattva Deeds* says:

Therefore I shall definitely engage myself  
In working for the benefit of others:  
For since the words of the Mighty One are infallible,  
I shall behold its advantages in the future. (156)

Buddha Shakyamuni taught us how to cherish others. These words of the Buddha do not deceive or cheat us, they will definitely bring a good result. Therefore, we now need to do something for other sentient beings, that is, we need to develop the motivation cherishing others and perform actions to benefit other sentient beings. We should think about the fact that cherishing others is the source of all good qualities while self-cherishing is the source of all suffering and bad results. Therefore, the real enemy is the mind that cherishes ourselves. Therefore, we should to destroy and defeat our main enemy by developing the mind cherishing others. Hence, we should try to do everything, to engage in all actions, in order to benefit others. We need to recognize the faults and disadvantages of self-cherishing and, on the other hand, the many advantages of cherishing others. Cherishing others brings the good result of achieving buddhahood. therefore, we need to try. The *Lama Chopa* says that in the past we wandered together with Buddha Shakyamuni in cyclic existence but he then generated great compassion, love, and the mind cherishing others, and due to this achieved enlightenment or buddhahood, whereas we have continue to cherish ourselves due to which we are still in cyclic existence.

Since there are many benefits of cherishing others, we need to try to take care of and work for other sentient beings.

*Engaging in the Bodhisattva Deeds* says:

If in the past I had practiced  
This act (of exchanging self for others),  
A situation such as this, devoid of the magnificence and bliss of a buddha,  
Could not possibly have come about. (157)

We need to exchange the mind cherishing others and cherishing self, that is, we should change our attitude. If we had done this in the past we would be a buddha, whereas we are still suffering. We are continually passing our time in meaningless actions. We should try to meditate on the meaningless actions we do in our every day life and then try to give them up and instead meditate on bodhichitta. Perhaps in past we did exchange ourselves for others but did not reap the result. Perhaps in the past we did try to do something for the benefit of others but in reality there was a thought of reward for ourselves, of wealth and so forth. For example, there are people who give jobs to those who do not have them and think that they did something for others, however behind there is the thought of one's success, to accumulate more wealth for ourselves. Due to this, if things do not go well, then when there is no more work we send our employees away. We close the business and send the others way, and perhaps go to another country such as China where it is easier because

salaries are lower and therefore our profit greater. But perhaps we then think to do this in order to give jobs to the Chinese who do not have jobs! People can think like this.

We need to put effort into cherishing others, we need to push ourselves to do this. However, although we think that we would like to develop the thought cherishing others and to familiarize with this thought, we might doubt our ability to do this, thinking that it is too difficult. In other words, we think that it is too difficult for us to become familiar with this kind of mind.

*Engaging in the Bodhisattva Deeds* says:

Therefore, just as I have come to hold as “I”  
These drops of sperm and blood of others,  
Likewise through acquaintance  
I should also come to regard all others. (158)

Our present body comes from the mixture of the semen of the father and the blood of the mother. Because of this we obtained this body, which we think of as “mine.” Due to familiarity with this attitude we think of this body as I and mine, whereas in reality this body came from someone else’s semen and someone else’s blood, yet we think of it as mine. If we were to see blood on the ground we would think it is dirty and would not call it I or mine. Like we became familiar with this body that belongs to others, so to can we become familiar with cherishing others and abandoning self-cherishing. Sometimes people give their kidney to others, and when it is transplanted into us, we come to think of it as “my kidney.” Other people undergo hair transplants, and then they say “This is my hair.” However, in reality it belongs to someone else. But due to familiarity we can come to think of it as mine and in the same way we can come to think of others as we presently do of ourselves. In this way we should meditate on cherishing other sentient beings, due to familiarizing with it we will come to experience even the final result of buddhahood. We can do this. If we try we will gain familiarity with this attitude, whereas if we do not even try we will not experience any result. This is how things usually work.

*Engaging in the Bodhisattva Deeds* says:

Having thoroughly examined myself (to see  
Whether I am really working for) others (or not),  
I shall steal whatever appears **on my body**  
And use it for the benefit of others. (159)

Then whatever excellent qualities or excellent things we have, we should try to use them for the benefit of others. We need to try to develop this kind of mind. We need to train our mind in this. First we need to try to train in this mentally. Having done this, whatever good qualities we have, even the ornaments or jewelry on our body, we will use it for the benefit of others. In spite of difficulties, whatever work we need to do with our body, we try to do whatever we can to help others. In our mind we should wish not to harm any sentient beings, even if we can give a part of my body for the benefit of others, we should do this. If someone asks us for an eyeball, then we say “Okay” and take it out and give it to them. We should try to engage in actions like this, it is not enough to only think about them mentally. For example, if someone wants our earring or bracelet, we should happily take it off and give it to them. We should be happy to give them this since it makes them happy. We should not grasp to our things, but take them away from ourselves and give them to others. In this way, something good will come. Like this, we too will be happy thinking that we did something good.

*Engaging in the Bodhisattva Deeds* says:

“I am happy but others are sad,  
I am high though others are low,  
I benefit myself but not others”  
Why am I not envious of myself? (160)

We should also meditate on being jealous or envious of ourselves, here the text seems to say like this. We think of the fact that we are happy while others are not; we are in a very high position, have richness or wealth, while others are low; and we benefit ourselves, but not others; therefore we should be jealous or envious of ourselves. We are happy and enjoy ourselves while others are not happy, we have wealth and richness while others are poor, we are benefited while others are not, therefore we should be jealous of ourselves. We should develop jealousy of ourselves. In this way it might seem that jealousy is a good quality. Yesterday, on the other hand, it was said to develop pride. Perhaps in certain cases these are not mental afflictions but something good! If we develop jealousy, what happens? Usually if we are jealous of someone, we want to harm them or put them down. Thus, to develop for jealousy for ourselves is to put ourselves down, to make ourselves less proud.

*Engaging in the Bodhisattva Deeds* says:

I must separate myself from happiness  
And take upon myself the sufferings of others.  
“Why am I doing this now?”  
In this way I should examine myself for faults.

(161)

We need to examine our own faults. We ourselves have many faults. While we think that we do not have any faults, in reality we have many. What should we try to do now? If we have good food, clothing, and so forth, things that make us happy, then we should try to separate from them and give them to others. If we have good food or something we should try to give it to others, and if we have good clothing we should give it to others. Why? Since others are suffering, we need to take their suffering upon ourselves. This means that we ourselves experience their suffering.

Then we should try to check why we do things, we ask ourselves “Why am I doing this?” If we see that we have done something wrong, we ask ourselves why. In this way we should examine our own faults. We try to examine how we make mistakes and faults mentally, how we engage in faulty physically, and have we engage in them verbally. Sometimes even a simple physical gesture can make other people angry. Sometimes we say something that can make mental suffering for other people. For example, sometimes I beat Raffaello’s head with my fist and he experiences suffering. I should ask myself “Why does Geshe-la make suffering for others with my body?” Or sometimes I speak badly to others, which harms others, that is, it makes the suffering. I should ask myself why I do this. Then I think “I made a mistake.” Then try mentally to confess this and to purify it. Then sometimes someone wants to talk to me but I don’t say anything but with my hand I send them away. This kind of action done with the body creates some negative energy. Tibetans, for example, show that someone is good by doing a thumbs up and that someone is bad by wiggling their little finger! If they want someone to do something they point their index finger at them. These are physical actions that can harm other people. On the other hand, we can show respect for someone by putting our hands together and inclining the body forward in a small bow which will please the other person. We can also make other people happy by showing a nice expression, smiling at them, and so forth. In this way by body we can either make others happy or harm others, it is not necessary to beat them in order to harm them. Even by showing a very bad mood we can make others unhappy as they wonder why we are looking at them in this way. Like this, we can harm other sentient beings with our body. In addition, we can, of course, harm others by killing them, stealing from them, engaging in sexual misconduct with someone’s wife, and so forth. Sexual misconduct brings much harm as it brings disharmony between a couple, sadness, and separation but at that point it is too late to do anything. We should try to understand how we create actions with our body that harm other people. We also harm others with our speech. We make them unhappy. Also we can make others happy with our speech. We should try to understand how this works. If we meet someone and say to him or her, “Oh, you are very nice, you are very good, you are very kind,” that person will become happy. Therefore, if we can do something to help others we should do it, and if we cannot help them at the very least we should try not to harm them.

## Saturday afternoon, 23 April 2005

Now we try to develop a good motivation wishing to attain enlightenment for the benefit of all sentient beings and for this purpose we listen to the teachings.

We should check our mind and when we see that some fault or negative mind arises we try to eliminate it. We should check our own faults, we should not check others' faults. We should try to do like this. If we look at others' faults it shows that our own mind is not good. Atisha said that we should not examine others faults, examine your own faults, and, for example, like if we were to eat something bad we would immediately try to vomit it up, likewise when we see that faults have arisen in our mind we should try to vomit it up, that is, to eliminate it. Instead we should look for others' qualities and look for our own faults, in this way we will bring a change in our mind. Atisha said that we should try to see others' and then express or praise them, whereas we should try to conceal our own qualities, to not talk about them but to keep them hidden. We should not say "I have such and such a quality," "I know such and such a thing," rather we should hide our qualities and not talk about them. Atisha gave this advice to a Tibetan king. Therefore, we too should try to act in the same way.

The next point is that when we do something bad or engage in bad conduct or negative actions, we should try to confess it. We should also ask others for forgiveness.

*Engaging in the Bodhisattva Deeds* says:

Although others may do something wrong,  
I should transform it into a fault of my own;  
But should I do something even slightly wrong,  
I shall openly admit it to many people. (162)

When others do something wrong, rather than looking at it as their fault, we take it upon ourselves. On the other hand, we create problems for others, then we must ask for forgiveness and engage in purification by means of confessing it. We should say "I did this. I made the mistake. Please accept my apologies." In general when we make a mistake, we tend to negate that we made the mistake and point to someone else as being at fault. This is really not right, it is not honest, it is not good behavior. On the other hand, when someone else makes a mistake we should say that he did not make the mistake, but that we did it, whereby the other person will have less problems.

*Engaging in the Bodhisattva Deeds* says:

By further describing the renown of others,  
I should make it outshine my own.  
Just like the lowest kind of servant,  
I should employ myself for the benefit of all. (163)

If others have good qualities, we should express them to other people. By doing this, we make their qualities outshine our own, whereby they become more well known or famous than us. It is no problem to say that others have good qualities, that they are very generous, that they are very compassionate, that they have a lot of knowledge, know everything. We should try to point out the good things in other people. We can say "He or she is very kind, is very compassionate" in this way to make other people's minds more happy. In this way we can provide temporary benefit for others. We should try to help and benefit other people, to make them more happy and relaxed. We should try to do this.

We should express and praise other people's qualities. This does not bring any problems to ourselves. In this way other people may become more famous and well known whereas our qualities remain hidden. We should try to put ourselves down, to make ourselves inferior to others. This means that we put others up high. Doing this is good. In this way something may happen, some benefit to ourselves may arise. We should always try to help and benefit others and to not think of ourselves. We should try to act in this way. We should try to do whatever we can to help others.

*Engaging in the Bodhisattva Deeds* says:

I should not praise my naturally fault-ridden self  
For some temporary good quality it may have,  
I shall never let even a few people know  
Of any good qualities I may possess. (164)

We should not praise ourselves saying “I’m good, I’m the best.” We should try to put ourselves down and not raise ourselves up. Even if we have a temporary good quality, we should set it aside and think of the qualities that others have rather than thinking of the qualities we have. We should think “I am the lowest. I have many faults. By nature I am faulty. I do not have the good qualities of hearing, the good qualities of contemplation, and the good qualities of meditation. In fact I have very few such qualities.” We should not think that we ourselves are objects of praise, or people to be elevated. Even if we do have some good qualities, we should not praise them. We should always think that other people, other bodhisattvas, have more qualities than ourselves. Whatever qualities we have, we should not tell them to others but keep them concealed and secret. On the other hand, we should express others’ qualities by praising them to other people. In this way we should strive to make our mind more humble. We should try to do like this. We should not say “I have such and such a quality. I know this. I know that,” even though perhaps we do not know it at all. We should talk like this. If we have qualities we should keep them hidden, whereas we should express others qualities in order to make them happy and joyful. This is the way in which bodhisattvas behave.

Next it is briefly explained how to behave or practice by way of action. We should try to strongly practice the bodhisattva way. We should try not to harm other sentient beings. If we harm them, in reality we harm ourselves. By thinking mentally to harm or act against other sentient beings and doing some action to harm others, this in reality harms ourselves, it becomes the cause of suffering and problems for ourselves. If, on the other hand, we try to help and benefit others in order to make them happy, this becomes the cause for us to experience the result of happiness. In reality it is like this, it is naturally like this. When we think that we need to harm others, to do bad actions, these thoughts harm us and not others. The Tibetans have an expression or verse that says that when we do good actions with respect to other people we will experience good results, and when we do bad actions we will experience suffering and problems.

*Engaging in the Bodhisattva Deeds* says:

In brief, for the sake of living creatures,  
May all the harms  
I have selfishly caused to others  
Descend upon me myself. (165)

This verse is very clear, it does not need commentary. From beginningless time until now we have been thinking of ourselves, our own aims, and have been trying to harm others. We should try to benefit other sentient beings even if it causes us harm and suffering. In other words, we should do whatever we can for others in spite of the difficulties involved. We should understand that doing this is the best. We should try to change our mental attitude, which from beginningless time until now has been to think of ourselves, of our aims. Whatever we have done until now has not been very helpful, we still experience suffering and problems, many things goes bad. However, now we should try to change our mind and whatever we are doing and will do, we should try to do it for the benefit of many sentient beings, or if not for many at least for some. We should try to do this in our daily life and to be more humble, more honest, more relaxed. This can bring a good result. Also if we do this, other people will like it and when we need help they will help us. If we do something badly against others and then later on ask them for help they will not accept. Other people will want to stay far away from us so as to experience less problems. I think it is like this. Whatever comes to my mind I say. If it is not good or useful, set it aside, do not practice it, give it up. Some people say “His Holiness the Dalai Lama said this...,” “His Holiness the Pope said this... but I don’t pay any attention to it.” “They can say whatever they want, I don’t care.” Others say “Oh, the Dalai Lama said to do this” “The pope said to do that” and then try to follow the advice. Some people say “Lama Zopa Rinpoche, our spiritual director, said to do this but I don’t care.” Lama Zopa Rinpoche tells some people to do many things. Maybe it takes six or seven hours of preparation. Lama Zopa’s mind is tireless and so gives lots of things to do.

Some people are able to do like that and then escape! We see in a family that sometimes parents tell their children what to do but the children don't want to do as told and so escape from home. Nowadays people think that they do not need parents until something happens and they need their help. Then they return home like a dog with its tail between its legs and ask for help. As long as they do not have problems they do not need their parents, but then when there are problems they ask for help. Then the parents accept and for some time the children follow them but then things change again. Our mind is similar. therefore, we need to do some practice to bring our mind inside. We need to bring into our mind, not leave them outside. However, our mind escapes after some time. It is like full of holes and goes out. Our mind is like this. Sometimes our mind is like a crazy elephant, very dangerous. However, our crazy mind is even more dangerous. If someone were to meet a crazy elephant, he could be killed but this would only bring an end to this life whereas our crazy mind can harm many lives. Our bad mind, our bad ideas are very powerful, and puts an end to all that is positive. Sometimes we want to harm others in order to be happy, but in reality this only harms us. Whether our mind is unhappy or happy it is due to the coming together of cause and conditions. If there good cause, like a good seed, it will bring a good result only if it meets with the necessary conditions. It similar for a happy mind, as it too comes from causes and conditions. For example, if someone wants to practice the Dharma, his mind wishes the Buddha-Dharma, and this person has good companions who help him in his practice of the Dharma, then it becomes easy. On the other hand, if as a condition we have a bad or negative friend then the mind that wants to practice the Dharma diminishes. There is real difference between having good or positive friends and bad friends. If we check this, we will see it is true. For example, if someone does not smoke but has friends who do and who encourage him to smoke saying that it is no problem, then slowly it becomes a habit and the person comes to smoke. Then what happens? It damages the person's inner organs. It also blocks and damages the channels, it makes them dirty. They become like the inside of a chimney full of soot. This is what happens from smoking. All this came about because of being influenced by negative friends. I think it is like this. Somebody, a friend, might suggest to us "Tonight we do a Tara Night," that is, all night doing practices to Tara, and then we follow them. or someone might suggest to us to do a short retreat, then thinking that it is easy we accept to do it. In this way we are influenced by our friends. Another friend might suggest to go out tonight, "Let's go to the discotheque," and we accept and go with him. Then we drink and eat, and move a bit, dancing around, and we experience some enjoyment. We think that it is very nice and want to do the same thing the next day. In this way we end up always going dancing. Such things depend on our friends. Really, I'm not joking. I remember when I was 16 or 17 years old, some of my classmates suggested that we ask our teacher to give us teachings on a text and I accepted to go with them and then the teacher accepted and told us to come every evening to receive teachings on it. For some day we enjoyed this, but then some of the classmates started to say that they were tired and it was better not to go because perhaps also the teacher was tired. Some said like this, and in this way they try to influence us. Also politicians do this, Bush said to his friends to come to wage war in Iraq and some came. In this way every day many people die every day. He thought it was something good to do in order to bring peace but it did not work, it did not bring peace, but only made others very angry. Externally things happen like this. This all due to the friends we choose to have.

We should try to develop a good heart toward other beings, even just one person, and then to help him or her. We should try to meditate a bit on taking and giving, taking all the sufferings and problems of others upon ourselves, while thinking to give all our good qualities, wealth, good attitude, the precious human rebirth with eighteen qualities, all positive energy to other sentient beings. We take their suffering motivated by great compassion and give them happiness motivated by affectionate love. In this way, we should try to meditate a bit on taking and giving. In this way we try to develop a loving kind mind. This mental attitude is the main cause of the mind of enlightenment, bodhichitta. If we generate bodhichitta, the mind of enlightenment, it brings all good qualities and buddhahood. Therefore, we should try to develop it. If we want someone to blame or criticize, we should blame our own self-cherishing mind. We should think that other sentient beings are very kind in that they help us to gain good qualities, everything depends on them. our achievement of buddhahood also depends on other sentient beings. It is like this. If someone wants to attain a high position such as president this too depends on other people. This cannot be achieved alone. We need others to help and appreciate us in order to achieve this. We depend on others. Everything depends on them.

## Sunday morning, 24 April 2005

We try to develop a good motivation wishing to attain enlightenment for the benefit of all sentient beings and for this purpose to listen to the teachings. We should try in the morning, when we wake up, to generate a good heart, thinking “Whatever I do today, I will do it in the service of other sentient beings.” We should try to develop this kind of motivation. In this way we do not spend anything and whatever we do will be transformed into Dharma practice whereby we will accumulate merit. If we do not think like do this, since we still have to go to work but just do so for ourselves and our family members, we will not accumulate merit. If in the morning we motivate to do our work in the service of others, then even when we do a difficult job, our mind will be lighter and the work will be easier. Our mind, our attitude, will be more strong, the more we generate this motivation whereby our mind will be happy. Since is difficult to work for others and we need to put effort into it, doing so becomes of even more benefit.

*Engaging in the Bodhisattva Deeds* says:

I should not be dominating and aggressive,  
Acting in a self-righteous, arrogant way;  
Instead, like a newly married bride,  
I should be bashful, timid, and restrained. (166)

The thought “I am unable to bear the job of taking care of others” is not good, we should try not to do like this but to be more humble. Thinking it is difficult, we think that we cannot do it, however we should not think like this but should try to diminish such thought. We should be like a new bride who, having been brought to her husband’s home, is humble, ashamed, and takes care of her behavior. Thinking that others will criticize or disparage her, she tries to have good behavior with her body and to verbally talk very nice. She speaks very nicely and kindly and has good humble behavior. We need to be like this with respect to other sentient beings. In other words, we should not be agitated or think that we cannot bear doing this, but instead be more humble.

Here the text says that Nya drag means to jump from one step to another, which would not be right. Another text says that it means to be very hard with regard to others, we should not be like this. Whatever we do, we should be gentle and kind to them.

Now we need to practice exchanging ourselves with others, that is, we need to give up the self-cherishing attitude and develop the attitude cherishing others. We need to think about how to do this in our everyday life. In order to do this we need to eliminate something, for example, we need to eliminate excitement and non-conscientiousness. We need to try to understand how to do this.

*Engaging in the Bodhisattva Deeds* says:

Thus, O mind, you should (think) and abide in this way  
And not act (selfishly) as (before).  
If, under the control (of self-cherishing), you transgress (this code),  
Your (selfishness) will be your end. (167)

Our motivation should be the thought to do something for the benefit of others sentient beings. then we need to follow this thought with actions for this purpose. We need to try to abide in that, thinking mentally “I must help other sentient beings. I must benefit them” and then we need to abide in actions that accord with that thought. In this way, our mind will become stable in the side of virtue. For example, an Indian sage, named Tatul, who was a monk whose behavior was the best among many other monks or bhikshus. He was the example for the others. He was called Arya Tatu, ta means horse, tul means subdued, his name therefore being Subdued Horse. Horses that are very subdued and work well without doing anything bad. If someone wants to ride such a horse there is no problem. Other horses can be difficult to ride as they may gallop off. Our mind should not be like this. It should be very soft and very subdued. We should try to be like this. In this way, we will achieve our aims. If, on the other hand, we are very hard, whatever we do it will be difficult to achieve our aims. Therefore, we need to something to control our mind. What kind of mind? For example, we need mindfulness, we need introspection, and we also need conscientiousness. By means of these we will

be able to eliminate our mental excitement and so forth. Therefore, in our every day life, whatever we do, we need to have mindfulness and introspection present in our mind. In this way, we try to subdue our mind, to make it more humble. In this way we will be able to help other sentient beings more. If we cannot do this and our mind is very hard, we need to do something about it. What can we do? We need to tame or discipline our hard and wild mind. We need to cut or beat (whip) such kinds of mind. We should try to do this. Maybe we can do something, but maybe it is difficult. Then what can we do?

*Engaging in the Bodhisattva Deeds* says:

However, mind, although you have been advised,  
If you do not act in a like manner,  
Then since all misfortunes will entrust themselves to you,  
You will only be destined to destruction. (168)

If we try to do something, but cannot succeed what do we need to do? We might be distracted to someone close to us, we might have attachment to someone or something, or other afflictions arise, whereby our mind will be distracted. In this case we should give instructions or advice to our mind, asking it to be quiet and so forth. It is like giving instructions to ourselves to be quiet and be careful. However, because we are overcome by mental afflictions, our mind does not follow the instructions or advice. Due to this our mind becomes completely overcome by the self-cherishing thought. The self-cherishing mind is the source of all the difficulties and faults of this life and next life. In this life the self-cherishing mind that thinks only of ourselves brings us only problems in relation to others, especially our family members. It also creates problems for them and for the larger community. It also creates problems for our next life. Thus, our self-cherishing mind is what need to be destroyed or eliminated. To do this we need to try to apply its antidote, the thought cherishing others. We need to try to eliminate and destroy the self-cherishing mind and instead develop the mind that cherishes and takes care of others. We should think “I am only one. Others are many. Therefore, others are more important.” Everyone would agree that the majority is more important. Therefore, we need to try to develop this attitude that wants to take care of and respect others and fulfill their welfare.

Sometimes it is difficult to generate this thought, then what can we do? We need to distance ourselves from distractions. If an object is in front of us, we think it is beautiful, if it is close we develop strong attachment for it. At this time we are unable to apply the antidote. Therefore, to distance ourselves is to go far away from it. On the other hand, if there is someone we do not like who makes us angry just by seeing him or her and want to try to destroy him or her, we should stay far away from and not see that person. If that person does not come in front of us, we will not get angry. Also if an object is not in front of us, we will not generate manifest attachment for it. For example, for someone who likes nice cakes, if they are put in front of him, he will want to eat them. but if he does not see them, he does not think about eating cake. The closer the object the more attachment arises for it. In the *Treasury of Manifest Dharma* it says that if the object is close, mental afflictions arise. Due to proximity, we think about the object inappropriately and then attachment and anger arise. In our daily life these are the two main mental afflictions that disturb our mind. There is also ignorance, but this is always present. It is a non-knowing. Sometimes we want something but do not know what. We do not even know what is going on in our stomach, for example, when there is pain we are ignorant of the reason. This is because is overwhelmed by ignorance. In this way our mind is overcome by the three mental poisons and goes toward the afflicted side and not toward the purified side. It is more easy for our mind to go to the side of afflictions. Why? Think about it.

We should do something to counteract the self-cherishing mind. If we do things only for ourselves there will be many problems, therefore we need to give up this selfishness. We need to give up the self-cherishing mind that only does things for our own sake. It does not think of others but only thinks of its own sake. This is not right. Therefore, we need to get rid of this attitude. Up until now we have been doing things for our own purpose and not for others, therefore there are many shortcomings or faults that arise from this. Therefore, it is our self-cherishing mind that destroys us and makes problems for us. It does not do anything good for us, but in spite of this to we continue to think that we need to take care of ourselves. However, this not so right, but we continue to think like this. Why? Because we are overcome by negative emotions and act under their influence.

*Engaging in the Bodhisattva Deeds* says:

That previous time when you could overcome me  
Is now past;  
Now I see (your nature and your faults)  
And whenever you go I shall destroy your arrogance.

(169)

“In the past you overcame me, but this time has past. You overcame me in the past, but now I see what you do!” Now we see the nature of our mind that does like this, now we see the faults of the self-cherishing mind. Now we see why such problems come. It is because in the past we were under the control of the self-cherishing mind. Wherever we went it tried to disturb us and make problems for us. Previously we did not know the root of the many shortcomings and problems, but now we understand that the main root is not knowing or not understanding, in other words, ignorance. “Now I see and understand that it is ignorance and wherever I go and whatever I do, I will try to overcome you. Now I no longer want to be overcome by the self-cherishing mind, I want to destroy its very root.” “You, the self-cherishing mind, are arrogant, now I want to destroy you. You no longer have power, I will destroy you.” We should try to do like this. We should determine to not give space to the mind that only wants to act for our own side. We should try to eliminate this thought. If we try, slowly something will happen. If we do not try, then nothing will happen! For example, if we never do meditation, we will not know what our distractions are. If we try to do meditation, try to keep the mind single-pointed and develop concentration, then distractions will arise. Then we will understand that have distractions. It is really like this, as if we do not meditate it will be difficult to see them. One time there was a monk who was very learned whose home was in Lhasa, whose mother told him he had a very easy life, sitting on a cushion, reading books... He told her that it was not easy that he was busy studying and debating, day and night. He needed to do a lot of things, prayers, sadhanas, and so forth. The mother argued with him saying that life in the monastery was easy whereas her life was difficult. He told his mother that one day he would come home, and then she should sit on the cushion with her prayers on a table in front of her while he would make breakfast, a late morning snack, lunch, and dinner. All she had to do was sit on the cushion and not go out but only get up to go to the toilet. The mother said that that would be easy and agreed to do it. She told him to do the work while she sat still. In the monastery everyone needs to clean their own room so for the monk it was the same to clean the house. She sat for three hours and so and then said to her son that it was not so easy, that she had pain in her knees and in her bottom. He said to her “You said that it was easy to sit on a cushion. So now you need to do it for a whole day.” So she stayed for a bit more, then she stood up and begged permission to walk a bit, to talk to her neighbor. The monk said to her that she had been unable to sit for even three hours whereas he had to do this everyday so did she now understand. She said that she did. We need to do something in order to know what it is like. It is not enough to talk. We need to put it into action to know what it is like. In order to understand something we need to learn and train in it. Even to do mundane activities, we need to receive instructions and have someone teach us how to do them. We need to be told how to make good Italian pasta! Or pizza! If we do not study this, we will not able to make it. One of my classmates was a famous geshe. His family was very rich, when he was at home he did not do any work. Also in the monastery he never cooked or did anything but only studied. His uncle who did not study took care of him. Then he went to India and after he finished his studies went to Gyu To where he stayed together in a room with three or four monks who were all older than him. Although they usually did the cooking, one day he said to them that he would cook some vegetables for them. the other agreed. He cut up some onions and other vegetables. Then he took some sesame seed oil and put it in a pot, and then he threw in all the vegetables and meat at one time. Then he put some water and stirred it together. He said to the others that he had cooked but the smell was not very good! Nobody ate the food, even he did not eat it. He had not learned how to cook so this happened. Everyone laughed. Then after that he set aside his studies and learned how to cook. He later became a teacher at the University of Higher Studies in Samath, where he tried to cook for himself and slowly learned. So even to cook we need to receive instructions from someone else. Maybe in the West it is possible to buy a book and learn from it how to cook. Also Aldo some recipe books which he used to read but maybe he does not need them any longer. I asked him what he was doing and he told me that he was trying to learn how to cook. In Tibetan there were no cook books.

If I have been talking meaninglessly, please excuse me. But in reality we need to learn how to do everything. Likewise, in order to develop our inner qualities and go to the side of enlightenment we need instructions.

## Sunday afternoon, 24 April 2005

We try to develop a good motivation wishing to attain enlightenment for the benefit of all sentient beings and for this purpose we listen to the teachings and try to change our mental attitude into that which wants to take care of others.

*Engaging in the Bodhisattva Deeds* says:

I should immediately cast aside all thoughts  
To work for my own sake.  
By having sold you to others,  
I shall not become discouraged, but shall offer up all your strength (to others). (170)

It is as if we have sold our mind to other sentient beings, therefore we say “This you, O mind, must understand. You should not be sad but show more strength. Whatever sentient beings ask of you, try to offer it to them.”

*Engaging in the Bodhisattva Deeds* says:

If, having become unconscientious,  
I do not give you to all living beings,  
It is certain that you will deliver me  
To the guardians of the hells. (171)

“If you, O mind, do not do this but only think of yourself out of non-conscientiousness, then you, O mind, will collect non-virtuous actions that will throw me into the hell realm. It is as if you offer me to the hands of the guardians of hell. Therefore, I definitely need to destroy the self-cherishing mind.” This is a discussion that takes place between the person and the mind, that is, between oneself and the self-cherishing mind. In this way, we should try to understand that the self-cherishing has many disadvantages and many shortcomings, therefore we must give it up and destroy it. Then we try to cherish and take care of others, to do this we need to work for their benefit. We try to eliminate problems, give them happiness and the means to relax. The final good result of this will come to oneself. If, on the other hand, we always follow the self-cherishing mind, it will always harm us and never benefit us. The self-cherishing mind is what gives the person into the hands of the guardians of hell. These guardians then throw us into the hells. For example, when someone is caught the police, the police then put him in prison. That person is no longer free, then they put on trial and if they are found to have done something bad they may have to stay there for a long time. In Buddhism we talk about karma, having taken in rebirth in the hell realm, when the karma is exhausted, we once again take rebirth in the higher realms. There is this change. Sometimes we are in the hell realm, sometimes in the human realm, sometimes in the god realm. The lifespan in the hell realm is very long. Therefore, it looks we will never again get out. We see that Christians or Catholics in Italy, although they do not assert rebirth they say that, if someone creates negative karma by transgressing one of the ten commandments, that will person will fall into hell and never come up again. They will remain there forever, they can never get out again. On the other hand, if they did good, did not transgress the ten commandments, they will go up to heaven where they will enjoy themselves. If they did so-so, not so good, not so bad, then they will go to purgatory, and remain around the cemeteries until a messenger of god comes to tell them where to go. When the messenger arrives, he check their good and bad actions and if they did more good actions they will be sent to heaven and if they did more bad actions they will go down to hell. Buddhism does not say that we are sent there by God but that we are sent by our karma. Thus, if we do more bad or non-virtuous actions we will go to the bad migrations whereas if we did more good or virtuous actions we will go to the happy migrations.

All religions say that we need to do good actions and avoid doing bad actions. Therefore, we to try to do good actions.

What do the guardians do? They make problems, they beat us, they are very hard, just as in some places police beat people to punish them. I saw this on TV in America some police beating someone very much, perhaps even breaking his bones. The hell guardians do like this. If we check human beings we will see that

some of them are also very bad. This happened more in the past, nowadays people perhaps try to avoid this kind of violence. They didn't have any compassion, nothing at all. Therefore, try to give up this kind of attitude and instead try to develop the attitude that wishes to take care of other sentient beings.

*Engaging in the Bodhisattva Deeds* says:

For ages have you dealt with me like this  
And I have suffered long;  
But now, recalling all my grudges,  
I shall overcome your selfish thoughts. (172)

For a long time our mind has done like this due to which the person, oneself, experienced much suffering. We say "You, mind, have done like this! Mind, in the past you gave me into the hands of the guardians of hell. And there, for a long, long time, I experienced suffering. Therefore, now I resent this remembering what you did and so now I want to destroy the root that is the self-cherishing mind. I want to do this!" We should have this discussion with our own mind. When we were overcome by the afflictions, by the self-cherishing mind, we created negative karma which in turn brought us great suffering. "Therefore, now I want to destroy the self-cherishing mind!" How can we destroy it? By trying to develop the mind cherishing others, the mind that takes care of others, a loving kind mind, bodhichitta. In this way we should try to gradually eliminate or destroy the self-cherishing mind. "Now, O mind, do not think of yourself but think more of others. Others are more important than us." Why? Others are many, and all sentient beings have been kind to us, they have been our mother, father, brother, sister, and so forth. Our relationships have changed in this way. Sometimes they have been our enemies, sometimes neutral, sometimes friends. But whatever, still they have helped us. Sometimes we needed them to develop patience, for example, if we tried to help someone but he replied in a bad way we should think of this person as our virtuous spiritual friend, our teacher, who is helping us to learn patience. We need patience. When someone is against us, at this time we need patience. In this way, we can understand that enemies are important. We need to attain the final enlightenment and to do this we need other sentient beings. Therefore, other beings are very kind to us. Then we need to try to repay their kindness. To do this we must develop affectionate love, compassion, and the extraordinary thought. In this way we can develop bodhichitta, the mind of enlightenment. With this we can fulfill the welfare of other sentient beings. Therefore, we need to try to develop this kind of attitude.

*Engaging in the Bodhisattva Deeds* says:

Likewise if I wish to be happy  
I should not be happy with myself,  
And similarly if I wish to be protected  
I should constantly protect all others. (173)

If we want long-term happiness and what to enjoy excellent, perfect happiness, then we need to give up the self-cherishing mind. Cherishing ourselves and trying to make ourselves happiness is not right, it will only bring us suffering and not happiness. If we want to protect ourselves from suffering, if we wish this for ourselves, then we must try to take care of or cherish other sentient beings. We need to always try to protect them. This will also bring us protection from suffering. If we think only of ourselves, this mental attitude will not protect us but will only make us problems and suffering. This is not right. We should try to understand that we need to take care of others and that this is what will bring us long-term happiness.

*Engaging in the Bodhisattva Deeds* says:

To whatever degree  
I take great care of this body,  
To that degree I shall fall  
Into a state of extreme helplessness. (174)

If we are attached to our body, this has many faults. Some things we do are not right. For example, we are very much attached to our body. We try to take care of our body, we cherish it out of attachment and due to

this want to eat good food, wear good clothing, and so forth. We try to do whatever we can to protect our body. But by doing this, we will not be able to achieve even our smallest desires or wishes. We want to take care of our body, thinking that we need good health. However, if we eat a lot, drink a lot, but it can actually bring some sickness. If we eat a lot we become fat, fat, fat. But by doing so we can do some damage to our inner organs, for example, we can block the arteries in our heart, due to which we come to be sick. It will cause problems with the circulation of the blood and winds. Then the doctor gives us a diet to follow, telling us to eat this and not that and to eat less. We might try to do this but it may be difficult due to the habit of eating a lot. Even if we try to eat what the doctor says, then we might become thin, thin, thin, and then we find ourselves without much strength. In this way we also suffer. In this way out of attachment to our body we try to take care of it but because of attachment to food and so forth we harm it. Here it says that although we try to take care of and protect our body by eating food, wearing cloths, and so forth, it is difficult to achieve the result we want.

We are unable to bear big suffering. But sometimes we are also unable to bear very small, small, suffering. Then it becomes difficult to take care of ourselves, of our body. Even if we try to take care of our body, still difficulties arise. We should think about this, we should examine it. We can fall into a state of helplessness, where nothing can help us. We need to try, try, try to understand this.

Having fallen in this way, if my desires  
Are unable to be fulfilled  
Even by everything upon this earth,  
What else will be able to satisfy them?

(175)

If we fall into a state of very strong agitation, this can increase our attachment or craving. Then the desire that arises cannot be satisfied by anything on the world, all the wealth, all the high positions. Our mind will not be satisfied, our desire will never find enough. With this attachment, no one will be able to satisfy our desires. Whatever we find, we will still want more, more, more. In this way our mind cannot find satisfaction, our dissatisfaction continually increases and our mind becomes more and more unhappy. In this way, we experience suffering. Even if we obtain a lot of wealth, even the highest position, our mind will still not be satisfied, and mentally we will have problems and will be unable to solve them. Like this, our attachment to the five sense objects of the desire realm will increase more and more. For example, in India in the past there was a king called "I Am Able" (Nga le nu) who wanted to control all four continents, the east, south, west, and northern continents. However, having done so he was not satisfied with this, and so he took control the Thirty-Three Gods, where Indra abides. He wanted to sit beside Indra, the king of this place, and to have the same power as him. Having attained this, he still wanted more power. One day the merit he had created in the past finished and he fell down, back into the human realm. He went to take back his previous kingdom, but was unable to find anything. It had been destroyed, his family had disappeared completely. This happened really, there is more detail about this in history or biographies.

So dissatisfaction only brings more problems, it does not bring happiness.

*Engaging in the Bodhisattva Deeds* says:

(Being) unable (to fulfil them, though) desiring (to do so),  
Disturbing conceptions and a dissatisfied mind will ensue.  
But if I do not depend on any (material) things,  
The exhaustion of my good fortune will be unknown.

(176)

We do not have the ability to accomplish all that is desired, all that happens is that the desire increases even more. Thereby attachment and hatred arise, which cause our virtuous minds to degenerate, which makes us constantly experience mental unhappiness. Therefore, we need to try to become free from attachment to our body. We need to try by means of meditation to not be attached to our body. How? We should think that our body is the nature of suffering, that it composed of a collection of thirty-six impure substances. Our body is not clean, it is not a good thing, it is the nature of suffering. The body is not nice. We should try to think in this way to eliminate attachment to our body. F

On the other hand, for the purpose of taking care of other sentient beings we need a healthy body. Thinking that we need a healthy body, we should take care of it in order to be able to help others more. If we do not have a healthy body, we will not be able to take care of others. For this reason we need to strive to

keep our body healthy. We should do this with a good motivation, with an altruistic motivation. We should not be attached to our body, we should take care of it for others. In order to do something we need to depend on something else.

There are beings who do not depend much on their body, who do not depend much on their belongings, but try to have less desire and less dissatisfaction as this brings many good qualities. Therefore, we should take care of our body but not have much attachment to wealth and possessions. If we do not apply the antidote, our attachment will increase more and more. Then we will always be attached to desirable objects, the qualities of the desire realm. Therefore, we should try not to allow our mind to become attached to beautiful things. If we see something as beautiful we should try to see it as not beautiful, this is a good quality. Our good qualities are our wealth, we need to think like this. We should try to have less desire and more satisfaction, this is important with respect to material things. On the other hand, we have more desire and less satisfaction with respect to our meditation, study, and the development of our knowledge. We should never be satisfied with these. Therefore, we should try to be satisfied with the material things we have as in this way we will have less problems.

END