

8 May 2009, PM, afternoon

I thought to explain part of retreat, the practice of mindfulness. But before that, to do at the beginning making the life meaningful which goes into the section, the first is precious human rebirth, eight freedoms and ten endowments, how this human body is so precious. The second is that we can achieve the 3 great meanings, the usefulness or purpose. This comes in two, making the life, with this precious human body which is qualified by 8 freedoms and 10 endowments can achieve 3 meanings, happiness of the next life, liberation from samsara, karma and delusions, and the great liberation, enlightenment, for the sake of sentient beings. This is the session, what to do in the session time, then there is what to do, not a break time from Dharma, practicing Dharma is only sitting meditation but when get up from that not practicing Dharma, being a break time from Dharma, there is no break time from Dharma, break time from Dharma is when engaging in negative karma, so there is not break time from Dharma, the cause of happiness, there is no break away from creating the cause of happiness, but this break time from sitting meditation. Not break time away from creating the cause of happiness, holiday, you got exhausted from creating too much cause of happiness and then go holiday from that! We had a holiday from that from beginningless rebirths, we had the longest holiday, from beginningless rebirths, the longest holiday. That is why we are still in samsara, that is why we still have problems. The break time is from sitting meditation, then how to make life meaningful, it is very important how to make life meaningful during break time from sitting meditation, the preparation and actual meditation on lam-rim, the conclusion. In the break time, the Jor-cho, six preparatory practices. The preparation in how to create the causes and conditions for actualizing the path to liberation and enlightenment.

I thought there could be such a meditation. Just roughly to go over this. How this human body is so precious. Just received this human body, even without talking about one qualified by 8 freedoms and 10 richnesses or endowments, just a human rebirth, how this is so precious. How this is so rare, so difficult to achieve. As I mentioned already, from intermediate stage who gets reborn as a hell being is like the number of dust of this earth. Unimmeasurable number from intermediate state are born in hell realm. The number of sentient beings born from intermediate state into hungry ghost is like the sand on the beach, of the Pacific Ocean, unbelievable number. The sentient beings who get reborn as animals from intermediate state are like the grass on a mountain, uncountable, immeasurable. Wherever there are the conditions then they get reborn there. For example, food, vegetables, fruit, if kept in refrigerator, cold place, maybe different, but in hot place conditions there immediately full of worms if not kept in cold, fridge, ice. Immediately filled with maggots, insects, creatures like that. This is what happens so easily, they live there when there are the conditions easily filled with worms. Even food. So you can see from that, in the water as it stays longer and longer days, more and more creatures, sentient beings, are born there. So this shows the intermediate state there are so many sentient beings from other realms, the six realms, who died and where reborn in the intermediate state and then reincarnate in another realm. There are numberless in the intermediate state who get reborn, have karma to be reborn as worms, animals like that. Under the ground, when you plant a flower, vegetables, under the ground you find so many worms. On the different plants there are so many insects, tiny ones, under the leaves of vegetables, same color as the leaves. One time it happened in the United States, I went to outside a city, to the countryside, to a house and stayed there. This was quite a number of years ago. There was myself and Roger, then the student who owned the house. He made lunch, so there was a salad. Might be before. then I saw, used to have a lot of karma to see worms in my food, insects, very easy to find, to see, so then there was the friend, the student, and Roger. The friend was saying how delicious it is, how delicious it is, but I saw many worms, insects, under the leaves. Those tiny green ones, the same color as the vegetables, so I just moved back and forth, while the friend was saying this is so delicious. So I was just waiting. The student went inside the house and I was watching Roger so then I asked him to put them in a safe place. But I don't remember whether the friend was still there

but the student went back into the house. Then one time, I don't think he is here. It was in New Zealand, Mahamudra Centre, the food was made by this very kind elderly nun, I don't remember her name, she made the food very beautiful by putting flowers but I saw many flowers living inside the pink flowers. I saw this, when I looked inside the flowers, not on the leaves. I am just telling that, how it is so easy to be born wherever there are the conditions, the karma, inside vegetables, that means that in the intermediate state there are so many beings just waiting to be born and then born inside flowers. But this is what you can see, animals that you can see without a machine, a microscope, can see with your eyes. With microscope then just unimaginable. Inexpressible. Even our body... inside it is full. If we put microscope. Really useful the microscope as then very easy to realize the nature of suffering, very easy to let go of attachment, attachment naturally goes when you see all those sentient beings inside the body. Inside the body, I saw a movie on an airplane, a documentary, a guy from England who is an expert and made many programs on animals, maybe him. There is one animal that is most amazing, killing each other, the different types, it is most amazing, the suffering. I got that video to show during the Kopan Meditation Course, it is unbelievable, excellent, so you don't need much words, to say much, just see the video. This nice guy who made this documentary, it is amazing the suffering. It was shown quite a number of years ago, 8 or 10 years during the lower realm sufferings, before refuge and karma. During that time the video was shown and they could not watch it, so unbearable could not watch it all, only half. The second one is about animals mating with each other, laying eggs, and so forth. In Nepal one time I went in Kathmandu to my cousin or nephew, born from my uncle, son born from my uncle, whatever you call that, they have just one small room, pull curtain, on one side kitchen, other altar. Him and his wife were making food in the dark, meat, this was many years ago. The meat was filled with maggots, they could not see them then cut and made vegetables, so in my bowl they were all fried, many bodies, but it is all like fried onion. So you get the visualization how it looked! So many in my bowl but they could not see as it was dark and they enjoyed so much, but I didn't eat. I had to say something, I didn't say there were worms, but I said that today I ate so much food, I didn't show the worms. The meat was full with worms, maggots. Which means that the consciousness came from the intermediate state. Before they were in some other realms, to be reborn in animal realm need to go through intermediate state, whereas formless realm does not need to go through intermediate state as there is no form there. Otherwise in desire realm and form realm after other realm then into intermediate state then reborn. So this shows, you can understand that in the intermediate state there are numberless beings who are born there whenever the conditions are there the consciousness immediately takes place there. So that happened due to the karma, in Buxa where I lived 8 years which was a concentration camp when India was under British, Mahatma Gandhi was prisoner there, many people got killed there, the monks who wanted to study were sent there, I think it was empty, before it was prison but now empty. It was very unhygienic and unbelievable hot, but unhealthy hot, so of course a lot of mosquitoes and bed bugs, lot of red bed bugs, they stay under bed. In evening monks but mosquito net, they live in the corners of mosquito net, where you hang the four parts, when you put off the light then they came down. When bite you get swollen. When it is hot, there were leeches, go out of house to bathroom, when come back you have leeches which drink blood. Then sometimes snakes they live there in the roof, between ceiling and wall so sometimes fall down on the monks' beds. During summer rain time they would come to the door from outside. So it was very unhygienic. So the monks have to go inside the forest to gather bamboo to make bed, then make bed with four legs from crushed bamboo and put cloth on top. They saw snakes inside the bamboo. Bamboo has this joints, when they cutting the bamboo there was not hole but they found snakes born there, alive. Many times huge rocks without any hole at all but there were born frogs, animals, spiders, scorpions, like that born there alive, so when rock cut, alive. Many times there are stories that that happens even though there was not hole to go inside. So you see the consciousness has karma to be born like that. There are many stories like this, there is no hole to go in from outside. So you can see consciousness goes inside and then born. Many stories like this.

The number of animals like grass which cannot count on the mountain, immeasurable. Now human beings, the sentient beings who from intermediate state get reborn in the human realm are very little in number. Why? Because human rebirth comes from the cause of having practiced pure morality. Abstaining from negative karma and living in pure morality. That is why to receive a human body is very little in number. So Buddha gave this explanation that when you grab, scratch your finger on the ground, how much earth gets under you nail, the number of sentient beings who get reborn as a human being is like that, whereas lower realms are like the rest of the earth, their rebirth is unbelievably easy, in number like the rest of earth, whereas human beings like the earth when scratch the ground under the nail. Being reborn as human being depends on having practiced pure morality, that is the principle cause of human rebirth. So you can see how practicing morality is not easy, by checking, examining, even oneself, it is very difficult to keep pure, even if one has taken the precepts, it is extremely difficult to keep pure. First, at the very first, no idea at all. No understanding of karma at all. You never see that this came from good karma, no idea at all, completely. One understanding is that this human body came from monkeys or gorillas. No understanding at all of the principle cause of human rebirth, total misunderstanding, no idea at all in reality, completely. So extremely difficult to understand that it came from karma and to understand karma. Extremely difficult to understand. Extremely difficult to have faith, to have understanding. Until the time your karma is ripened, your merit is ripened to understand this, to have faith in this, until your karma is ripened, your merit created in the past is ripened, until that nothing happened, even if Buddha explains it to you, you cannot believe, cannot understand, until your karma, merit, is ripened, even if Buddha explains it cannot believe or understand. The mind is completely, totally blocked. Difficult to understand to have faith. So difficult, unbelievable until your karma is ripened. When your karma is ripened then you can understand and have faith in that. That is what is happening during the Kopan meditation course, we do one month, in the past used to be two. The first Kopan course was five days. I remember in the early times, the first and second course, in the morning I was in the kitchen to make the geg-tor, small ones like my fingers, then the course became longer and longer, then one month, then two times, then we began to travel to West, first NY and then Australia so could not do second course in Kopan. This is what is happening in Kopan meditation course, this is just an example. Many people came there seeking a new life, to learn something more meaningful. Also the karma of drugs, LSD and so forth, happened, people in the West had karma to happen these drugs, LSD, buddha grass, and whatever else, all those things, the karma ripened to eat those things, then all the expressions, unbelievable experiences, then totally changed their lives, from very fixed gross mind, it opened, some change, then rebelled against old society and looked for new life, many young people. So the karma changed. So during the course, of course, after more courses were done there were some older students who had attended past courses. But at beginning, mostly never heard of Buddha-Dharma. So totally completely new thing, subject. Some go through difficulties with certain subjects, difficulties to accept and to understand because total opposite understanding from the Western culture, what believes. Three days, many of those past courses at Kopan, three days, so much discussion of the mind, so much talk about the mind. it is almost like Indian bird nest, bird cage when you put so many birds inside, twittering like so many birds. I am not saying they are birds, but so much noise, for three days so much. Then after that introduce how possible to achieve enlightenment and from there then gradually possibility to cease cause of suffering, karma and delusions, and attain enlightenment, then lead to precious human rebirth. After two weeks, at that time we were doing courses in the old Kopan gompa, this was before doing backside in the tent, like 6<sup>th</sup>, 7<sup>th</sup>, 8<sup>th</sup> course, then many years did course under the sheet on the side of the mountain, covered with some cloth, some bamboo, weaving with bamboo, so many years courses were done there, then when the new building was done on this side, Chenrezig Gompa, before building the present gompa, then courses were done in Chenrezig Gompa. I was talking specifically about when we did courses in the old gompa, not old house, so after two weeks, as the week goes down then more and more quiet, after two weeks most people okay but still one or two people who never believe and cannot understand incarnation at all, even

after two weeks. Most people okay, quiet, but one or two could not understand. So you can see that that is to do with karma and imprints from past life. Majority so much faith, there is no saying that is no incarnation at all, most say possibility that there is, but still some say no, some with less Dharma imprint from past. How long it takes for karma to ripen, the merit to ripen, so that can understand karma and have faith in it. Until that happens there is nothing to do, no way to understand, completely blocked. So difficult, life after life, eons and eons and eons, no way to understand. No way to have faith. Unimmeasurable. Us now, this time, somehow fortunately the past merits ripened and we are able to understand and have faith in that. Therefore, this time our life, human life, is unbelievable, most precious, most fortunate. Then of course how long it can last, that is not the question, the future is not the question. How long able to understand and have faith in karma, how long this incredible fortune one has is another question. There is all kinds of karma from past lives, from beginningless rebirths. So difficult to say. Then even one can understand but doesn't mean able to engage, able to take the vow immediately and live in that vow. Even if one took the vow, after long time even if one is able to take the vow does not mean that one is able to live purely in that, that is another question. Even if one got interest to take, but to live in pure is another question. If one took the vow but cannot live in purity, no way to take a human body, forget about precious human rebirth, just human being is impossible. Only if pure vow one can achieve that. Therefore, so relating this to oneself, using oneself, one can understand how it is so difficult. First of all takes a long time to understand and to accept, then takes long time to take the vow, then having taken the vow does not mean one can keep it pure. So many obstacles, delusions and negative imprints, then so many obstacles from outside connected to the delusions. So able to live in the vow by overcoming inner and outer obstacles, all these immeasurable obstacles, so heavy, attachment from inside, the delusions from negative imprints, then outside the reflection of that, also that to break, to degenerate the vows, so being strong overcoming those and living in pure vows is extremely difficult. So can see that a human rebirth as Buddha said is like the dust under the nails when scratch the ground and rebirth in lower realms like rest of dirt. So human rebirth, then now it is a precious human rebirth, the most rare one. What we have received at this time, the precious human rebirth, is most rare. So having freedom to practice Dharma, not being born in the hell. I already mentioned yesterday about the hells just to get an idea. In hell, born in hell, HH Serkong Tsenshab Rinpoche explained, and Geshe Sopa explained, that all the obstacles gather at that time, now we have all the opportunity to practice Dharma free from obstacles but at that time all the obstacles are gathered when reborn in the lower realms. At that time the body is like a mountain, all the conditions for heavy suffering are gathered, body is not small, long like a range of mountains, then skin is not thick but is very thin like when an infection is covered by thin skin and anything that touches it causes pain, the skin is like that, unbearable pain. Even the blood that scatters out has consciousness, all the pieces of the body when cut still suffer. There due to negative karma even blood when falls on hot red burning ground there is suffering. So even without talking about being born in hell, it is impossible to practice Dharma, totally overwhelmed by unbelievable heavy suffering. So now here, even the incense lit up with fire, or fire spark jumps on your body, impossible to meditate, need to throw it away immediately. Without talking hell. So can't imagine having freedom to practice Dharma, not being born in hell. It is wow, amazing. If you think of the suffering in hell and now you do not experience it, not born there and have opportunity to practice Dharma, it is unbelievable precious. Now you see, with this freedom to practice Dharma, not being born in hell, with this you can achieve happiness of future lives. By practicing Dharma you can achieve happiness of future lives, by practicing refuge and protecting karma, having taken refuge in Buddha, Dharma, Sangha, and protecting cause and effect, abandoning negative karma, abandoning the cause then abandon the result, suffering. Good karma, the result is happiness. You achieve the happiness of future lives with this freedom. Unbelievable. So precious, this freedom to practice Dharma, not being born in hell. Not only that with this can achieve ultimate happiness, liberation from oceans of samsara suffering, and it causes, karma and delusions. So unbelievable, this freedom is so precious. Imagine, unbelievable, so precious. Now with this, can also achieve full

enlightenment, practicing the door to the Mahayana, bodhichitta, the six paramitas, then the four phenomena for drawing sentient beings. It is translated as “drawing disciples” but not only disciples as that would be very limited, the phenomena that draws the sentient beings under one’s control so can give them Dharma and cause future happiness, good rebirth, and liberation from samsara, and cause them to achieve enlightenment. The six paramitas ripen one’s own mind, the four means of drawing sentient beings ripen others’ minds. You see now this first freedom, wow, how precious it is. You can achieve enlightenment for sentient beings with this freedom. Now, even in a second, with this freedom, you can achieve by creating the cause. Even in one second can achieve the three, happiness of future lives, liberation, enlightenment. So you can see now, this freedom to practice Dharma, not being born in hell, is like wish granting jewel, it is unbelievably precious. Fulfilling all your wishes for happiness, amazing. If you do not have this freedom to practice Dharma, even if you own the highest most precious external material, even more precious than gold and diamonds, the whole sky filled with diamond or gold it is nothing compared to the value of this freedom. It is all nothing. The whole sky filled with wish granting jewel, even if do not have first freedom, cannot be liberated from lower realms, achieve happiness of future lives, liberation, or enlightenment. This freedom to practice Dharma, not being born in lower realms, is unbelievable, much more precious than whole sky filled with wish granting jewels. All that is of no value. It happened in the past wheel-turning kings who have unbelievable merit and able to find jewels from oceans, put on top of banners or on top of house, full moon day, sun is always full, always round, no full sun day, so full moon day, the 15<sup>th</sup> put banner and on top of that wish fulfilling jewel then whatever you pray for, material things, you are able to actualize immediately. Due to unbelievable merit from the side of the person, then wish granting jewel whatever possession you are looking for you achieve. Not just one, but numberless. Can you imagine if you have even one like this? Whatever material possessions you need are immediately materialized. If someone had that, he would have many enemies in the world, would be kidnapped, would receive a lot of phone calls, could never rest, that person would be terrified day and night because so many people want the jewel, get kidnapped, you can’t go outside, have to hide in a hole, in a box. I remember in Japan there was one religion that happened and killed many people, then later the government, their teacher was put in the house with wooden walls, plywood, the police came and banged, one plywood had different noise, opened that, the teacher was put inside there, one box. 100,000 dollars. He became blind already, was put in box, 100,000 dollars, but was blind already. I just remembered this. So can you imagine this freedom? Wow! Unbelievable precious. Amazing. More precious than whole sky filled with wish-granting jewels. Whole sky filled with wish-granting jewels that is nothing. The value is nothing compared to this one freedom to practice Dharma, not being born in the hells. So when you do meditation, keep the mind in this, realizing this freedom, most unbelievably precious, keep the mind in that experience for some time. Do the fixed meditation, before analysis, now the mind is transformed into realizing so precious, so keep the mind on this, do fixed meditation.

We are going to dedicate dinner for our future lives, for unceasing dinner of future lives. I am joking.

So this is how to meditate. Now, wasting this even for a second not practicing Dharma, when can achieve the three great purposes even in a second, if waste this, even a second, can you imagine? Greater loss than losing the whole sky filled with numberless wish-granting jewels, a greater lost. A billion zillion dollars is nothing. Even the skies filled with wish-granting jewels, it is a greater loss than that. Unable to practice Dharma, wasted. So no question, unable to practice Dharma, not practicing Dharma for one minute, one hour, and then days not practicing Dharma, can you imagine this first freedom to practice Dharma, not being born in the hell realm, being wasted? Can you imagine one day not practicing Dharma? Even if you meditate well, not practicing Dharma for one second, is a greater loss than whole sky filled with wish-granting jewels. There is nothing compared to this freedom, even first freedom. Not practicing Dharma, the day is gone, we are not talking about the other seven freedoms and 10 richnesses, just the freedom to practice the Dharma due to

not being born in the hell. This is something that if you see you will totally collapse, faint, if lose even one day, second, minute, hour, didn't get to practice Dharma, the day is gone. So sky filled with wish-granting jewels, we lost that many times. So must practice Dharma. Where you should keep Kachen Yeshe Gyeltsen put emphasis on bodhichitta, Dharma, but in particular on bodhichitta. So think like that. Must always never be separated from bodhichitta, which fulfills all one's wishes for happiness up to enlightenment and frees from all suffering and obstacles. You the one person can liberate numberless sentient beings from the oceans of samsara suffering, and cause them to bring to full enlightenment. You the one person with bodhichitta can cause all this happiness to numberless sentient beings of hell, hungry ghosts, animals, human beings, suras and asuras. I will stop here.

In case people have misunderstanding, without saying existing, those sentient beings who exist but are empty from their own side...

Think of the soup in the kitchen, bread if there is bread, leave the cooks there, melted into nectar, maybe Charles becomes nectar. Empty. To achieve enlightenment for the sake of all sentient beings, offering. OM AH HUM.

Please enjoy the nectar.