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Teaching at Lama Serlingpa Bodhicitta Centre, Jambi, Sumatra

KAR MA RAB RIB MAR ME DANG

A star, a visual aberration, a flame of a lamp,

GYU MA ZIL PA CHHU BUR DANG

An illusion, a drop of dew, or a bubble,

MI LAM LOG DANG TRIN TA BUR

A dream, a flash of lightning, a cloud –

DÜ JÄ CHHÖ NAM DI TAR TA

See conditioned things as such!

Look at causative phenomena and in particular one's own life, the I, aggregates, material possessions, surrounding people, friend, enemies, and so forth, look at these causative phenomena, what they are, how they exist is nothing other than what is merely imputed by the mind and exists in mere name. it exists in mere name merely imputed by the mind. so they do not exist at all from its own side, they are totally empty, I actions, objects, all phenomena are totally empty of existing from its own side, they are empty, I is not empty of I, action is not empty of action, object is not empty of object, that would be ordinary emptiness. Here the I is empty of the false I, truly existent I, that is not merely labeled by mind, that is empty, I is empty of I, action is also empty of real action existing from its own side, also objects of mind are empty of objects that appear to be truly existent. All phenomena are the same. So while everything is empty, while all phenomena are empty they appear to you, in reality everything is empty, because what exists is what is merely imputed by the mind, existing in mere name, therefore, that is what reality is, but it doesn't appear to us in that way, things do not appear to us according to reality, they appear to us in hallucinated way, as truly existent, as existing from its own side, I appears in wrong way, also aggregates, the body and mind, as well as the rest of phenomena appear in wrong way, existing from its own side and not merely labeled by mind, but as something completely opposite to that.

For us how the I appears, the aggregates and the rest of phenomena how they appear is totally opposite, total hallucination, totally false, it doesn't exist at all if you meditate and analyze. The arhats who by actualizing the antidote that is the path, who have ceased karma and delusions, and have removed the imprints and have achieved total liberation from oceans of samsaric sufferings, and the arya bodhisattvas how they see you is as totally empty, totally empty. That doesn't mean that they see that you totally do not exist, that you are non-existent, that would be nihilism, because you exist, your I exists. So not seeing that total non-existence, that nihilism, they see you as not totally non-existent but non-existent from your own side, they see your I as not totally non-existent but totally non-existent from its own side. Then also the aggregates, the body and mind, they see as totally non-existent from its own side, also buddhas see that, the aggregates, all phenomena as totally non-existent from its own side. The I, actions, objects, material possessions, family, surrounding people, friends, enemies they see as empty from their own side. For us things appear as real and existing from their own side and we hold on to this as 100% true, we live our whole life with that hallucinated mind, with that ignorance believing all this is real, true, we let mind hold on to this as reality, as true and live our whole life with this hallucination. that is why from beginningless rebirths up to now we have been suffering. why this moment the body and mind are the nature of suffering is that we were born with body and mind that are nature of suffering, and it has been like this from beginningless rebirth, then I, actions, objects, we have been holding them as real. We didn't realize that the object of ignorance is totally non-existent. Everything the way they

appear as existing from their own side is totally false. We didn't realize that is why we have been suffering from beginningless rebirths and have been cycling from death to birth. Human beings have suffering of death and birth, old age, sickness, all these sufferings, then the suffering of not finding desirable objects, even if found we do not get satisfaction, we have worries and fears of losing them, if we don't find them we have worries and fears, so eight types of suffering of human beings from birth onward. Having been born then so many sufferings have to be experienced in the cycle of birth and death. therefore, if you want to be free from death, to not die, to be free from rebirth, the cycle of birth and death, from all sickness, from oceans of samsaric sufferings and their causes, karma and delusions, the imprints of delusions, the seeds of delusions, then that is why we need to learn about emptiness, the ultimate nature, and meditate on the meaning of what you have learned and then actualize emptiness. That becomes very important. So how many other realizations you have, but if you don't have the realization of emptiness there is no remedy that can cease the cause of suffering, the delusions and their seeds. So it becomes so unbelievable essential to learn the Buddha's teachings on the Prajnaparamita, the wisdom gone beyond, the ultimate truth. So that is why the Heart Sutra is often recited, why it is important to recite, it is because that is the abbreviated teaching of the perfection of wisdom. There are twelve volumes of the perfection of wisdom in 100,000 stanzas, 20,000 stanza in three volumes, and 8,000 in one volume, all that is condensed in the Heart Sutra. That is why it is recited so much.

The arhats, bodhisattvas, and buddhas see, they realize that you exist but you are totally empty. You are totally empty. Not empty of I, but empty of false I, real I existing from its own side. Like that action is empty of real action existing from its own side, object is empty of real object existing from its own side. You see things as real, existing from their own side, but arhats and arya bodhisattvas see that they are totally opposite, that they are totally empty of existing from their own side. They are not non-existent but are not existing as existent from its own side. So now here when we meditate the first word is "like a star." You meditate how arhats and bodhisattvas see you, action, object, looking at everything as empty. Like in the daytime we don't see stars.

Look at causative phenomena as like a defective view, they appear to your senses but don't exist in reality. Then see phenomena like a butterlamp, as depending on causes and conditions and therefore day by day they change and decay, so meditate how causative phenomena do not last, even in the same day they finish. Look at causative phenomena as like illusions. Causative phenomena appear as totally opposite to us, so all these hallucinations appear, all phenomena, I, actions, objects, appear as truly existent but are like illusions which do not exist. Then like water dew which can fall at any time, perish at any time, like this causative phenomena can be stopped at any time. Like water bubble which is beautiful but is not definite, all causative phenomena are the same in having this nature, like a water bubble which appears to be permanent, to be beautiful but can be stopped at any time, causative phenomena are like this.

Then they are like a dream, all causative phenomena, I, actions, objects, in a dream, when you are dreaming at the same time you are aware you are dreaming, in a dream everything appears to be truly existent, existing from its own side, but while you are dreaming if you recognize it is a dream you don't believe it is true, it is totally not true, you have this understanding in your heart that it is non-existent, that it is empty. Then like lightning, look at causative phenomena as impermanent, as like lightning which happens and then is gone. Especially when death comes you had this human body, wealth, material possessions, family members, you have all this but it happened and is gone. So these are the same, like lightning.

Then like clouds which while you look at them they constantly change, minute by minute, second by second. One minute the cloud is there, the next minute it is gone. So look at all causative phenomena as like that. this is what the Buddha advised, it is an extremely important meditation.

We will go to the Heart Sutra. After the Heart Sutra there is the prayer to dispel obstacles which is good to do in a group, also to dispel any obstacles you have to practicing the Dharma and that interfere with your success, also when in the center do prayers in a group it is good to do for the center to pacify all obstacles. Whatever Dharma activity you want to do it makes it complete.

We pray to Lama Tsongkhapa looking at him as the guru and all the Buddha, Dharma, and Sangha, making one-pointed request to purify all the wrong concepts, the thought of mistakes in the guru up to subtle dual view. and to actualize the path from the root, guru devotion, up to enlightenment. Not for yourself. The purpose of our life, it is not to attain happiness for ourselves, the purpose of life is to benefit other sentient beings, to free them from suffering and bring them to happiness, free them from oceans of samsaric sufferings and bring them to full enlightenment, that is the purpose of our life. So the real purpose of our life is to benefit sentient beings. there are four levels: causing happiness in this life to sentient beings; and more important than that, causing happiness in all their future lives, sentient beings are numberless so to cause them happiness in all their future lives; then more important service is to liberate them from oceans of samsaric sufferings and their causes, karma and delusions, this is the third which is more important than the other two; then most important service to sentient beings is to liberate sentient beings from even subtle defilements and bring them to full enlightenment. That is the real purpose of our life. So to do this, to be able to offer the service perfectly, one needs to achieve enlightenment, for this we need to request Lama Tsongkhapa to give us all the realizations from guru devotion up to enlightenment and to cease all the wrong concepts. Lama Tsongkhapa sends nectars to you and purifies all the mistakes from wrong guru devotion up to enlightenment, and grants all the right realizations from guru devotion up to enlightenment. So we chant one more time and then I will do the oral transmission, in this way you receive the complete lam-rim in its essence. Pabongka Rinpoche's Calling the Guru from Afar is extremely effective for the mind, so I am going to do the oral transmission so that tonight you plant the seed of whole path to enlightenment of both sutra and tantra which makes your life extremely worthwhile and then you will come to understand the words and the meanings and sooner or later to get realizations and achieve enlightenment. By listening to this you definitely get enlightened.

Especially bodhichitta from sutra and from tantra clear light to actualize in this very lifetime, pray like this. If you actualize bodhichitta you enter the Mahayana path and if you actualize clear light you attain enlightenment in this very life. Then after that you need to take the oral transmission with the motivation of bodhichitta. It is not sufficient, by itself to not be reborn in the lower realms and take higher rebirth is not real purpose of this life, it is only seeking one's own happiness. Even to achieve liberation from oceans of samsaric sufferings, nirvana, is not the real purpose of this life, it is still seeking happiness for oneself. The most worthwhile thing to do is to attain enlightenment for sentient beings, to attain enlightenment for the benefit of sentient beings so that one can do perfect work for sentient beings and bring them to enlightenment as quick as possible. Therefore, I am going to take the oral transmission of Calling the Guru from Afar.

Just in brief, taking refuge and generating bodhichitta is a prayer that was composed by Lama Atisha in Tibet, this *Sangye cho den so kyi so nam la* was from Lama Atisha. So it is very precious practice.

Think well about what I am going to explain so that you know how to meditate on it.

“I go for refuge to Buddha, Dharma, and Sangha until enlightenment is achieved.” “I go for refuge to Buddha, Dharma, and Sangha” shows the causal refuge, and “until enlightenment is achieved” shows the resultant refuge. Refuge is of two types: causal and resultant. The ultimate goal in life is to free numberless sentient beings, also I mentioned this at the holy place, that our main goal, the goal of our life, the main objective, why we have taken a human body this time is to free

numberless sentient beings from the oceans of samsaric sufferings and bring them to enlightenment. That is our objective, our goal. To liberate them from the oceans of samsaric sufferings and bring them to full enlightenment. That is our ultimate goal, what our life is for. Why we spend so much money to be healthy, to have a long life, to survive, why we put so much effort into food, clothing, shelter is, as I explained, to obtain so many things for this life the real purpose is that one. By achieving enlightenment we are able to liberate numberless sentient beings from the oceans of samsaric sufferings and bring them to full enlightenment. This is the resultant refuge. By actualizing the Dharma within you, the wisdom directly realizing emptiness, ultimate nature, you become sangha, you become the absolute sangha. This wisdom is the absolute Dharma, the Dharma which is the absolute truth. This wisdom is absolute Dharma. And then there is the Tripitaka, the three baskets of teachings, the scriptures, which are truth for all-obscuring mind, there being two truths. *Kundzob gyi cho* is the Dharma of all-obscuring mind. by actualizing the ultimate Dharma you become the ultimate sangha. By completing the Dharma, the ultimate Dharma, then you are able to cease not only gross defilements but also subtle defilements and then you become a buddha. Your mind becomes the dharmakaya, ultimate buddha, absolute buddha. Then the form that you manifest is called the rupakaya - the sambhogakaya and nirmanakaya, which is what you manifest, that is the buddha of the all-obscuring mind. this is the result refuge: “until enlightenment is achieved” shows the result refuge. to succeed in this, the result refuge, your mind has to become Dharma, you cease the defilements and mind becomes Dharma and then achieve sangha. To do this, you need to rely on a refuge who exists separately from you. In order to become a doctor you need to rely on expert doctors, to become a professor you need to rely on those who are already professors. To do perfect work for sentient beings you need to practice the cause by relying on the Buddha, Dharma, and Sangha whose mind is separate from you. This is the causal refuge.

So how to start the meditation on this. Before you start *Sanggye cho dang*... you should think about this so that gives a deep reason to take refuge: I myself have been experiencing suffering numberless times in the lower realms from beginningless rebirths. Feel that it is beginningless, hold that idea that it is most unbearable. Then after you get that idea for yourself that it is most unbearable, think of the hell beings who have been experiencing suffering from beginningless rebirths in the hell realms. Then hungry ghosts and animals are all the same, they have been experiencing suffering from beginningless rebirths. Then humans, suras, asuras have also been experiencing numberless sufferings from beginningless rebirths. They are exactly the same as you but they are numberless. The first reason is that they are suffering and the second that they are numberless, not just one. Even one sentient being who has so much suffering, you must help. The next reason is that they are numberless, so, of course, it becomes a most unbelievable strong reason to help them - they are numberless. Of course, then on top of that, the reason to help sentient beings... Of course, when you think of the suffering you think it is unbearable and they are numberless, but then think that you receive all your happiness from beginningless rebirths, present and future happiness, liberation and enlightenment by the kindness of all sentient beings, hell beings, hungry ghosts, animals, human beings, suras, and asuras. Due to this, of course there is no way you can stand that they are suffering even for one second. Even one sentient being suffering as a human being or in a hell realm you can't stand. Even if for one hour, one minute, one second they suffer, you can't bear it. You want to liberate them. but they are numberless. Before we were just talking about one. So that is another reason you need to help them, to liberate them. then third reason is that this time you have all the opportunity, you have a precious human body with the eighteen qualities, you have met the Buddha-Dharma, you have a precious human rebirth which is extremely rare and have met a qualified guru with all the qualities, so you have all the conditions to help them. You can cease all the defilements by the path and achieve enlightenment, so this is another reason to help all sentient beings. Therefore, I must free the numberless hell beings, numberless hungry ghosts, numberless animals, numberless human beings, numberless suras and asuras who have been experiencing suffering numberless times from beginningless rebirths. You

must liberate them. For that reason then from the bottom of your heart totally go for refuge to Buddha, Dharma, and Sangha, with your whole heart. This is Mahayana refuge because your mind is qualified by an aversion to your own samsara, a useful fear of your own samsara, as well as compassion for sentient beings wishing to free them from suffering, and also faith that Buddha, Dharma, and Sangha have the qualities to help you. With these three causes you totally rely on Buddha, Dharma, and Sangha. That mental factor is refuge, that total reliance on them is refuge. It is Mahayana refuge. “I go for refuge to Buddha, Dharma, and Sangha until enlightenment is achieved.” Do meditation on that. Then during teachings you can hear about their qualities, from lam-rim teachings, especially in the philosophical texts, *Abhisamayalamkara* there are extensive explanations.

So bodhicitta is *dro la pen chir*... those two lines: “Due to the collection of having made charity and so forth, may I achieve enlightenment in order to benefit transmigratory beings.” That is what it says. Then the meditation to do is: the merits that you have collected from beginningless rebirths, the present merits, and all the future merits and then the numberless sentient beings all their past, present, and future merits, put them all together. Due to all my past, present, and future merits and due to all the past, present, and future merits of sentient beings and then those of the buddhas, put them all together so it becomes so powerful. For example, to do billion dollar project you need a billion dollars and to do a zillion dollar project you need a zillion dollars. To achieve enlightenment you need to collect the merits of transcendental wisdom and merits of virtue, you need to complete them. Therefore, you put them all together and dedicate for that. The last words are “May I achieve enlightenment for the benefit of all sentient beings.” *Dro la* is transmigratory being, *pen chir* is in order to benefit those transmigratory beings. We need to think of the meaning of *dro*, which means going, transmigrating. Then there are numberless hell beings, numberless hungry ghosts, numberless animals, numberless human beings, numberless suras and asuras, and numberless intermediate state beings who have been one’s own mother numberless times. They did you the kindness of giving you a body that allowed you to practice Dharma from beginningless rebirths, then they saved your life when they were your mother hundreds of times each day, they gave you an education from beginningless rebirths, bore hardships for your well-being, all this from beginningless rebirths. Then they created so much negative karma for your well-being. They don’t have realizations, renunciation, bodhicitta, and right view, so whatever they do is with the three poisonous minds and so they created so much negative karma for your well-being. Due to this, they have experienced suffering numberless times. Your mothers, these precious kind sentient beings are numberless in each realm. Think of the meaning of “transmigrating”: in the past out of ignorance you created karma, the karma left a karmic seed on the mental continuum, then the life before this craving and grasping arose which made the karmic seed on the mental continuum become strong and to bring result. Because of the twelve dependent links, those who are human beings experience seven suffering results, also animals experience seven suffering results. Consciousness took place on fertilized egg, then came name and form, then six senses, contact, feeling, rebirth, then aging since birth, then death. This is how sentient beings migrate under the control of karma and delusions. Hell beings, hungry ghosts, animals, human beings, suras, and asuras are continually in one of six realms and in the intermediate state. They have been migrating like this from beginningless rebirths and suffering, experiencing the sufferings of all these realms from beginningless rebirths. Not only in past, but also now and in the future there are so many twelve dependent links that they started but didn’t finish, so endlessly have to suffer transmigrating in the six realms. So endlessly they suffer, they have been suffering since beginningless rebirths and will suffer endlessly. Get that picture in your mind. Then in order to benefit transmigratory beings, meaning that you cease, that you liberate them from the oceans of samsaric sufferings by ceasing karma and delusions by revealing the path to them, showing the path to liberation to them, the path to enlightenment to them, not just the path to liberation, but that which ceases also the subtle defilements, this is how you bring them to full enlightenment. So to benefit them, not only to

liberate them from samsara but also to liberate them from subtle defilements and bring them to full enlightenment. To be able to do that perfectly you need to be enlightened, that is the method. Therefore, “May I achieve enlightenment for the benefit of all transmigratory beings.” so the benefit is not only that you liberate them from oceans of samsaric sufferings and its causes but you bring them to enlightenment by ceasing the subtle defilements, so for this “May I attain enlightenment.” You take the full responsibility for numberless sentient beings upon yourself. That is most wonderful. Now realize when you recite these words *dag gi jin sog...* what happens to your mind if you meditate like this, it is the most amazing. I mention the benefits and then I finish.

So when you recite that put your palms together at your heart in prostration. Each time you do that and recite “May I attain enlightenment for the benefit of transmigratory beings,” the merit you collect is unbelievable. Each time you do that the merit that you collect is as in the example by Lama Atisha in *The Lamp for the Path to Enlightenment*. He says that you collect far more greater merits than, for example, this world... I am not sure if it is the universe, but this world in which we are living filled with gold, diamonds, precious jewels. Then how many like that? Ooooh, like the atoms of the Atlantic Ocean, the sand of the Atlantic Ocean, its atoms. Even in a handful of sand grains, the atoms are so many, unbelievable number, just this one handful. If you offer the world filled with the seven types of jewels, gold, diamond, and so forth, to the buddhas... or just equaling the number of sand grains in the hand, if you think of just this small one, but still this is most amazing. Now here the atoms of the Pacific Ocean, that many you offer, it is so amazing. Then you offer this to all the buddhas. If you offer to stupas, statues, and scriptures even one grain or one tiny flower then the result or benefit is the happiness from beginningless rebirths. That is the result of offering one tiny grain to the stupas, statues, and scriptures, then on top of that you get the happiness of future lives, then you get liberation from samsara, and then full enlightenment, then on top of that you liberate numberless sentient beings from the oceans of samsaric sufferings and bring them to enlightenment. When you bring every sentient being to enlightenment, at that time the benefit of offering one tiny grain to all those stupas, statues, and scriptures is complete, only at that time is it complete. If you offer one tiny grain or flower the benefit is incredible. Then now you offer seven types of jewels equaling the atoms of the Pacific Ocean, so the merit is unbelievable. Now if you recite *sang gye cho dang* thinking of the meaning... If you don't think of the meaning but just hear your voice, if your mind is totally distracted thinking of food you don't leave a positive imprint. Each time you do this putting your palms together you create far more merit than offering jewels equal in number to the atoms of the worlds. That is small compared to bodhichitta. This has numberless greater merits. So can you imagine? If you chant om mani padme hum for one mala with bodhichitta motivation, with each om mani padme hum, there are 108 beads, you collect limitless skies of merit. If with bodhichitta motivation you walk, go shopping, drive a car, then with each step you collect limitless skies of merit. If you talk with someone, then with each word you collect limitless skies of benefit. The rest is the same. This motivation during the act, try to feel that. Although you generate bodhichitta at the beginning, it is important to keep sentient beings in your heart, those for whom you are doing this. Between you and sentient beings who is most important? It is sentient beings, so keep that in your heart. That is very good. In our daily life we should try as much as we can with bodhichitta motivation to live our life. This is my general advice, when doing your job, studying Dharma, doing meditation or prayers, whatever you are doing. Then you become the most fortunate person able to achieve enlightenment quickly, you become liberated from samsara quickly, and you become able to enlighten other sentient beings quickly. Now I will finish the oral transmission.

Without missing the words pay attention. This plants the seed to full enlightenment.

Last time when I came here we talked a lot about Lama Serlingpa. I didn't have time to come last time but what I thought was to find out more and then to advertise to the world so that so many people in the world get the opportunity to come here to get blessing, pray, and do meditation. That

is my idea. So I talked to Salim Lee saying that it would be nice to have a center here, that there would be benefit for many sentient beings because it is very special to have a center here. So Herni very kindly started one immediately, so I was extremely happy about that. This time I am able to meet all of you here who are studying and meditating. So I am very happy about that. I think there should be in the future more clear information about Muara Jambi, I think it will be most beneficial for the world, to benefit many sentient beings to achieve enlightenment. Basically Salim Lee made very beautiful Potowa Centre, giving teachings, guiding, making the students put them into practice in daily life, not just being a scholar but guiding and he will continue to do that. The basic thing is that although there are many teachings that you can study, even philosophical teachings, the key thing is that you study one lam-rim text with a commentary from beginning to end. If possible you should read it three times from beginning to end and what you don't understand write it down in a book and discuss it in the center when Salim Lee comes, and also Palsang has been coming from Singapore, I am very happy about that. You can have group discussions to clarify what you don't understand with Palsang, and when Salim Lee comes you can discuss it with him, also you can do that when other lamas come. This is very important. Then every day some meditation on guru devotion, at the center or in you own house, do as much meditation as possible on guru devotion until you get the realization that one guru is all the buddhas, until you get that from the bottom of your heart, total trust, until that realization lasts for weeks, months, and years. Then the other meditation is renunciation, maybe spend one year on renunciation, then next year on bodhicitta, then next year on emptiness. Doesn't mean can't meditate on other things, but these are main, try to make sure that before death you get at least one of these realizations. this makes life so meaningful if while doing other things you meditate on lam-rim. That is the very essence of life. While doing many other Dharma activities, social service and so forth, do like that. in this way your life becomes more fruitful and beneficial for sentient beings, closer to enlightenment, sooner or later able to achieve realizations of lam-rim, and become a bodhisattva. Concerning sentient beings to bring to enlightenment then a center is very important, it is place where sentient beings can come to meet Dharma, practice Dharma, to learn. A group of people who themselves are practicing Dharma and then they give so much opportunity to sentient beings to meet and learn Dharma, to have realizations. Anybody who is teaching, the director, all the members of the center, everyone together are able to help many sentient beings to meet Dharma and achieve enlightenment. So I want to say thank you very much. It took me a long time to come here, but thank you very much. So I want to thank Herni.

I want to thank Herni from the bottom of my heart, Heeerni. This is the Kalachakra mantra. This stupa is for the center. If people like they can take one of these.