

**HOW TO GO
FROM
SAMSARA
TO NIRVANA**
SHANTIDEVA
CENTER
NEW YORK
**JANUARY 16
& 17, 2021**
WITH VEN.
ROBINA
COURTIN



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Produced for the participants of a weekend retreat with Ven Robina Courtin at Shantideva New York, January 16 & 17, 2021.

With gratitude to Lama Yeshe Wisdom Archive for the use of the teachings in chapters 4, 5, & 6. **lamayeshe.com**
And to the FPMT for *The Heart Sutra*. **fpmt.org**

Cover: Lord Buddha, by Jane Seidlitz.

1. THE FIRST CAUSE OF SUFFERING: KARMA VEN ROBINA COURTIN

KARMA: FUNDAMENTAL TO BUDDHISM

If we take on board Buddha's view that we can become an enlightened being, then understanding karma is vital; without it, it's a joke.

If we're saying we're a Buddhist and we're attempting to practice Buddhism, if we're not applying the laws of karma, if we're not taking that as our hypothesis, if we're not applying that in our daily life, we're not really being a Buddhist. This is fundamental to Buddhist teachings – his view about the world, how it comes into being, what our mind is, what causes happiness, what causes suffering, etc.

So, this law applies – runs – in the mind. In the mind, for the Buddha, is where things happen. The mind is where the workshop is, as Lama Zopa Rinpoche puts it. The mind is where the source of suffering is. The mind is where the source of happiness is. The mind is the point.

WHERE DO I COME FROM?

Think of your mind as a river of mental moments – your thoughts and feelings of now, in the simplest linear sense of cause and effect, come from the previous moment of your thoughts and feelings. And your thoughts and feelings of the previous moment come from – guess what? – the previous moment of your thoughts and feelings. You track it back to ten years ago, twenty years ago, in your mothers' womb. “Well, maybe I began a month before conception.” Well, no. If my mind existed then, it must have come from a previous moment of my mind. Then clearly you get back to the first moment of conception, when we all assume we began. If you're Christian, God put a soul there, in the egg and sperm; and if you're a materialist, you are only the egg and sperm.

Well, the Buddha has this third option. The egg and sperm come together, but what causes them to stay together and multiply is the entry of consciousness, your consciousness.

“Well, I must have begun then.” Well, yes, relatively speaking, this package called “Robina” began then, but where did the

body come from? Mummy and Daddy. Where did your mind come from? Previous moment of itself. So your mind is its own continuity of mental moments.

It's a very simple concept, actually. Not difficult for us to intellectualize, to theorize about. Your mind is its own continuity. And obviously, to assume this, you have to assume it's not physical. Because, clearly, if you think your mind is your brain, then you did come from your parents, which is the materialist view; that they "made" you.

YOUR MIND IS YOURS

And so the experiential implication of Buddha's view is that your mind is *yours*. And that means the contents of it are yours. And so what are the contents of your mind? All the love and the kindness and compassion and wisdom and contentment and anger and jealousy and fear and paranoia and rage – all of this. This is the contents of your mind. So all of these, being contents of your mind, they too come from previous moments of that particular quality in your mind.

So this is a simple idea that implies reincarnation, isn't it? It's a simple concept.

Not a difficult concept intellectually. But we're so familiar with the view that I come from mother and father and my anger comes from mother and father and my jealousy and my depression and my all the rest come from the DNA and the egg and the sperm and all the rest. They play a role, no argument. But they're not the main thing. For the Buddha, the main things are your mind, your thoughts, your feelings, your emotions, your unconscious. Your tendencies, your feelings. All of this. This is yours. This is *yours*.

We come into this life fully programmed with all of our tendencies, with all of our characteristics. It's a big surprise to us. I mean, we accept we come fully programmed, but we think the programming comes from mother and father. It doesn't, Buddha says. Tendencies in the mind are mental and mind is not physical and it comes from previous moments of itself, not from the external condition, which is called the brain.

One can see indicators in the brain of certain things, no argument with this. So this fundamental point of Buddhism is that your mind is yours. And whatever's in it is

simply from you having put it there in the past. Hardly surprising concept – cause and effect.

KARMA MEANS INTENTION

This is the essential idea of karma. Karma is a Sanskrit word, that is translated as “action,” really simply. Which implies reaction. Action-reaction, in this meaning: cause and effect. Seed-fruit, you know.

It’s also, more fundamentally, translated as intention, will, volition. Every microsecond of everything we say, everything we think and feel, and indeed do and say, with our body and speech on the basis of what’s in the mind, is a karma. An intentional action that necessarily will leave an imprint, or a tendency or a seed in your consciousness and will ripen in the future in that consciousness as your experiences.

What goes on in our mind, in other words, is the main cause of our future experiences. This is what Buddha says.

This is a simple concept. Not a difficult idea. It’s just a question of being able to say it and get our heads around it. It isn’t complicated. We think it’s complicated, but it’s just because we haven’t got the right

words, you know. It's not a complicated concept at all.

Of course, it's not evident to us. So we take it as our working hypothesis. Buddha's saying basically: we are the creators of ourselves. It's a very simple point.

Whatever's in your mind is there because you put it there, not because Mummy and Daddy did something to you. This flies in the face of the assumption that we all have that's the basis of our lives, and is, as Buddha would say, a misconception. That, you know, I am angry because my father was angry. I am jealous because my mother was jealous. I am depressed because I have certain hormones. We always put an external reason to it, you know. Which sort of, for us, is a way of saying, "It's not my fault."

We've got this dualistic view. We assume we're made by mother and father. We assume the anger and the jealousy and the depression are either there because of the genes or the DNA or they're there because I've got a mean boyfriend, or because I had a lousy mother or a horrible husband or a bad kid or a horrible boss. This is the typical way we talk. And this is, in fact, the

view of the materialist world. This is the philosophy of the materialist world that is backed up by the view that your mother and father made you, that you're only physical.

ACCOUNTABILITY

One has to know one's mind, because that's the one we can change. Yes, certain people's external conditions make it quite tough – if you're in a prison and you can't open that door; you can say “Well, I can't help being angry, I'm surrounded by mean people.” You might say that. But the ones who are really practicing don't say that. They know that this is their physical condition, and this is indeed the result of their karma (and we'll talk more about that in a minute), and so they will adapt themselves to that condition and still work on their minds.

The person who's got the chemicals that aren't working, that seem to be the trigger for depression, yes, you recognize that you've got those particular chemicals, but the depression is your mind, it's your viewpoint. You might be around people who are mean and ugly who hit you all the time, and if you've got an angry tendency it'll make it easy for you to get angry, it's

true. But if you're really being accountable, you'll recognize the anger's yours. This is what we have to do. This is the toughest part. This is the part that's massive for us. So difficult because we're so used to this dualistic way of talking. It's always like, "It's not my fault. It's not my fault."

And that's the view of the materialist world, you look. It's an assumption of ego. "I didn't ask to get born, did I? It's not my fault. My mother made me. My father made me." We don't want to blame God – well, if you're an Italian, you will. They blame God in the most rude way. They say, "God is a pig!" when things go wrong. They say even worse things about Our Lady. We don't mind blaming our parents – a bit nervous about blaming God, maybe.

So, the whole way ego works, Buddha says, is in its nature dualistic. It's always, "Poor me, the victim." Lama Yeshe would call ego the "self-pity me." And as the ego, you look at how we are every time – instantly trying to cover ourselves, defend ourselves, "It's not fair," "It's not my fault," "I didn't mean to." Everything to try to deny accountability. It's so painful for us to be accountable. You look at it. It's typical. This

is how ego is, this is its nature. This is the way it is.

So, to go against this and slowly become accountable, you listen to the Buddha's views of karma – that your consciousness comes from you in the past, not your parents – it reinforces this ability to be accountable. Because my mind is mine, I came fully programmed with my tendencies. Don't blame anybody else. But this includes our good ones as well, and we forget about those. We agonize, "Why do bad things happen to me?" We never agonize, "Why do good things happen to me?" We don't care why, just give me more, you know. But we have all the good things for the same reason: I created the cause to have them.

FOUR WAYS THAT KARMA RIPENS

There are four ways in which our actions from the past lives – you know, before we even entered into this present womb of our mother – there are four ways those past actions ripen in the present. Or indeed, there are four ways in which our present actions leave seeds in the mind that will ripen in the future as one's experiences. It's

a constant process, ongoing. Every microsecond of everything that goes on in our mind, and the things we do on the basis of those thoughts with our body and speech, this is the karmic process. This is constantly occurring. This is the natural process of cause and effect, constantly in play.

1. FULLY RIPENED RESULT: A REBIRTH

The first, main one – they call it the Fully Ripened Result – is the type of rebirth we get born into. So, you know, if we're materialists, or if we're Christians, for example, we both agree on one thing at least – that someone else made us. I was made by God. I was made by Mummy and Daddy. They're the same principle, aren't they? That you're made by someone else. Which means it's got nothing to do with you.

Whereas the Buddha says, "Everything to do with me. " We are accountable. Our past actions are the main cause of why my mind found its way to my present mother's human womb. Why blame your parents? They're just lying there having fun and you

come along. So Buddha puts us right in the centre. Which is kind of an interesting concept – who thought that you were the main cause of who you are? Big surprise!

Not more than a few weeks before conception in your present mother's womb, your consciousness was in another form, another life. And at the time – very simply speaking – at the time of the death of that life – and it doesn't always follow that it was a human life, there's a whole bunch of options of types of rebirth as far as the Buddha's concerned – at the time of the past death, then a very strong tendency of morality must have ripened at that time due to many, many, many complicated causes and conditions all coming together. So this is a very simplistic explanation of it.

We've programmed ourselves, basically – in a very major way – with past practice of morality, of goodness, in the context, no doubt, of a spiritual path, which then ripened at the past death when the consciousness got to the subtle level and eventually left the body, which is when you're dead. Then it would have been on autopilot, basically, programmed, and then in a few weeks or could have been a much

shorter time, after having been in the intermediate state, as they call it, like a dream state but out of the old body, then our consciousness found its way very precisely into our present mother's Fallopian tube and joined the egg and sperm there.

The main cause of this is our past morality. Your father and mother having sex is just a co-operative cause. They did not make you, they did not create you. They merely had sex. Your consciousness had very strong karmic connection with them from past history with those particular parents. I mean, it's a highly complex scenario, you know, but simply speaking that karma ripened at the time of your death and then caused your mind to go on autopilot to find its way into our particular mother's human womb.

One lama said that at the time of a male and female human having sex, billions of consciousnesses that are recently passed away – and that's obviously not just from the human realm, Buddha would assert a whole spectrum of possibilities of types of consciousnesses existing in different realms – that at the time of the male and female

having sex, billions of consciousnesses are all hovering around trying to get in. Well, we got in. From Buddha's point of view, we should be weeping in delight every day at how fortunate we are, getting such an extraordinarily fortunate life. Human life – so few of those, obviously – we have more mosquitoes in one summer in the backyard than you have humans at any one time.

So, clearly it's easier to get a mosquito birth, dog birth, giraffe birth – maybe less giraffes, not so many of them – fish, who knows how many fish, plenty of fish – the vast majority – anyway, billions and trillions of other consciousnesses, we can see this. So, we got the human one. Amazing – already amazing. That's the first way our karma ripened – we got this human birth. But, you know, Mother Theresa and Hitler both got one of those, so clearly there's some differences.

2. ACTIONS SIMILAR TO THE CAUSE: OUR TENDENCIES

That gets us to the second way in which our past actions ripened in the present. And this is our tendencies, our characteristics, our personality; our depression, our

kindness, our wish to kill, our wish to lie, our being good at piano, our being good at math; whatever it might be. And that's an interesting point, psychologically speaking. In Buddhist terms, we give equal status to whether you're good at love, good at anger or good at music. It's just a tendency. We make this big dramatic difference, you know, we are honored, actually – you think about it – we are delighted and own responsibility for our being good at music .

“Why are you good at piano, Robina?”

“Oh, well, I've got a tendency and I practised five or ten years – what did you think?” We're honored to own responsibility for our being good at music.

“Why are you good at anger, Robina?”

“Oh, well, it's my father's fault!” No accountability whatsoever! We love being accountable for our being good at music, or math or being a gymnast, you know, but not emotional stuff. We have this different set of laws when it comes to emotional stuff, which I find most fascinating – no logic at all.

The Buddha says, those tendencies – whether you're angry, jealous or just being good at music – are just tendencies. Why do

we have a tendency? From having done it before. Quite simple. Mozart clearly had musical tendencies. Hitler clearly had other tendencies, and he expressed them, didn't he, in his actions.

Our mothers and fathers – this is a big shock to us – they're not the main cause of this. The absolute default explanation in the materialist world is it's all in the DNA and the genes. That's why we always in our minds go back to the parents, to check why I am what I am. No, we don't need to. Yes, my mother was good at music. Everyone says, "Yeah, Robina's good at music because her mother was good at music." No – Robina's good at music because she practised it before. So has my mother, and we happen to come together. And then she encouraged my music by teaching me. It doesn't come from your parents, Buddha said – it's a very simple point.

So, your tendencies – they call this Actions Similar to the Cause. They're yours. You're fully programmed with every one of these from the first second of conception. Millions of these different imprints. Millions of these different tendencies.

3. EXPERIENCES SIMILAR TO THE CAUSE: HOW PEOPLE TREAT YOU, ETC.

The third way that your karma ripens, your actions from the past ripen in the present, is called Experiences Similar to the Cause, and that's all the stuff that happens to you. The people you meet, the parents you get, the teachers, the abusers, the ones who are loving to you, the ones who rape you, the ones who give you a million dollars, the ones who are kind to you, the ones who steal from you, whatever it might be. The way you're treated and seen in the world. The main cause? Your past actions.

So Buddha puts us in the centre, in the absolute centre – each one of us – in the centre of all our experiences. He says our actions are the main cause of why we are who we are and why what happens to us happens to us. All the good and all the bad. This applies to giraffes, dogs, ants, fish, humans – all “*sem-chens*.” The term in Tibetan for “sentient being” is “*sem-chen*,” “mind-possessor.” We're all mind-possessors. Buddha says that there's not an atom of space where you won't find mind-possessors. Trillions of them. Interestingly,

this model of the mind refers to all sentient beings, not just humans.

4. ENVIRONMENTAL KARMA

And fourth, they call it Environmental Karma. Environmental karma, which is the very way the physical world impacts upon us. So that could mean – so here we are, sitting in this room. It's quite pleasant, isn't it? It's quite peaceful, pleasant view out there, it's quiet, you know – the walls aren't dripping with mold. It's pleasantly painted. It smells nice.

Don't take this for granted – this experience of a pleasant environmental experience is the result of our collective virtue. If suddenly the building explodes, or a gunman comes in, this is due to our collective non-virtuous karma.

Basically, Buddha's point about karma is that suffering, when everything goes wrong – could be externally, could be the people, could be the environment, could be in your own mind – when everything's out of whack, out of balance, disharmonious, when the elements are all crazy, when people are all fighting, when people are mean to you, when your own mind's

berserk – this is when everything’s all messed up – this is the result of negativity. Negative karma. It’s not blame, it’s not punishment. There’s no concept of punishment in Buddhism. It’s a natural law.

And positive karma is the cause of things work harmoniously and nicely. When non-virtue is prevalent, everything goes berserk. It’s very simple.

So the four ways your karma ripens: the very fact that you’re this human being, with this very particular family and friends and people who harm you and people who help you – whatever those experiences are. All your tendencies and even the way the physical world impacts upon you – where you were born, the way the physical world is, all of this – our actions in the past are the main cause of this. Buddha puts us absolutely in charge. “We are the boss,” Buddha says.

I’M THE BOSS

So if I am the boss of my own present experiences, if I am the cause of it, then indeed I can be the cause of my future experiences – which is why you should then check up, do I like this life, do I like people

punching me in the nose? Do I like having people being angry at me? Do I like being depressed and angry and jealous and poor and living in an ugly environment and all polluted or horrible? No, I don't. Then, okay, there must be causes of this; what were they? You check up; well, do I like this? No. Well, guess what, what's the solution? Don't do it again, baby! It's pretty simple.

This is Buddhist practice. Not complicated. It's just that we fight mightily against this because it sounds like blame, "Oh you mean it's my fault – I must go and kill myself." because we're used to this dualistic view of "poor me," "victim me," "not fair," "life is done to me, I didn't ask to get born, it's not my fault." That is the default mode of ego.

FOUR WAYS THAT KILLING, FOR EXAMPLE, WOULD RIPEN

Let me give one example of one action and the four different ways it ripens; killing, for example. So, one of the main – we can see, generally, if we look at the world, one of the most harmful things we do with our bodies is to kill other beings, wouldn't you agree?

It's quite an intense way to harm. And that, in Buddha's view, would be any sentient being.

So, as a result of killing in the past – those four ways I described – if it ripens at the time of your death, and it becomes the main karma, it would program your consciousness to cause you to get born in a very suffering type of life like an animal realm or a spirit or something like that. Okay. So we can deduce in our case, it was morality that ripened because we got a human life. And the Buddha would say that in general, getting a human life is the result of morality ripening.

But then we look at the next way karma ripens is as a tendency, so the second way killing ripens is as a tendency to kill. Now look at humans – we might be born humans, our main karma that caused the life itself is morality, but lots of humans kill, don't they? Can you see that? So, lots of humans, due to past killing, are born with the tendency to keep killing.

The third way killing ripens is called as an experience – which is you get killed or you die young, or you get sick. So anything that's an experience of where – the opposite

to health, or the opposite to the length of life, or the opposite to that, that's the result of harming or killing. Do you understand? So, generally speaking, sickness – the elements not working properly, food not being digestible, things harming us instead of nourishing us, this is the result of past killing, in general.

So, for example, the fourth way, environmental karma, would be the very environment itself, which is meant to nurture us, nourish us, right? – it harms us. Look at people who eat peanuts – that's a particular environmental karmic result for a person from past killing, where just peanuts will kill them. We've got the collective karma now to have poisoned water, haven't we? More and more – who drinks water out of rivers anymore? So there's pollution – polluted water, polluted air, where the elements themselves are harmful to us. That's the result of killing. Do you understand? Make sense?

IDENTIFY THE CAUSES OF A PROBLEM, THEN WE KNOW HOW TO FIX IT

In the Second Noble Truth, the Buddha states the causes of suffering. And he narrows it down to two main causes: karma and delusions. And they subsume down to the one: delusions. Delusions are the main cause of suffering: because of these we do negative actions, we harm others.

So, in relation to the two causes of suffering, karma and delusions, there are two levels of practice. The most immediate, the most urgent, as Rinpoche puts it, is in relation to the delusions: at the very least refrain from creating more negative karma in day-to-day life. So, if someone punches your nose, you at least protect your mind to not create more negative karma. And that's our ongoing, everyday practice, watching our body, speech and mind like a hawk every minute.

But the second one is in relation to karma, for all the countless past seeds we've already got, all sitting in our mind right now, trillions of lives-worth of seeds, latent, waiting for the appropriate conditions to ripen as one's suffering. Obviously we need

to get ahead of the game and purify them
before they ripen.

***Teachings given at Osel Shen Phen
Ling, Missoula, Montana, 2011.***

2. THE TEN NON-VIRTUOUS ACTIONS AND THEIR RESULTS VEN. SANGYE KHADRO

HOW WE CREATE A COMPLETE NON-VIRTUOUS ACTION

Each of the ten non–virtuous actions has four components or factors. For the action to be complete, that is, to bring the full karmic result, lower realm rebirths, all four components must be present.

1. THE BASIS OR OBJECT OF THE ACTION

2. THE MIND INVOLVED IN THE ACTION

This has three parts: recognition, intention, and motivation.

3. THE ACTION

Actually performing the action.

4. THE COMPLETION OF THE ACTION

If any of the four factors are missing, the

action will not be complete; nevertheless, it will still bring suffering in the future.

The ten non–virtues are divided into three: three non–virtues of body, four of speech, and three of mind.

THREE NON–VIRTUES OF BODY

1. KILLING

BASIS A living being other than yourself.
THE MIND INVOLVED IN THE ACTION

a. recognition: You recognize unmistakably the person or being you intend to kill.

b. intention: You intend to kill.

c. motivation: You are motivated to kill out of anger, attachment, or ignorance.

For example, out of anger, killing an enemy or a being that annoys you; out of attachment, killing an animal for its meat or skin; out of ignorance, killing animals with the belief that they were placed on this earth to be used by humans for food, etc., or killing an animal as a sacrifice to a worldly god, believing this to be virtuous.

ACTION You carry out the killing by some means, e.g., a weapon, poison, black

magic, etc., either directly by yourself or indirectly by ordering someone else to kill.

COMPLETION The other person or being dies before you do. (Suicide is a negative action that will bring suffering in the future but is not a complete act because factors 1 and 4 are missing.)

2. STEALING (TAKING WHAT IS NOT GIVEN)

BASIS Something of value belonging to another.

THE MIND INVOLVED IN THE ACTION

a. recognition: You recognize unmistakably the object to be stolen.

b. intention: You intend to steal.

c. motivation: One of the three poisons.

For example, out of anger, stealing something from someone you wish to hurt; out of attachment, stealing something you wish to possess; out of ignorance, stealing or cheating, thinking that it's not wrong.

ACTION Whatever means you use to steal, e.g., taking the object secretly, not paying taxes or fees you owe, misusing donations, etc.; or getting someone to steal for you.

COMPLETION You think that the object now belongs to you.

3. SEXUAL MISCONDUCT

BASIS For lay people, improper time, improper place, or improper partner; for ordained people, any kind of sexual activity is sexual misconduct. (Some lam–rim books say that the basis is the person with whom you engage in sexual misconduct.)

THE MIND INVOLVED IN THE ACTION

a. recognition: You must be in no doubt that the act is sexual misconduct. (Other lam–rim books: You must have unmistakable recognition of the object of your misconduct.)

b. intention: You intend to engage in an improper sexual act.

c. motivation: One of the three poisons. For example, out of anger one might rape the wife of an enemy; out of attachment, engaging in sexual misconduct with someone other than one's spouse or with someone who's already married; out of ignorance, committing adultery thinking that it's cool, or engaging in sexual misconduct thinking that it leads to

enlightenment.

ACTION The two organs come into contact.

COMPLETION [The two organs come into contact.]

FOUR NON-VIRTUES OF SPEECH

4. LYING

There are many objects of lying, but most are included in the following eight: denying something you have seen, heard, experienced with your other senses, or known; or falsely claiming to have seen, heard, experienced with your other senses, or known something which you have not.

BASIS Another person who can understand you, and who can speak.

THE MIND INVOLVED IN THE ACTION

a. recognition: You must know that what you are saying is untrue.

b. intention: You intend to lie and deceive someone.

c. motivation: One of the three poisons. For example, out of anger, lying to hurt someone or destroy their reputation; out of attachment, lying to get something you

want; out of ignorance, not thinking there's anything wrong with lying.

ACTION Conveying the lie by some means, e.g., speaking, writing, making a gesture with your hand or eyes, facial expression, remaining silent, etc.

COMPLETION The other person understands and believes your lie.

5. DIVISIVE SPEECH (SLANDER)

BASIS Two or more people, who have a good or bad relationship.

THE MIND INVOLVED IN THE ACTION

a. recognition: You must have unmistakable recognition of the parties involved and their relationship/feelings for each other.

b. intention: You intend to cause division or disunity.

c. motivation: One of the three poisons. For example, out of anger, creating disharmony among people you dislike; out of attachment, speaking in a harsh or rude way to be accepted by a gang, or insulting the husband out of desire for the wife; out of ignorance, causing disharmony, believing that it's healthy, or causing disunity among

followers of a religion you disagree with, believing this to be positive.

ACTION You undertake either to cause disunity among friends, or to prevent reconciliation among enemies, by saying something which is either true or false.

COMPLETION The other parties understand and believe what you say, and, as a consequence, become hostile towards each other.

5. INSULTING WORDS (HARSH SPEECH)

BASIS Another person whose feelings could be hurt. (We can express insulting words to a non-human being or to an inanimate object, but the action is complete only when there's a being who understands and is hurt by our words).

THE MIND INVOLVED IN THE ACTION

a. recognition: You must correctly identify the person you intend to insult.

b. intention: Intend to speak harsh words.

c. motivation: One of the three poisons. For example, out of anger, insulting someone you dislike; out of attachment,

speaking in a harsh or rude way to be accepted by a gang, or insulting the husband out of desire for his wife; out of ignorance, using abusive or rude language thinking that it's cool to do so, or not realizing the hurtful effect of your words, or thinking there's nothing wrong with hurting others' feelings.

ACTION With a negative intention, you speak words pointing out faults, etc. in the other person, whether true or not, in a hurtful manner; or you get someone else to speak such words on your behalf.

COMPLETION The other person understands and is hurt.

6. IDLE GOSSIP

BASIS Something meaningless or insignificant, which you treat as important. (It's not necessary that another being hears our words.)

THE MIND INVOLVED IN THE ACTION

a. recognition: You believe that what you wish to say is important or meaningful, although it is not.

b. intention: You intend to express such words.

c. motivation: One of the three poisons. For example, out of anger, chattering idly in order to disturb someone you dislike who is trying to meditate or do something virtuous; out of attachment, indulging in gossip or frivolous talk about things you are attached to, or to spend time with someone you're attached to; out of ignorance, thinking there's nothing wrong with spending time idly gossiping.

ACTION Speaking without purpose, or getting someone else to do it for you.

COMPLETION Actually expressing the words.

THREE NON-VIRTUES OF MIND

8. COVETOUSNESS

BASIS Another person's property, possessions (includes merchandise in a shop), qualities, children, etc.

THE MIND INVOLVED IN THE ACTION

a. recognition: You identify correctly the object you covet.

b. intention: You wish to make the object your own.

c. motivation: One of the three poisons.

For example, out of anger, wanting to buy something before someone you dislike has a chance to buy it, or wanting to deprive your enemy of his cherished possessions; out of attachment, wanting to possess many things, thinking that they will bring happiness; out of ignorance, wanting to buy many things thinking that it's good for oneself or for the economy, or as a habit or obsession.

ACTION The wish to possess the object becomes stronger.

COMPLETION Deciding to find a way to make the object your own. The motive, deed, and final step are all part of one train of thought.

9. MALICE/ILL WILL

BASIS Another being who would be hurt if you acted out your harmful thoughts.

THE MIND INVOLVED IN THE ACTION

a. recognition: You correctly identify the being you wish to harm.

b. intention: You wish to give harm to this being.

c. motivation: One of the three poisons. For example, out of anger, wishing to

harm someone who has harmed you or who you dislike; out of attachment, wanting to kill your father to get your inheritance, or to harm someone to get his possessions; out of ignorance, wishing to harm others because of thinking that violence is good, or that you can do whatever you like.

ACTION Putting more effort into the wish to give harm, so that it grows stronger.

COMPLETION You decide to act out your wish and do something harmful.

10. WRONG VIEW

BASIS Something that exists or is true, e.g., the law of cause and effect, the four noble truths, etc.

THE MIND INVOLVED IN THE ACTION

a. recognition: You believe that your denial of the object is correct (that is, you do not recognize that what you are denying is in fact true).

b. intention: You wish to deny something that exists.

c. motivation: One of the three poisons. For example, out of anger, because of hating someone who holds a correct view, you deny what he/she says and assert the

opposite; out of attachment, asserting some wrong view in order to get something you desire, or to impress or gain favour from someone in a powerful position; out of ignorance, not understanding what is true and correct.

ACTION Thinking about carrying out the repudiation of the object by, for example, telling others what you think.

COMPLETION Definitely deciding to deny the object.

RESULTS OF A COMPLETE NON-VIRTUOUS ACTION

There are four different results of a complete karma (that is, an action that has been committed with all four components/factors present):

1. FULLY RIPENED RESULT

The future rebirth state you will experience as a result of having created a complete karma.

The next three results are the residual results from having been in the lower realms and not having purified all aspects of the karma.

2. EXPERIENCES SIMILAR TO THE CAUSE

Once your karma to be born in the lower realms has been exhausted and you take rebirth in an upper realm, you will have experiences similar to your original actions.

3. ACTIONS SIMILAR TO THE CAUSE

Once your karma to be born in the lower

realms has been exhausted and you take rebirth in an upper realm, you will have the instinctive tendency to commit the original action again and again – the worst karma of all, because it causes again to be reborn in the lower realms.

4. ENVIRONMENTAL RESULTS

Once your karma to be born in the lower realms has been exhausted and you take rebirth in an upper realm, will experience results of your actions in the form of environmental conditions.

1. KILLING

Fully Ripened Result Rebirth in one of the three lower realms.

Experiences Similar To The Cause: You will have a short life, get sick easily, you will get killed; many troubles, no success in your activities.

Actions Similar To The Cause You will have the habitual desire to kill and harm others.

Environmental Result Taking birth in a place where there is much violence, war, many problems, etc., and where food, drink, and medicine have little power;

people around you die young.

2 STEALING

Fully Ripened Result Rebirth in one of the three lower realms.

Experiences Similar To The Cause

Lack of wealth, possessions and resources; it's hard to make ends meet; your things will be stolen or lost; what you have is all just common property.

Actions Similar To The Cause You will have an instinctive tendency to steal.

Environmental Results Taking birth in a barren place, where crops do not grow or are destroyed and there are shortages of food, and bitter frosts, hail, etc., and business ventures fail.

3. SEXUAL MISCONDUCT

Fully Ripened Result Rebirth in a lower realm.

Experiences Similar To The Cause

You will be unable to keep relationships with, and will quickly separate from, your spouse, family, friends, students, employees, etc.

Actions Similar To The Cause Having the tendency to be unfaithful.

Environmental Results You live in a place where there is urine and feces all round, and mud, dirt, filth; everything stinks, and everywhere seems unpleasant and distasteful.

4. LYING

Fully Ripened Result Rebirth in a lower realm.

Experiences Similar To The Cause Others do not believe you, even when you tell the truth; others always deceive you.

Actions Similar To The Cause Having the tendency to lie and deceive others.

Environmental Results Your work in cooperation with others fails to prosper and people don't work well together, everyone generally is cheating one another and is afraid, and there are many things to be afraid of.

5. DIVISIVE SPEECH

Fully Ripened Result Rebirth in a lower realm.

Experiences Similar To The Cause Being lonely, having few friends, followers or employees; having difficulty developing good relationships; people around you have

an undesirable character.

Actions Similar To The Cause Having the tendency to cause disunity.

Environmental Results The ground where you live is covered with obstacles like fallen tree trunks, thorns, stones, sharp broken glass; it is rough, dreary, and there are no streams or lakes or water springs; the earth is parched and poisoned, burning hot, useless, threatening; a place where there are many things to fear.

6. INSULTING WORDS

Fully Ripened Result Rebirth in a lower realm.

Experiences Similar With The Cause Others will abuse you, and even when you speak pleasantly, they will interpret it negatively; you will always hear distressing words.

Actions Similar With The Cause Having the tendency to be critical and hurtful.

Environmental Results You will be born in a desert country; nothing can grow.

7. IDLE GOSSIP

Fully Ripened Result Rebirth in a

lower realm

Experiences Similar To The Cause

No one listens to you. No one respects what you say; no one thinks your speech has value.

Actions Similar To The Cause Having the tendency to talk continuously and fill any quiet moment with the sound of your voice.

Environmental Results Fruits don't grow, or grow at the wrong times, seem ripe when they are not, have frail roots; there are no leisure places like parks, glades, pools of cool water; and many things around make you afraid.

8. COVETOUSNESS

Fully Ripened Result Rebirth in a lower realm.

Experiences Similar To The Cause

You will be unable to achieve your aims and get what you want.

Actions Similar To The Cause Being continuously dissatisfied and grasping; your attachment increases.

Environmental Results Having to live in a place where the crops are poor and material resources are easily destroyed or

lost, or fade quickly.

9. ILL WILL/MALICE

Fully Ripened Result Rebirth in a lower realm.

Experiences Similar To The Cause

You will be a person who easily becomes frightened and panicky. You always find yourself without help, or never find the help you need; you are always being hurt by others.

Actions Similar To The Cause Your personality will be dominated by anger; you'll have the tendency to hurt others; your anger and hatred increase.

Environmental Results You live in a world of chaos, diseases spread, evil is everywhere; there is plague, conflict, and you have fear of your country's or others' external military; there are dangerous animals, and you are surrounded by harmful spirits, thieves or muggers, and the like.

10. WRONG VIEWS

Fully Ripened Result Rebirth in a lower realm.

Experiences Similar To The Cause

Being ignorant of correct views, and finding it difficult to develop realizations and correct understanding.

Actions Similar To The Cause Your personality is dominated by stupidity. You have the tendency to draw wrong conclusions again and again; your ignorance will increase.

Environmental Results Having to live in a place where there are shortages of water and other resources such as food, and there are no precious things such as treasures, works of art, scriptures, or spiritual guides.

You live in a world where the single highest source of happiness is steadily disappearing from the earth, where people think that unclean and suffering things are actually nice and happy; where there is no place to go, no one to help, nothing to protect you.

COLOPHON

The Ten Non–Virtuous Actions and Their Results was compiled by Ven Sangye Khadro, with many additions from Ven Robina Courtin, from various lam–rim teachings, including those of Lama Zopa

Rinpoche, as well as from *Liberation in the Palm of Your Hand*, by Pabongka Rinpoche, Wisdom Publications; *An Anthology of Well–Spoken Advice*, by Geshe Ngawang Dhargyey, Library of Tibetan Works and Archives; and *The Path to Enlightenment in Tibetan Buddhism*, by Geshe Loden, printed in Australia.

Lightly edited for distribution to FPMT centers by Ven Constance Miller, FPMT Education Services, July 2000.

Headings done by Robina Courtin at Tubten Kunga Center, Deerfield Beach, February 10, 2014; and additions from Lama Zopa Rinpoche, November 24, 2014, Cape Town, South Africa.

3. HOW TO PURIFY KARMA VEN ROBINA COURTIN

As Lama Yeshe says, “We create negativity with our mind, so we can purify it by creating positivity with our mind.” This is the process of purification.

If we are the creators of our own reality, our experiences, then we change things. Of course, easy to say, but very hard to see this, mainly because we’re addicted to the samsaric way of interpreting life: that we didn’t ask to get born, that it’s not my fault: so deeply ingrained in us!

THERE IS SUFFERING: FIRST NOBLE TRUTH

So, if we’re sick of suffering, we’d better know how to accurately identify it. This is the First Noble Truth. There are three levels of suffering.

1. The Suffering of Suffering

This is in-your-face suffering; all the bad things that happen.

2. The Suffering of Change

Now this is a bit depressing, because it's what we actually call happiness. Buddha calls it suffering. It's a sneaky, honey-covered razor blade; it's basically when attachment gets what it wants. It looks to us like happiness, but it's just the junkie getting the fix. It's actually fraught with suffering.

3. All Pervasive Suffering

The third kind of suffering, even more subtle – we don't even give it a name in our culture, or even in our religions – is being born in the first place with this body, which is the body of a junkie in a world constructed of junk, and to survive you need to ingest it. There's no choice: it's all in the very nature of suffering. That's the third level of suffering.

THERE ARE CAUSES OF SUFFERING: THE SECOND NOBLE TRUTH

So, we're locked in suffering – the world is in the nature of suffering, the Buddha says. And why all this? Well, it's got causes – that's the Second Noble Truth. And guess what? There are two main causes, and we

created both of them. It's scary – we think it all comes from everybody else.

One is the **1. past karma**, the past action, that left the seed in your mind when you did the negative action that is now ripening as your suffering. And the second cause, and actually they both subsume down to this one, is the **2. delusions** in the mind that cause you to do the negative action in the first place, which then again manifests when you punch me in the nose and I say, “How dare you,” and I punch you right back, and the ball keeps rolling.

TWO LEVELS OF PRACTICE

1. WATCH OUR BODY, SPEECH AND MIND LIKE A HAWK AND REFRAIN FROM DOING HARM NOW

So, in relation to these two causes of suffering, there are two main kinds of practice. And as Lama Zopa Rinpoche says, the first one, the most immediate, the most urgent, is in relation to the second cause of suffering, the delusions: do not respond in a deluded way to the good and bad things that happen every day, which are the fruit of our past action.

You own these karmic appearances as yours, so you do everything in your power to not respond with negative mind, body, or speech. You do everything in your power to avoid harming the person back or grasping at the good things; you watch your mind like a hawk and try not to sow more negative seeds. That's your first immediate practice. Every minute, watch your mind like a hawk, watch your body and speech like a hawk. You avoid at least creating more negative karma in relation to the situations of daily life.

The second one is where you now have to take care of the karma you've already created in all the countless past lives, the seeds that are lying in your mind, latent, waiting for the conditions to ripen as your suffering. They haven't ripened yet; so you've got to get ahead of the game, you've got to pull them out, or at the very least weaken them. And that's what purification is.

THE FORCE OF OUR PAST HABITS

But before we get into purification, first let's look at why it's so hard to do the most immediate level of practice, the most

urgent: to watch our body, speech and mind and not create negative karma now.

So it's a tough one, because the tragedy of karma is, we're brainwashed, we're completely conditioned, we're completely habituated, we're completely brainwashed – not by others but by our own past actions, habits. We are propelled by the force of our past habits.

Now, when it comes to good things, aren't we fortunate? For example, a friend of mine taking the lice out of her three-year-old son's head, and the little boy cries, "Mummy, Mummy, leave them alone, don't hurt them. It's their home." The little boy is full of compassion. He's three. She hasn't taught him this. So *he* is propelled by the force of *his* past karma, which is his compassion. We can deduce logically that he has practiced compassion in the past so that now it arises just naturally. How fortunate that spontaneous compassion arises in his three-year-old mind and he cries with compassion for the lice in his own head! How marvelous! Programming is good when it's virtuous karma.

Look at Mozart: his mother gives him a piano at the age of six, off he goes writing,

his sonatas. We can deduce that he's programmed with music. When I popped out of my mother's womb, shouting and kicking, we can deduce that I was programmed with anger. So, it's a tough one when the programming is negative, because whatever's happening to you appears bad, not fair; it feels so spontaneous that you believe that anger is totally right.

Another example I use, a friend of mine, another mother of a child – she said when her little boy first saw the fishing, he ran like a magnet. She hated fishing. She never taught him this. He saw fishing and he ran like a magnet. Why? Because he had the karma to kill. We can deduce he's been in the lower realms in the past, he's finished that karma, but the tragedy is, he didn't purify all aspects of it. He's still got the residual result, which in this life is the habit to keep killing. The habit is very strong. The three-year-old boy with compassion, he didn't have to think about it; it just spontaneously came because he'd practiced compassion in the past. So this little boy, he must have practiced killing in the past. He saw the river, the fishing, attachment is

instantly activated. He was magnetized by the fishing, it looked so delicious to him. And the thing you run like a magnet to is a thing you've done before, then you put your attachment glasses on instantaneously so it will look good to you, it will therefore trigger a good feeling, therefore logically you assume, "Oh, this must be good because it gives me a good feeling." So then he pursued it. He followed the fishing. He became a professional fisherman.

She said she went fishing with him one time, to please her boy. And she found it unbearable. All she could see was suffering fish. All she could see was the fish, who by their body language were clearly showing that – poor things – they would rather be in the water, please! The poor things can't shout; they haven't got a voice. Their poor little eyes can't show much; the best they can do is wriggle their body, isn't it? I mean, if he had the addiction, the attachment to killing pigs, you'd *know* the pigs were unhappy – they'd squeal and kick and try to run away on their little legs. Who'd want to go pig killing? Nobody. We go fishing because they die seemingly

peacefully, poor things – they don't make a noise.

So he can't see suffering. All his life he's killed fish; he's attached to it. He's addicted to it. Every single day going out – and the feeling of feeling good. This wonderful feeling comes from attachment to something. So, because the world accepts fishing, no-one's going to argue with him. If he was attached to killing poodles, he would've been in trouble – keep it secret, snuck out at night. No. Fishing, everyone does it so no-one tells him it's not good. So he never questioned it.

But his mother, having no attachment to fishing, all she can see, nakedly, is the suffering of the fish. He literally couldn't see it, and this is the proof that we make up our own stories based upon what's in our minds.

So, because he had a habit to kill and attachment to it, then his rose-colored spectacles caused it to look good. He couldn't see the suffering. Literally. He was a lovely human being, she said, a kind, lovely, generous man. But he was blinded; and that's what attachment causes – so sneaky. It blinds us from seeing the truth.

She saw suffering; he couldn't see it. He'd been doing it for years, killed hundreds of thousands of little fishies. He felt blissful. This is the tragedy of habit.

JUNKIES FOR PLEASURE

So we are propelled by the force of our past habit. And that, conjoined with the attachment – you're lost. Completely lost. That's why it is so hard to change – because we are junkies for pleasure. We are junkies for pleasure. That's this human realm. Buddha calls it a desire realm. So that means we are junkies for pleasure; we are born with these senses that crave their objects. The moment we get the object, that's what we mean by happiness. If we feel happy, then we logically deduce the action we did must be good.

The same with the torturer – I remember reading about one of those guys years ago, a multi-murderer and a torturer. He said, from the time he could remember, he was compelled to kill, to torture and kill creatures, little ants and animals, because it gave him pleasure. And then of course as he got older, he graduated to humans.

He intellectually knew it was wrong; because he could see the world didn't approve, but you know, he had to keep it secret, of course. But he was totally addicted to the pleasure that it gave him. Why? Habit from the past, programming from karma.

We think in the West, Oh, he's just this devil, he's an evil person. But the logical reason he did it is because of his past killing, no doubt as an animal, torturing – look at animals, they torture each other all the time. Constant. They're just addicted to torture. Being tortured and torturing – that's what animals do. Worst, most intense suffering. This guy – karmic imprint, you know, of torture. And what happened? He got pleasure from it: habit meets attachment equals pleasure. And the logic is, "It must be good, because it gives me a good feeling." Of course, the world doesn't agree, so he's going to keep it quiet. There's always this conflict in his mind. But he is addicted to the pleasure.

Look at our pathetic little habits, you know. Overeating, smoking, junkies for sex, maybe... look how hard it is to get past our old habits, and we've got pathetic little

habits, you know. Imagine if you got born with the habit to torture! What a terrible suffering – can you imagine? Or just to even kill fish and not realize it's suffering, not realize it's negative, all because it feels good. This is why attachment is so tricky.

This is why we have to have really logical, intelligent minds to have a sound basis for what is good and what is not, and then judge our experiences according to it. And then struggle to change our old habits. It's a tough job, because we are propelled by our habits. We're on autopilot, you know. We think we make choices. We think we're intelligent. We're not. We're just junkies for habits, you know, craving to get good feelings. Stuff the food in, whatever we do. So we have to look into our minds carefully, and then struggle to change the habits. And it is a struggle, we all know that.

So that's the immediate level of practice, the most urgent, as Rinpoche says, the here and now, dealing with what arises every second.

2. PURIFY THE KARMIC SEEDS THAT HAVE NOT YET RIPENED

This other one – the purification – is to deal with the seeds that haven't even manifested yet, that one can see no evidence of. This is called purification. And as Lama Zopa says, we are insane not to do this practice every day.

PURIFICATION IS A PSYCHOLOGICAL PROCESS

So, like all this work in Buddhism, this process of purification is practical, it's psychological. A really easy way to remember is – and I like this one – is to call the steps the Four Rs. There are different orders of these, according to the practice, but I like this particular order.

The first one is Regret, the second one is Reliance, the third, the Remedy, the fourth one, Resolve, the determination to make changes.

1. FIRST OPPONENT POWER: REGRET

So the first one is you've got to acknowledge what you've done wrong. If you've taken poison, let's say, the very first step is to

recognize that you've done it. You've got to first acknowledge there's a problem. It's pretty reasonable. You've first got to acknowledge you've eaten poison. "Oh, what a fool! Quick, what can I do about it?" Then you find yourself a decent doctor; then you do something to purify it, you apply the antidotes. Then you determine never to do it again. This is reasonable; it's practical, it's common sense.

Trouble is, when it comes to morality, we seem to have this other set of rules and we get all guilty and ashamed and neurotic, or we blame; we're ridiculous. We do everything to avoid responsibility.

BLAME, GUILT, DENIAL

When it comes to doing things like killing and lying and stealing, instead of simply acknowledging it, we want to find someone else who's fault it is. That's as ridiculous as trying to find someone to blame for the poison in my dinner. You're dying, but all your thoughts are for blaming. Blame is pretty useless, which is our typical mode.

Another typical mode is guilt – "Oh, I ate poison. Oh, I'm such a bad person. I ate poison." Every day, you're getting sicker

and sicker...” Oh, I’m such a bad person, I ate poison.” We love to live in this one. Completely useless. Complete waste of time. Totally impotent. It’s the same as blame, but you’re the person you’re blaming. One is anger, one is self-blame. They’re the same problem.

The third one, even more ridiculous – and we love this one – “Robina! There’s poison in your dinner!” “There is not!” We call it living in denial.

ACCOUNTABILITY

So we’ve got to be accountable. This entire process of purification is based upon the understanding of karma and on the recognition that you don’t want suffering. Regret, the first step, is all about yourself.

So, we have guilt, now, which beats ourselves up. “I’m just a bad person.” Blame or guilt, we run to these spontaneously because they are a natural response to having ego-grasping, of having this ignorance that clings to the self-existent me. It’s this dualistic state of mind that naturally blames others, or naturally blames yourself. And we have to conquer

that. We have to argue with that wrong view.

One time His Holiness was asked the difference between guilt and regret. It was such a sweet answer, but quite profound. He said: “With guilt, you look into the past and you go, “I did this and I did that and I did this,” and then you go, “and I’m a bad person.” We just assume naturally that if I’ve done bad things, I must be a bad person. That’s how we think. That second thought is the view of ego, the view of ego-grasping, that over-exaggerates the badness, and paints the entirety of myself with that brush.

The same with blame. “You are a bad person. You did this and you did this and you did this and you’re a bad person.” This is what all delusions do; they exaggerate. And it’s just not accurate. Forget being not morally right – it’s just not accurate. It’s an exaggeration. It isn’t accurate to conclude because you’ve killed and lied and stolen, that you’re a bad person. You’re not. That’s mistaken. Your *actions* are bad, no problem with that. That’s clear. That’s more precise.

But the point here is, then His Holiness said, “With regret, you also look into the

past and think, “I did this in the past, and I did this, and I did this...” but then you think, “What can I do about it?” Now, we have to cultivate this consciously, it doesn’t come naturally. Instead of saying, “...and I’m a bad person,” you then say, “What can I do about it?” You change the thought. We have to cultivate that view. That’s what regret is. It’s wholesome, courageous, and optimistic.

You could say that regret is like compassion for yourself. Like the poison, the reason you say, “Oh my God, what an idiot! Quick, where’s the doctor?” – it’s obvious why you say this. You don’t have to state it: you know that poison will cause you suffering, and you know you don’t want suffering. Well, same here. You’re sick of suffering, and you understand that having harmed others will cause you suffering.

WE HAVE TO SAY THE WORDS

So, when we do this practice at the end of the day, you speak out to yourself what you have done to harm others. You bad-mouthed your husband, you talked about your girlfriend behind her back, you took the pencil at work and you never returned

it. I mean, maybe you're not going around torturing and killing too many people, but whatever it is, you've got to acknowledge it. "I did do this and this..." And then you check the main things throughout this life – maybe you had an abortion, maybe you went fishing, maybe you're a hunter: you acknowledge it, and you regret it.

And, of course, this step is most important if you have taken vows: lay or monastic vows, bodhisattva vows, tantric vows. It's vital to regret having broken them, and not just this life but in the past as well.

And this is regret. You acknowledge what you have done to harm others and, because you don't want suffering yourself – this is the motivation behind regret (compassion for others comes in the second step), you regret having done it. "I regret this. Why? Because I'm sick of suffering. I don't want the suffering that will come from this if I leave that seed in my mind. Because if I do leave that seed in my mind – that poison – it will ripen as my suffering and – hey! – I do not want suffering."

This attitude does not come naturally to us. Guilt comes naturally! Even if we say

the word regret, it still feels like guilt. So, we have to spell it out to make it a new thought. It's a really crucial point, I tell you. It's not enough just to say, "Oh, I regret killing and lying and stealing." It feels like guilt, so you've got to change the words.

The simple, most fundamental thing about karma is that everything you do and say and think leaves a seed in your mind that can ripen as that experience for yourself in the future. You just have to think: do I like being stolen from? Nope. What causes people to steal from me? I must have stolen from them. So if I've just stolen a pencil, then I'll get stolen from in the future. I don't want that. It's just logic; you've got to think it through, if you apply the law of karma, you know.

So you've got to be logical. Think it through. Make it real for you, not just some religious feeling. Not some weird, guilty feeling. That's useless. It's practical – I regret having done this because I don't want to be stolen from, I don't want suffering, I'm sick of it. Yet again I've shot my mouth off – shouted at people. I'm sick of this habit. First of all, too, you can even right now see the suffering and the hurt it

causes you, the pain of that anger, you're feeling all caught up in it and fed up with it and you're so sick of it. You've got to feel that pain and be fed up with it. "I'm sick of this suffering, I'm sick of this boring habit."

And, of course, the main suffering we do not want is to be born in the lower realms, which is the main result of negative actions. We really have to think these things through.

And we're just talking here of the habits that we do that harm others; we're not looking at just our own emotional problems yet. We're looking at the actions of our body and speech first – what we do to harm others first – killing, lying, stealing, bad-mouthing; there's only so many names for them. You regret them. Remember the things, your old habits in this life – you know, maybe you're addicted to sex and you harm people with your sexual attachment; but you look at the suffering you're causing yourself.

THE BUDDHA'S VIEW OF MORALITY

You see, this is a very interesting point, let's look at this a bit more – Buddha's view of

what morality is. It's a really important point to think about. The usual view we have about morality, which is why we're like children and resisting it mightily, is because we think it comes from somebody on high forcing it upon us: either God or our mother or the judge or the police, you know. We think it's done to us.

It isn't like that, not for Buddha. I asked a Catholic priest, a friend of mine, "What defines something as a sin?" He said, "It's going against the will of God." That is what defines a sin: something you do that is against the will of God. Now, that's reasonable if God is the creator, and that's reasonable if you are a Christian. That's appropriate. That's correct.

But that's not the Buddhist definition of a negative action. Going against Buddha's views is not what defines something as negative. It's got nothing to do with Buddha! That's like saying, "Why is smoking bad? Oh, because my doctor told me not to." Your doctor's merely a messenger. The reason smoking's bad is because it'll hurt you, dear.

For Buddha, what defines killing as bad is really simple; it's because it harms another.

Buddha says this is a conventional truth that you can prove quite quickly. You just do your market research in this world, in this room and you ask around, “Do you like getting killed, stolen from, lied to, kicked in the teeth?” Everybody will say no.

So we can deduce logically that a negative action is one that harms another, because you’ve just proven it by agreeing we don’t like it. That’s what makes it negative. It does not come from somebody on high, it’s not set in stone; it is not, in other words, self-existent. It is a dependent arising. That’s Buddha’s view; it’s a natural law. So, what a negative action is is one that harms another.

But in this very first stage of practice where you regret doing actions that harm others, the reason first – you have to hear this point – the reason you regret having done it is not for the sake of others yet; it’s for *your* sake, remember? So, a negative action is defined as an action that harms another; but at this first step, you regret it because your doing it programs your mind to keep doing it and to have it done to you, not to mention being born in the lower realms.

So, you regret it because *you* don't want the suffering. This is a crucial point. We've got to understand this, not just be vague about it. "Oh I do my Vajrasattva practice, oh I regret lying, killing..." We don't even give it thought, you know, we just wishy-washy gloss over it.

So a negative action is defined as one that harms another, but at this first stage – and this is the very meaning of the first level of practice in Buddhism – in the first scope of practice, junior school, I like to call it – His Holiness uses this analogy as well: the way the teachings in the lam-rim are structured, it's like the education system. In Tibetan medieval language they call it the Lower Scope of practice. So junior school level of practice is to control your body and your speech.

The reason you will regret killing and lying and stealing and bad-mouthing – and there's not that many actions you do with your body and speech that harm others, sexual misconduct, lying, killing, stealing, you know, shouting at people, harsh speech, talking behind backs; there's only so many. "You know what, I'm sick of this suffering, I'm sick of the pain it causes me

right now and I do not want the karmic fruits of this in the future. No way! So I regret having killed, lied, stolen, etc. etc.”

Then it makes it very real for you, because it's about yourself. Don't feel bad about this. Don't feel guilty, like I should just be having compassion for others.

Compassion's the Great Scope – that's university, people! You've got to recognize your own suffering before you recognize the suffering of others. You've got to be sick of your own suffering – this is what renunciation *is* – you're sick of your own suffering. That's why you've got to contemplate what these ridiculous things that we do, do to *ourselves*. Don't gloss over this step, it's extremely important.

So, you regret the things you did today, yesterday, this life, in beginningless past lives – the things you've done with your body and speech to harm others. “I regret anything I have ever done, since beginningless time to any sentient being.”

And of course, for those of us with vows, deeply regret our broken vows: pratimoksha vows – vows of individual liberation, the vows you take for junior school and high school – if you've broken

those, then you deeply regret having broken those. If you've taken bodhisattva vows, then you deeply regret having broken your bodhisattva vows. If you've taken tantric vows, you deeply regret having broken your tantric vows, because these are lifelong vows. So you regret these, hugely, because you don't want the suffering that this can cause in the future: being separate from our lamas, the Dharma, the Buddha's teachings, not to mention other suffering.

And if Buddha is right in asserting, as he does, that we've had beginningless lives, that we've had countless lives as animals, and that mightn't be the most suffering life, but that's where we do the most harm; animals just in their nature harm and get harmed. Look at one whale: it opens its mouth for one mouthful of one breakfast on one day and forty million creatures go in. And you get guilty because you killed one person. Get some perspective, please! That's a lot of sentient beings. So they live in a killing environment; they live on killing, animals do. So, the harm we've done to sentient beings as animals is inconceivable in comparison to what we've done as humans.

So if our minds are beginningless and we've had these lives, we've done countless things and that means those karmic seeds are on our minds now. So, you better regret them, because you know you don't want that suffering again! "I regret anything I've ever done to any sentient being since beginningless time." Regret the lot! Because I do not want suffering – we've got to add that thought. "Because I am sick of suffering. Because I do not want suffering." You've got to say that. That's what makes it real, and not just some nice religious feeling. Not just guilt.

That's regret, the first of the four opponent powers.

1. SECOND OPPONENT POWER: RELIANCE.

a. REFUGE

Now you think, "Well, good! Whom can I turn to? Where's the doctor, please?" So you turn to Mr. Buddha. He's our doctor. Second step: Reliance.

There are two parts in Reliance: the first is reliance upon the Buddha; that's called Refuge. So what does that mean? Let's look at this again, carefully. If I'm a Christian, I

would rely upon God, because he's my creator. So how I get purified is by requesting him to forgive me. Well, Buddha will forgive you; he's a nice guy, I promise. But it's got nothing to do with purification. Nothing. It's nice to be forgiven, but it's not the point. It is not the discussion. Quite different.

So we rely on Buddha because he's our doctor – he's got the methods; he's got the medicine. So, "Thank goodness I've got a decent doctor," you think. And you do a little prayer, you visualize Vajrasattva, the particular manifestation of Buddha that all the lamas praise as the best one for this practice.

In the bodhisattva path, the Buddha manifests as like, gorgeous, you know, jewelry on his arms and ears and throat, and silken clothing; they call it the royal aspect. This is coming from tantra, where that's a whole different discussion and it has to do with enhancing the senses and energizing them. It's quite different, another level. So, Buddha in that aspect is called Vajradhara, or in Tibetan, Dorje Chang.

When I first became a Buddhist, I really like this name “Dorje Chang” and I asked Lama Yeshe, “Who’s Dorje Chang, Lama?” and he said, very simply, “He’s the biggest Buddha, dear.” I was very proud to know I liked the biggest Buddha! So basically, that’s the tantric aspect of Shakyamuni Buddha.

For this purification practice, we use another aspect of Vajradhara, who looks the same, but he’s white: Vajrasattva. He’s particularly to do with emptiness, because realizing emptiness is when you’ve finally cut the root of the delusions, and that’s when we actually purify our minds. Until then, by doing this purification practice we are simply stalling the ripening, we’re weakening the seeds, we’re like burning them, we’re not pulling them out completely. Until you’ve realized emptiness, you will never cut the delusions, you’ll always have more suffering. We need to stop their ripening, though, and that’s what the purification process does. So, one relies upon Vajrasattva.

So, we visualize him above our head, and then we take refuge, say a prayer remembering the Buddha, grateful to have

a Buddha, and we imagine him as our own lama, who manifests as the Buddha for our benefit, to show us the way. That's what refuge means. You rely upon the doctor.

Now, you've got to look at what it means, "rely upon the doctor." Why would you rely upon a doctor? Two reasons: one, because you do not want more sickness and you need their medicine; and two, because you are confident they're a good doctor. It seems kind of obvious; you don't go to a doctor because they've got a cute nose. So you rely upon their advice. It's perfectly reasonable.

Here, of course, this implies having thought about the Buddha, seeing that he's valid, and wanting to rely upon the Buddha because you want his medicine so that you can heal yourself.

In other words, if you've never thought about suffering, and you haven't regretted anything you've done wrong because you haven't thought about suffering and its consequences, then the Buddha will be pretty meaningless to you. If you haven't taken poison, or you don't realize you've taken poison, you might have heard about some amazing doctor who's got every

antidote to every poison on earth, and you go, “Oh, how interesting. But how boring. Who needs him?” You don’t care. But check how you feel when you’ve discovered you know you’ve taken poison; you’re going to hang on every word that doctor says and take his advice perfectly.

b. COMPASSION

The second part of Reliance is where you have compassion for those you have harmed. It’s a bit curious that it’s called reliance. The lamas put it like this: here we are, now wanting to cultivate compassion for the suffering of others. Whom do we rely up, or need, in order to accomplish compassion? Suffering sentient beings, of course. If we never meet a suffering sentient being, how could we ever cultivate compassion. It’s in this sense that they say we “rely upon” sentient beings.

In the first step, Regret, it’s like having compassion for yourself. You’re regretting the harm you’ve done for your sake. Now here, what you need to cultivate is compassion for those you’ve harmed, and you regret for their sake and want to purify yourself for *their* sake. But you can’t have

that until you've got the first one. Compassion is based upon this first one, on Regret. You can't have compassion for the suffering of others until you've got this real sense of renunciation for your own suffering. It's impossible, you can't. You've got to have this one first.

Why? Very simple. Renunciation has two parts: The first part is: you are sick of suffering. Now, we all know that – we're all sick of suffering. But the second part's crucial: you now know *why* you're suffering – your past negative actions and your delusions. When you've got these two, that's renunciation.

Compassion is these two as well, but instead of yourself, it's applied to others. One: you see people suffering, and you find it unbearable. But, two: you now know why they are suffering, and that's the big shift here. You now know why they are suffering: because of their karma and their delusions: They, like you, are the source of their own suffering. You don't have compassion because they're poor innocent victims, which is the only people we usually have compassion for now; we love to have

compassion for innocent victims, usually animals and children.

Now you see others suffering and you know why they're suffering. It's a crucial difference and one has to cultivate it carefully. Again, it's completely based on the teachings of karma, so one has to think of this so carefully, analyze it so carefully. Because the feeling we have now is guilt and shame and hate and blame, you know.

Our compassion now on based upon there being no karma. We only have compassion for innocent victims, because we assume the cause of suffering is the horrible oppressor. Buddha says, "Wrong view." Actually, when you've got this view of compassion, you'll have even more compassion for the oppressor. That's a fact. Why? Very logical. It's like a mother for her junkie kid. Everybody else hates him – he lies, he steals, he's a pain to be around; but the mother, her heart breaks for him. Why? Because he is causing himself suffering. That's the basis of compassion.

You see people who are the victims of harm, you realize it's the result of their own past actions and your heart breaks for them, but you have even more compassion

for the people who caused it, because the people who are the victims are just finishing their suffering and the ones who caused it are just beginning theirs.

Once you've got this first for yourself, which is renunciation: I'm sick of suffering, I know why I'm suffering: karma; then it's easy then to have compassion for others. You can't get it properly until you've got it for yourself. This is a reasonable psychological kind of progression, and all of it's based on karma.

Now, in this second part of the second step, Reliance, you think about compassion now. You think of those you've harmed, and you know what it's like to suffer so you know what it's like for their suffering. You regret for their sake, now. Compassion for others.

And if you're brave enough, you can have compassion for those who have harmed you, because they're going to suffer in the future. And of course, the dynamic of all this is you know you caused them suffering in the past, that's how come they're causing you suffering now. When you've got karma down, you can own it so strongly.

WITH THE VIEW OF KARMA, NO BLAME, THEREFORE NO ANGER

In 2003 I remember, in New York, I was there for a conference that Richard Gere had organized: a bunch of ex-prisoners, when His Holiness was there. Twenty ex-prisoners who had been meditating in prison: black and white, male and female, Puerto Rican, Mexican: a cross-section of American society. So people like me who had worked with people in prison were invited as well. We had this very nice talk all day, just a lovely conference, you know? And they all met His Holiness.

Richard also invited two young Tibetan nuns who'd been tortured and sexually abused in prison for a couple of years, basically for just being nuns. So they were telling their experience.

First of all, if you could quantify suffering, then it was obvious to all the Americans that the suffering of the nuns was more than all of theirs put together. But second, it was really clear they weren't angry, which is a big surprise to us. Because we have a victim mentality, and because we think we're innocent victims, and we think suffering is caused by others, we assume

anger is normal; because anger is blame, isn't it? Anger is the response of the innocent victim.

But if you have the view of karma, you don't have blame. The nuns were sad, there were tears, but they weren't angry. And that's a big shock to us: we assume anger is normal; in fact, we'd think you're not normal if you don't have anger.

But these nuns, at the end of their talk, they said very quietly, "And of course, we had compassion for our torturers, because we knew we had harmed them in the past."

This is a huge point. This is why we can't just gloss over karma, we've got to really give it thought. And this is the basis of all of Buddha's teachings. It is a way of spelling out the law of cause and effect. Really think it through – it's the basis of all practice. And it's the basis of compassion.

3. THIRD OPPONENT POWER: THE REMEDY

So now, the third step. Now you take the medicine. You apply the antidote. You can say in Buddhism there's a whole medicine cabinet of remedies, but all the lamas in the Tibetan traditions praise this particular

meditation, this particular visualization, this particular mantra as a really potent medicine. Often this step is simply called “applying the antidote.”

So, you know, anything here would apply. If you’ve got a habit to kill, you make a point of saving lives. You go get a bunch of worms and instead of having them killed as bait, you release the worms. It’s a powerful thing to do. Or one of your practices could be, one of your antidotes could be to help sick people: anything you do that’s opposite to the thing you’re regretting. If you’re regretting lying, you make a special point of telling the truth. You must do this anyway in your life. They are necessary.

But here, in this step, the very powerful practice, very powerful antidote, remedy – and one has to think about why it’s powerful, not just because it’s religion, you know – this very potent medicine of visualizing Vajrasattva and saying his mantra. This is said to be a very powerful medicine that works at a very deep level of your mind. So, one does this visualization of Vajrasattva purifying the various actions of your body, speech and mind and reciting the mantra.

All the lamas say that any practice that involves saying the Buddha's name, visualizing, reciting their mantras, is hugely powerful, far more powerful than practices that don't involve the Buddha. They talk about the "power of the object," the object of one's thoughts, actions, etc. So doing this practice of visualizing nectar coming from the Buddha and purifying your negative actions of body, speech and mind while you recite the mantra, is like an atomic bomb on the negative karmic imprints. That's the third step.

4. FOURTH OPPONENT POWER: RESOLVE

And the fourth one, as Pabongka Rinpoche says, is the most important: Resolve, or the determination to change. If you can't own responsibility for what you've done wrong, you can never make the decision to change, can you, because you don't want to own it. First with regret and then the determination to change, you're really becoming accountable. You're really growing up. You're becoming mature. And you're becoming your own friend. That's why this practice is so crucial to do. Not just

to gloss it over, say, “Oh I’ve done my Vajrasattva mantras...” That’s not enough, I tell you. That’s just not enough. You’ve got to think through these four steps. It’s psychologically really profound. It’s being your own therapist, as Lama Yeshe puts it, I’m not kidding.

Things really shift if we can do this properly, because this is where we get the courage to know we are in charge of our life and we *can* change. Because it’s the power of our own will, our own determination to change.

So this fourth step, again, is so practical: you make determination not to do again. So, if you have taken vows – I will never kill, I will never lie, I will never steal – you’ve taken those five lay vows, and they’re lifetime vows, so obviously you need to reiterate that vow.

Every time you say “I will never kill,” it’s like digging that groove deeper in your mind. It’s not enough to say, “Oh, yeah, I took vows twenty years ago. Twenty years ago I vowed I wouldn’t kill,” but you’ve never thought of it since. It’s like saying, “Oh, I’m a pianist, I played piano twenty years ago.” You’re not, unless you do it

every day. We see these things as so self-existent. It's not enough. It's an ongoing, dynamic daily thing.

If every day you say, "I will never kill," I mean, excuse me, guess what the result will be? It's hardly rocket science. If every day you say it, that protects you every day from ever killing. It's obvious. It's so embarrassingly obvious. But we forget these things. So you need to reiterate your vows. I will never kill. I will never steal. I will never lie. I will never whatever they are. I will never break my bodhisattva vows. I will never break my tantric vows. You need to say this every day. Reiterate your commitments.

And it's not just because you're hoping God will make you good or Buddha will bless you; it's you training your mind. Like if you do pushups every day, guess what? You keep getting better at it. We understand it when it comes to creativity and art and learning things, but we think this is "religion" so we don't understand why I should say every day I'll never kill. Because you're training your mind in that direction. Because everything comes down to the thought. All you're doing by

becoming a Buddha is programming your mind with positive thoughts. It's nothing more secret than that.

Then, of course, you don't lie to yourself, as Rinpoche says. If you're not ready to say "I'll never do it again, if you haven't taken the vow, and you're still going fishing every day or going hunting, then don't lie to yourself and say "I'll never kill again"; you're not ready. Be realistic.

Look at our old habits, like getting angry. So maybe you'll say, "Okay. I see the reasonableness of not getting angry. I'm going to give it a go. I won't get angry for five hours." Or you might say, "I won't lie for ten hours," – and because you've got to go to bed soon, when you're asleep, you won't lie, believe me; you'll keep your vow!

Be realistic; it's an incremental thing, and you've got to take this seriously on board. That's why you can't just do your mantras and think, "I've done my practice." It's not enough. It's a serious psychological procedure that you're involved in. Practice is real; it's you dealing with your own mind.

So, give yourself a timeline. And when it comes of course to your delusions, your neurotic thoughts, the things that harm you

only – and I didn't mention this in Regret – but of course you can think of your own rubbish: your own angry thoughts, your depression, your jealousy, which are destroying you. You can deeply regret these because it's obvious the suffering it causes you; because you're sick of the suffering.

Now here in this fourth step, you maybe can't say, "I'll never be depressed again"; it's not possible, if you're caught up in the middle of it. But you make some decisions for yourself; realistic, humble decisions. "Okay. I'm going to watch my mind like a hawk. I'm going to do my best tomorrow."

Any vows you've taken, you must reiterate them at this step: I will never break my lay vows, I will never break my bodhisattva vows, I will never break my tantric vows, etc.

If you haven't taken vows, and if you can start to say I will never kill, lie steal, etc., then great.

Take it at your own pace. Make decisions every night with this practice, and you will change. "We can mold our minds into any shape we like," as Lama Zopa Rinpoche says. We're the boss, remember.

4. THE SECOND CAUSE OF THE SUFFERING: THE DELUSIONS

VEN ROBINA COURTIN

BEING OUR OWN THERAPIST

According to the Buddha's model of the mind, psychological states fall into three categories: positive, negative, and neutral. Leaving aside the neutral, the positive states, which are at the core of our being, are necessarily the cause of own wellbeing and happiness, and the basis of our capacity to benefit others. The negative, which are not at the core of our being and thus can be removed, are necessarily the cause of our unhappiness and the basis of our harming others.

The key job, then, is to develop the skill to look inside, to be introspective, in a clear and disciplined way, so that we're qualified to do the actual job of changing our emotions, of distinguishing between the positive and negative. To become our own therapist, in other words, as Lama Yeshe puts it.

Not an easy job. First of all, we're not educated to look into our minds. Second,

we only notice we're angry, for example, when the words vomit out of the mouth; or that we're depressed when we can't get out of bed one morning. Third, even if we do look at our feelings, often we can't tell the difference between the positive and the negative: they're mixed together in a big soup of emotions – and a puréed soup at.

And one of the biggest obstacles is that we don't think we can change them: they're so concrete, so real: "I'm born this way, what can I do about it?" We so fiercely identify with the neuroses, believing that they're the real me. We even think they're physical. And anyway, who *wants* to look into their mind? "It's not my fault, is it? I didn't ask to get born! This is how we all are! What am *I* supposed to do about it?"

Everything conspires against our doing this job.

NEGATIVITY IS NOT INNATE

To give ourselves the confidence to even start, we need to think about how the negative states of mind are not at the core of our being, they do not define us, they are not innate, and thus can be removed. This flies in the face of our deeply held

assumption – one that’s reinforced by all contemporary models of the mind – that the positive and negative have equal status; that they’re natural; they just are who we are. If you ask your therapist for methods to get rid of all anger, jealousy, attachment and the rest, they’ll think you’re insane!

We can be forgiven for thinking the negative, neurotic, unhappy emotions are at the core of our being: they certainly feel like it! We identify totally with them, follow them perfectly, truly believing this is who I really am. This is the irony of ego.

NEGATIVE STATES OF MIND ARE DISTURBING AND DELUSIONAL

So, if the negative, neurotic emotions are the source of our pain and the positive ones the cause of our happiness, then we’d better learn to distinguish them. This is the very essence of the job our being our own therapist.

What are negative states of mind? They have two main characteristics (which the positive ones necessarily lack) and these are indicated by two commonly used synonyms: “disturbing emotions” and “delusions.”

Disturbing Even though we can see that anger is disturbing to oneself – just look at an angry person: they're out of their mind! – we fiercely live in denial of it; or we deflect it, so determined are we to believe that the external catalyst is the main problem. My friends on death row in Kentucky told me that they receive visits from an old Catholic man who, after thirty years of grief and rage after his daughter was murdered, finally realized that the *main* reason for his suffering wasn't his daughter's murder but his rage, his anger.

Delusional The other characteristic that these unhappy states of mind possess is that they're delusional. We'd be offended if someone accused of that, but that's exactly what Buddha is saying. The extent to which our minds are caught up in attachment, anger and the rest is the extent to which we are not in touch with reality. He's saying that we're all delusional, it's just a question of degree.

In other words, anger, attachment and the rest are concepts, *wrong* concepts. It seems like a joke to say that these powerful emotions are based in thoughts, but that's

because we only notice them when they roar up to the surface as emotion.

Perhaps we can see the disturbing aspect of them, but rarely the delusional.

They are distorted assessments of the person or the event that we are attached to or angry with; they're elaborations, exaggerated stories, lies, misconceptions, fantasies, conceptual constructions, superstitions. As Rinpoche puts it, they decorate on top of what is already there layers upon layers of characteristics that are simply not there. Bad enough that we see things this way; the worst part is that we *believe* that these stories are true. This is what keeps us locked inside our own personal insane asylum.

Understanding this is the key to understanding our negative states of mind and, therefore, how to get rid of them.

EGO-GRASPING: THE ROOT OF THE PROBLEM

At the root of this, as Buddha calls it, is ignorance: *marigpa* in Tibetan: unawareness: a fundamental unawareness of how we actually exist. The function of this “ego-grasping,” as it's appropriately

called, is to isolate and concretize this universe-big sense of self, a deluded sense of I, a totally fabricated sense of I, whose nature is fear: paranoid, dark, cut off, separate, alienated, and overwshelming.

This instinctive, pervasive sense of an independent, self-existent, real, solid, definite me, totally pervades everything – there is not an instant when it is not there. It's at the deepest level of assumption, beneath everything. It is always there, informing everything we think and feel and say and do and experience – and the root even of existing in samsara in the first place.

THE MAIN VOICE OF THE I IS ATTACHMENT

Ego-grasping is the root but the delusion that runs our lives is attachment. The irony of ego is we actually feel empty, bereft, and that neediness, that bottomless pit of yearning, that hunger: that's attachment. And it's the main voice of ego. From eons of practice we come into this life with a profound sense of dissatisfaction, neediness; a primordial sense that something is missing, of being bereft,

lonely, cut off. It's just there, *all the time*, in the bones of our being.

This attachment, this desire, being a misconception, makes the mistake of believing, a million percent, that that delicious person, that gorgeous taste, that lovely smell, that nice feeling, that idea – that when I get *that*, when I have it inside me, then I'll feel full, then I'll be content. That is what desire thinks.

This is so hard to see how desire is deluded. And it is not meant to be a moralistic issue. As soon as we hear these words we feel a bit resentful, “What do you mean – I'm not allowed to have pleasure?” That's how we feel. But as Lama Yeshe has pointed out: we're either completely hedonistic, and grasping and shoving everything in, or we're completely puritanical. And the irony is that they are both coming from a misunderstanding of desire; they both come from ego-grasping.

Buddha is not being moralistic. He is not saying we should not have pleasure – the reality is he is saying we *should* have masses of pleasure, joy, happiness, but naturally and appropriately, and, incredibly, without relying upon anything

external. This is our natural state when we've depolluted our minds of the neuroses, in fact.

Right now, because of the misconception that desire has, and because of the ignorance that drives it, we have got the wrong end of the stick. They think that the delicious chocolate cake, that gorgeous thing is *out there*, vibrating deliciousness, demanding that I eat it – nothing coming from my side at all. As Lama Zopa Rinpoche points out, we don't think our mind plays any role at all. We think that it's all happening from the cake's side, all the energy is coming from the cake.

OUR MIND MAKES IT UP

And the thing is that we don't see this process! The fact is we are making up the cake – attachment has written a huge story about cake and what it will do for us. It is a complex conceptual construction, an invention, an elaborate view, an interpretation, an opinion.

We're like a child, as one lama said, who draws a lion – and then becomes afraid of it. We invent everything in our reality, and then we have all the fears and the paranoia

and the depression and the grasping. We're too much!

But we make up that cake, we make up the enemy – we made them up ourselves. This sounds pretty cosmic, but it is literally true. This doesn't mean there is no cake there – there is. And it doesn't mean that Fred didn't punch you – he did. We need to distinguish between the facts and the fiction: that's the tricky part.

It is hard to see this, but this is the way delusions function. And basically they are liars. What attachment and ignorance are seeing is simply not true. What they're seeing simply does not exist.

There *is* a cake there, but what we think is cake and what cake actually is are hugely different. This is interesting. And because this is hard to understand indicates how ancient it is within us.

What we're seeing or experiencing, what we are grasping at – delicious cake from its own side that will make me happy – is a total lie. It doesn't exist like that at all. There *is* a cake there, it *is* brown, it *is* square: that's valid. And this is what's hard to distinguish – the facts and the fiction. What is actually there and what is not there.

That is the job we need to do in knowing the way delusions work and therefore how to get rid of them and, finally, to see emptiness.

ATTACHMENT IS THE VOICE OF THE VICTIM

Another characteristic of attachment is that it is the voice of the victim. We truly feel we have no control – cake is this incredible powerful thing, and I just have to have it. What choice do I have? That is attachment talking. Attachment gives all the power to the outside object. Which is why we feel like a baby. That's the victim mentality. And victim mentality, the one of hopelessness, the one of no control, that's the voice of attachment. Literally. That's exactly how attachment functions. Attachment is giving all the power to that object. It sees this truly delicious divine thing, which in reality our mind has made up, and then we believe it and then blame it.

ATTACHMENT IS NOT A FUNCTION OF THE SENSES

“We make the body the boss,” as Lama Yeshe would tell us. We totally follow what

the senses feel. We assume the delicious cake is an object of the senses – of course, it is; but what we think we see isn't what's there. What appears to the sense of sight, for example, is not a delicious cake but simply the shape and colour of the thing. "Delicious cake" is a story made up by the mental consciousness, specifically attachment. This is a crucial point.

Let's analyze. What is being experienced in relation to that cake? What are the states of mind? One of them is the senses indeed – we smell it in the kitchen, so there's our nose sense. Then there's the touch, the sight, we see the shape and color when it comes to the table; then we touch it, the hand feels it, then there's the taste consciousness, the one we're wanting the most. So four of the five senses are involved in the experience of that cake.

The senses are like dumb animals. Our tongue doesn't experience the hunger for the cake, it doesn't leap out of our face and grab the cake desperately; even our hand doesn't, although it looks like it. The hand goes out to the cake, but not from its own side. So what does? It's propelled by the neurotic need to get the cake in the mouth.

The mental consciousness, in other words. The thought. It is the story about what is chocolate cake, and I need chocolate cake, all the stuff about chocolate cake that is chattering away in the mind. That is where the delusions exist. Attachment is not a function of the taste. It is simply not possible. How can it be? Our tongue doesn't feel neurotic. Our tongue doesn't feel grasping, our tongue doesn't feel, "I want to have more cake," and our tongue doesn't stop functioning when we give up attachment. It is just a doorway through which this bunch of thoughts, these concepts, this ego-grasping grasps at the experience, isn't it? That is all. So the senses do not experience attachment. It is a logical fact.

WE ARE ALL JUNKIES

So of course for eons we have had the mistaken assumption that satisfying the senses is the way to get happiness. So right now, we are totally dependent on sensory objects. We are all junkies, it's just a question of degree. We can't imagine having pleasure unless we get that fix. That

fix is any one of the objects of the five senses. Which makes it sound quite brutal.

But unless we can start to look into this and cut through this whole way of working, we will never break free of suffering, we'll never become content, satisfied, fulfilled. Ever. Which is why, the basis of practice, the foundation of all realizations, is morality. Discipline. It means literally practicing control over the senses. And it is not a moralistic issue; It's a practical one. The aim is to get as happy as possible. This is the aim.

This happiness, this pleasure, is not deluded. If pleasure were deluded, we might as well give up now. Pleasure, happiness, joy are totally appropriate.

So where's the problem? Why do we suffer? Why are we frantic and anxious and desperate, fantasizing about the cake before it's even there, then shoving two pieces in when it comes, and then being depressed when we eat too much? Why all this rubbish? Because we have these delusions. Suffering doesn't come from pleasure, it doesn't come from the senses. It comes from neuroses in the mental consciousness.

But right now it's virtually impossible for us to have pleasure without attachment.

ATTACHMENT TO A PERSON

It's the same with people. Let's look at the person we are attached to, the person we are in love with – even more dramatic.

Again, this soup of emotions, which we never analyze, never deconstruct.

I can say, "I love you." That means I wish you to be happy. Totally appropriate.

Unbelievable, virtuous. The more of this the better. We will only get happiness if we keep thinking that. "I want you not to suffer," that's called compassion.

Generosity, maybe you'd like to give the person something. Generosity, in its nature is a virtue, necessarily the cause of happiness.

So, love doesn't cause suffering, compassion doesn't cause suffering, the senses don't directly cause suffering, happiness can't possibly cause suffering – so what does? The cause of suffering is the attachment, first of all, the neurotic sense of an "I," a hungry "I" that sees this person, grossly exaggerates their value to me, gives too much power, puts the power "out there"

in that person, just like the cake, which implies that we are devaluing the power of ourself. We're giving all the power to this person, like it's all out there, this person, vibrating, so delicious, so gorgeous, this is exactly how it feels. So attachment is hungry and empty and bereft and lonely. And is completely convinced that having that person is going to make me happy.

What attachment does is exaggerate the beautiful qualities of the person, it is exaggerating our sense of an "I" that needs that person, because attachment thinks that if I don't get that person then I am not happy; because we don't believe we can be happy inside, we have to have an object. Attachment then starts to manipulate this person, expects massively that this person will give me happiness.

It's the same with the person we loathe. We really believe that that person, from out there, from their own side, independently, definitely, is an awful person, as if ugliness is coursing in their veins along with their blood. We hear their name, it appears awful, we see their face, it appears awful. The discomfort in our mind is huge. We think the discomfort, the unhappiness, the

hurt, the anger, the pain, we actually think and believe they are doing it to us.

But it's a lie. It's our own anger that causes the person to look awful, the anger that makes us so miserable.

GOING BEYOND ENEMY, FRIEND, STRANGER

Usually the only person we wish to be happy – that's the meaning of love – is the person we are attached to. And the only person we are attached to is the person we love. So we assume because they come together, they're the same thing. It is just not accurate. We need to start going beyond those limits, which is so scary. When we start practicing equanimity, we analyze: enemy, friend, and stranger – we try to cut through this narrow self-centred view of attachment, ignorance and aversion.

Right now we assume it is normal that when a person is mean to me, I don't like them. So we call them enemies. And we assume it is normal that when a person is nice to me, we call them friend. And when a person is doing neither, they are called stranger. That's the reality of the entire

universe, isn't it? We need to go beyond this one.

WHAT IS ANGER AND WHAT IS ANGER NOT?

A perfect question. And the perfect answer, which I heard from a lama, is: "Anger is the response when attachment doesn't get what it wants." Attachment and aversion are utterly linked. Being a fantasy, attachment is not sustainable; the bubble has to burst, and it has nowhere to go but aversion (or ignorance, which manifests as boredom, indifference, uncaring).

In our never-ending efforts to keep the panic at bay, we hungrily seek the right sounds, smells, tastes, feelings, thoughts, words, but the split second we don't get them, aversion arises, exploding outwards as anger or imploding inwards as depression, guilt, hopelessness, self-hate.

We have a lot of misunderstanding about what anger is. So, what is it not?

Anger is not physical. Anger is part of our mind, and our mind is not physical. It exists in dependence upon the brain, the genes, the chemical reactions, but is not these things.

When anger's strong, it triggers huge physical symptoms: the blood boils, the heart beats fast, the spit comes out the mouth, the eyes open wide in panic, the voice shouts. Or if we experience aversion as depression, the body feels like a lead weight; there's no energy, a terrible inertia. And then, when we boost our serotonin, the body feels good again.

But these are just gross expressions of what, finally, is purely thought: a story made up by our conceptual mind that exaggerates the ugly aspects of the person or event or oneself.

Recent findings prove what is explained in Tibetan Medicine: that what goes on in the mind affects the body.

Anger is not someone else's fault. This doesn't mean that the person didn't punch me; sure they did. And it doesn't mean that punching me is not bad; sure it is. But the person didn't make me angry. The punch is merely the catalyst for my anger, a tendency in my mind. If there were no anger, all I'd get is a broken nose.

Anger does not come from our parents. We love to blame our parents! Actually, if Buddha is wrong in his assertion

that our mind comes from previous lives and is propelled by the force of our own past actions into our mother's womb; and if the materialists are right in asserting that our parents created us, then we *should* blame them. How dare they create me, like Frankenstein and his monster, giving me anger and jealousy and the rest! But they didn't, Buddha says. (Nor did a superior being – but we dare not blame him!). They gave us a body; the rest is ours (including our good qualities).

Anger is not only the shouting. Just because a person doesn't shout and yell doesn't mean they're not angry. When we understand that anger is based on the thought called aversion, then we can see we are all angry. Of course, if we never look inside, we won't notice the aversion; that's why people who don't express anger experience it as depression or guilt.

Anger is not necessary for compassionate action. His Holiness the Dalai Lama responded to an interviewer who suggested that anger seems to act as a motivator for action, "I know what you mean. But with anger, your wish to help

doesn't last. With compassion, you never give up.”

We need to discriminate between good and bad, but Buddha says that we should criticize the action, not the person. As Martin Luther King said, it's okay to find fault – but then we should think, “What can I do about it?”

It's exactly the same with seeing our own faults, but instead of feeling guilty we should think, “What can I do about it?” Then we can change. Anger and guilt are paralyzed, impotent, useless.

Anger is not natural. Often we think we need anger in order to be a reasonable human being; that it's unnatural not to have it; that it gives perspective to life. It's a bit like thinking that in order to appreciate pleasure we need to know pain. But that's obviously ridiculous: for me to appreciate your kindness, you first need to punch me in the nose?

Anger is not at the core of our being. Being a delusional state of mind, a lie, a misconception, it's logical that anger can be eliminated. If I think there are two cups on my table, whereas there is only one, that's a misconception. What to do with the

thought “there are two cups on my table”? Remove it from my mind! Recognize that there is one cup and stop believing the lie. Simple.

Of course, the lies that believe that I’m self-existent, that delicious objects make me happy, that ugly ones make me suffer, that my mind is my brain, that someone else created me – *these* lies have been in my mind since beginningless time. But the method for getting rid of them is the same.

What’s left when we’ve removed the lies, the delusions, is the truth of our own innate goodness, fully perfected. That is what’s natural.

PRACTICE IS PAINFUL

Real practice is painful – real practice. Until it is painful, it is not practice, we’re just playing safe. We’re just keeping our nice comfort zone. Practice has to threaten something – it has to feel painful. Just like when we are overweight, we decide we are going to get thin and beautiful, and we start doing push-ups. It has to be painful at first. We know that if the second we start feeling pain from doing pushups we stop, we will never benefit from doing them. We can

always pretend “Oh I did my pushups this morning,” but if the second they started being painful, we stopped, we know that if our muscles don’t hurt, they will never get strong – it is logic. Giving up attachment is like that – it has to be painful.

Until then, we are just being in our comfort zone – we’re playing safe, thinking that being spiritual means smiling and being holy and having a pleasant manner. It is just not so. Until we stretch, until we go beyond our limits, we won’t get better at doing anything. We really get our body strong when we go beyond our limits every day. How do we become an accomplished pianist or anything? We have to go beyond our limits. That’s what spiritual practice is – we have to stretch our limits.

This means we have to be facing our attachment every day, feeling the pain of it, seeing it. And then, the second we start to do that, somehow we become fulfilled, satisfied. That is what is interesting. When we start to give up being a junkie, we start to become happy. We begin to taste our own potential. As long as we continue to follow attachment, which is so deep, we will never be happy.

PRACTICE STARTS WITH MOTIVATION

So how to begin? It all comes from motivation. We can start the day by deciding we will begin, be very courageous. It starts from the thought. We tend in the West to dismiss thoughts. We say, “It’s only in the mind,” we give no value to the mind, even though we are caught in it. We give no value to just thought.

The point is, that if we really understand this fundamental, and easily provable, truth that every thought programs us into what we will become, we would be so happy to have positive thoughts, and be content with them. Because of two things; first, everything that we do comes from the thought that we think. If I am going to get up and walk out the door, what is the first thing that has to happen? My legs don’t just jump up and walk out, my mind has to say “I want to walk out that door.” So what does that mean? How do we walk out a door? The first thing is to think “I want to walk out that door.”

So every day, you’re saying “I want to be compassionate, I want to be beneficial.” You’re aspiring, and then you’ll act. It is no

mystery. That's how we become pianists, footballers, a cook – or a happy, beneficial person. It starts with the thought, the motivation, the aspiration.

So we just start our practice with powerful sincere motivations. We are sincere, after all; we do want to be these things, loving, compassionate, etc. Genuinely wanting, seeing the reasonableness of having a compassionate thought, seeing the reasonableness of turning around a negative thought. Not thinking that thought doesn't matter. What we are is the product of our thoughts. It is simply a fact. This is what karma is saying. No one else made us into anything, we made yourself. As Lama Zopa says, we can mould our mind into any shape we wish.

Practice is, in the beginning, every day, is motivation, motivation, motivation. I want to do this, I am aspiring to that. When we start every day, we wish “May I be useful, may I not shoot my mouth off to too many people,” etc. Even this is so profound. We have to value the thought, value the mind, it is so powerful. Like the Dalai Lama says, we are then on the right track for the rest of the day. Don't underestimate that. If we really

got that, we would be so content, knowing we were sowing the seeds for future crops of happiness. It is like we had a big open field, and we are sowing seeds for the future. That's practice. That's how we start.

We shouldn't fret, "I'm hopeless, I'm useless." We are too concrete in our thinking. So we start with the motivation, start with the thoughts, and we go into the day, and bring that awareness with us. Watch our mind, be careful of the rubbish, try not to shoot our mouth off too much, try to be a bit useful, rejoice in the good stuff. At the end of the day, we look back, we regret our mistakes and rejoice in our efforts, and then go to bed with a happy mind. That's one day of practice. One day at a time. It is organic, and it's humble. We start one day at a time, and slowly, something develops.

5. THE TWELVE LINKS OF DEPENDENT ARISING GEN DON HANDRICK

HOW A PARTICULAR SET OF THE TWELVE LINKS WORKS

Whenever a full set of the twelve links occurs, this process is said to involve four parts: the projecting causes, projected results, actualizing causes and the actualized results. This meditation will examine how those four parts work within how a particular set of the twelve links plays out.

1. THE PROJECTING CAUSES: IGNORANCE THROUGH CAUSAL CONSCIOUSNESS

A new set of the twelve links of dependent origination that will project future rebirths is established in the following way. Under the influence of the root of *ignorance*, the first link, I engage in a *compositional action*, the second link. This complete action has infused the potential for a future rebirth in cyclic

existence in my consciousness, thus establishing the link of **causal consciousness**, the first half of the third link. Unless this potential is in some way destroyed or weakened, it will reside on my consciousness throughout this life and future lives until the conditions occur for it to ripen. Thus, each set of projecting causes establishes the potential for another complete round of the twelve links to occur.

Think, “Through each complete action that I commit with the mind of ignorance, I create the potential for another rebirth in cyclic existence. Having been planted on my consciousness, that potential will remain within my consciousness until it ripens into an actual rebirth in the various realms of existence. In this way I create projecting causes for another rebirth in samsara. Without generating some awareness of the power that these links have over me, I will never break free from the causes of ignorance and karma, and instead will continue to be trapped in the cycle of existence.” Contemplate this.

2. THE PROJECTED RESULTS: EFFECT CONSCIOUSNESS THROUGH FEELING

Each time that a set of projecting causes has been established, a set of future results has been projected, meaning that these factors that are projected are rendered suitable to be actualized and to manifest when the actualizing causes are met. The result of a future rebirth is projected through the force of the projecting causes so that, when the actualizing causes are encountered in the future, the karmic seed or potential on the consciousness will be activated, thus giving rise to the ***effect consciousness***, the second half of the third link. The projected result of taking new aggregates, the fourth link of ***name and form*** can then occur, followed by the fifth, sixth and seventh links of the ***six sense spheres, contact*** and ***feeling***. Thus, each set of these projected results is suitable to be established in the future as a result of the karmic potential infused on the consciousness.

Think, “Having created projecting causes for rebirth in cyclic existence, I have also

rendered the projected results suitable to occur in the future. Upon activating a karmic potential on my consciousness, I can go on to appropriate new mental and physical aggregates. Along with this projected mind and body, the sense spheres and the mental factors of contact and feeling can arise. In that way, I create the projected result of another rebirth within samsara. Without generating some awareness of the power that these links have over me, I will never break free from the causes of ignorance and karma, and instead will continue to be trapped in the cycle of existence.” Contemplate this.

3. THE ACTUALIZING CAUSES: CRAVING THROUGH EXISTENCE

In either this lifetime or a future one, particularly at the time of death, the mind of ***craving*** desire, the eighth link, will arise, beginning the process of actualizing a potential planted on the consciousness in a set of projecting causes, and thus actualizing the projected results as well. This craving will heighten and grow, becoming stronger until it becomes the mind of ***grasping***, the ninth link, which

will serve to further nourish and eventually activate that potential on the consciousness. That karmic potency, once it has been fully nourished and activated by craving and grasping, is called ***existence***, the tenth link. Thus, each of these sets of these actualizing causes acts as the impetus for a karmic potency to be empowered to develop into an actual rebirth, a new existence within samsara.

Think, “Through the afflictions of craving and grasping, a karmic potency infused on my consciousness from this lifetime or a past one will be nourished and activated. Under the power of this fully activated potential I will then proceed to another life within the cycle of existence. In this way I create the actualizing causes for another rebirth within samsara. Without generating some awareness of the power that these links have over me, I will never break free from the causes of ignorance and karma, and instead will continue to be trapped in the cycle of existence.”
Contemplate this.

4. THE ACTUALIZED RESULTS: BIRTH AND AGING AND DEATH

Having been actualized at the time of death, the fully potentialized karmic seed will now definitely give rise to a new **birth** with cyclic existence, the eleventh link. Immediately following birth will be the twelfth link, the sufferings of **aging and death**. The projected results are intermingled within these links that are the actualized results, meaning that, with the karmic potential having been actualized, the projected results are also actualized. The projected results arise together within the same lifetime as the actualized effects and function throughout it. Thus, each set of actualized results includes the various links that occur within an actual rebirth within samsara, along with the many sufferings of existence that follow.

Think, “Through having actualized a karmic potency infused on my consciousness, I will proceed to another rebirth under and have to undergo the suffering of birth, aging and death. In this way I create the actualized results of

another rebirth within samsara and everything entailed within that. Without generating some awareness of the power that these links have over me, I will never break free from the causes of ignorance and karma, and instead will continue to be trapped in the cycle of existence." Contemplate this.

From FPMT's Discovering Buddhism module Samsara and Nirvana.

6. THE ROOT CAUSE OF SUFFERING: THE IGNORANCE THAT GRASPS AT INDEPENDENT EXISTENCE

LAMA YESHE

THE MOUNTAIN OF SELF

Our conception of ego instinctively feels that I'm somewhere around here; Thubten Yeshe is somewhere here. Where is Thubten Yeshe? My ego's instinctive interpretation is that I'm here, somewhere in my body. Check for yourself. See what comes up in your mind when you think of your name. The huge mountain of your self will arise. Then check exactly where that mountain of "me" can be found. Where are you? Somewhere around your body. Are you in your chest, in your head?

You feel this instinctively. You don't have to study philosophy to learn it; you don't have to go to school; you parents didn't teach you. You've known this since before you were born.

Buddhism describes two kinds of ego identity: *kun-tag* and *lhen-kye*.

LEARNED GRASPING AT SELF

Kun-tag means the sense of self that's philosophically acquired. It's something that you learn through outside influence from teachers, friends, books and so forth. This is the intellectually derived ego. Can you imagine? You can even acquire an ego through reading. This one is easier to remove, of course, because it's more superficial. It's a gross conception. The simultaneously born sense of self is much, much harder to get rid of.

INNATE GRASPING AT SELF

The one I'm talking about is *lhen-kye*, the simultaneously-born one; the one that exists simply because you exist. It was born with you; it needs no outside influence for its existence. Like the smell that comes with a pine tree, they're one. The pine tree doesn't grow first and then the smell comes later. They come together. It's the same with the innate sense of ego;

This instinctive conception of ego is really convinced that around my body is where you'll find Thubten Yeshe. Someone looks at me and asks, "Are you Thubten Yeshe?" "Yes," I reply, "I'm Thubten Yeshe." Where

is Thubten Yeshe? Around here.

Instinctively, I feel I'm right here. But I'm not the only one who feels like this. Check up for yourself. It's very interesting.

MY NAME IS NOT ME

Until I was six years old, I was not Thubten Yeshe. That name was given to me when I became a monk at Sera Monastery. Before that time, nobody knew me as Thubten Yeshe. They thought I was Döndrub Dorje. The names Thubten Yeshe and Döndrub Dorje are different; different superstitions give different kinds of name. I feel my name is me, but actually, it isn't. Neither the names Thubten Yeshe nor Döndrub Dorje are me. But the moment I was given the name Thubten Yeshe, Thubten Yeshe came into existence. Before I was given the name, he didn't exist; nobody looked at me and thought, "There's Thubten Yeshe." I didn't even think it myself. Thubten Yeshe did not exist.

But when one superstitious conception named this bubble, my body – "Your name is Thubten Yeshe" – my superstition took it: "Yes, Thubten Yeshe is me." It's an interdependent relationship. One

superstition gives the name Thubten Yeshe to this bubble of relativity and my ego starts to feel that Thubten Yeshe really does exist somewhere in the area of my body.

THUBTEN YESHE IS MERELY A NAME

The reality, however, is that Thubten Yeshe is merely the dry words applied to the bubble-like phenomenon of these five aggregates. These things come together and that's it: Thubten Yeshe, the name on the bubble. It's a very superficial view. The ego's instinctive feeling that Thubten Yeshe exists somewhere around here is very superficial.

You can see that the relative reality of Thubten Yeshe is simply the name that's been given to this bubble of energy. That's all Thubten Yeshe is. That's why the great philosopher and yogi Nagarjuna and the great yogi Lama Tsongkhapa both said that all phenomena exist merely in name. As a result, some early Western Buddhist scholars decided that Nagarjuna was a nihilist. That's a conclusion that could be reached only by someone who doesn't

parctise and spends all his time dealing in concepts and words.

If I were to show up somewhere and suddenly announce, “You’re all merely names,” people would think I was crazy. But if you investigate in detail the manner in which we’re all merely names, it becomes extremely clear. Nihilists reject the very existence of interdependent phenomena but that’s not what Nagarjuna did. He simply explained that relative phenomena exist but that we should view them in a reasonable way. They come, they go; they grow; they die. They receive various names and in that way gain a degree of reality for the relative mind. But that mind does not see the deeper nature of phenomena; it does not perceive the totality of universal existence.

RELATIVE AND ABSOLUTE EXIST SIMULTANEOUSLY

Phenomena have two natures: the conventional, or relative, and the absolute, or ultimate. Both qualities exist simultaneously in each and every phenomenon. What I’ve been talking about is the way that bubbles of relativity exist conventionally. A relative phenomenon

comes into existence when, at any given time, the association of superstition and the conception of ego flavors an object in a particular way by giving it a name. That combination – the object, the superstition giving it a name and the name itself – is all that’s needed for a relative phenomenon to exist. When those things come together, there’s your Thubten Yeshe. He’s coming; he’s going; he’s talking. It’s all a bubble of relativity.

THUBTEN YESHE IS A BUBBLE

If right now you can see that Thubten Yeshe’s a bubble, that’s excellent. It helps a lot. And if you can relate your experience of seeing me as a bubble to other concrete objects you perceive, it will help even more. If you can see the heavy objects that shake your heart and make you crazy as relative bubbles, their vibration will not overwhelm you. Your heart will stop shaking and you’ll cool down and relax.

If I were to show you a scarecrow and ask if it was Thubten Yeshe, you’d probably say it wasn’t. Why not? “Because it’s made of wood.” You’d have a ready answer. You can apply exactly the same logic to the

argument that this bubble of a body is not Thubten Yeshe either.

I believe very strongly that this is me because of the countless times from the time I was born up to now that my ego has imprinted the idea “this is me” on my consciousness. “Me. This is me. This bubble is me, me, me.” But this bubble itself is not Thubten Yeshe.

THUBTEN YESHE IS NOWHERE TO BE FOUND

We know it’s composed of the four elements. However, the earth element is not Thubten Yeshe; the water is not Thubten Yeshe; the fire is not Thubten Yeshe; the air is not Thubten Yeshe. The parts of the body are not Thubten Yeshe either. The skin is not Thubten Yeshe; the blood is not Thubten Yeshe; they bone is not Thubten Yeshe; the brain is not Thubten Yeshe.

The ego is not Thubten Yeshe. Superstition is not Thubten Yeshe. The combination of all this is not Thubten Yeshe either – if it were, Thubten Yeshe would have existed before the name had been given. But before this combination was named Thubten Yeshe, nobody recognized

it as Thubten Yeshe and I didn't recognize it as Thubten Yeshe myself. Therefore, the combination of all these parts is not Thubten Yeshe.

If we call the scarecrow Thubten Yeshe and then analyze it to see exactly where Thubten Yeshe can be found, we can't find Thubten Yeshe in any of the parts or on all the parts together. This is easy to understand. It's exactly the same thing with the bubble of my aggregates. Neither any single constituent part nor the whole combination is Thubten Yeshe. We also know that the name alone is not Thubten Yeshe. So what and where is Thubten Yeshe? Thubten Yeshe is simply the combination of superstition flavoring an object with the words, "Thubten Yeshe." That's all that Thubten Yeshe is.

BEYOND THE NAME, THERE IS NO THUBTEN YESHE

Beyond the name, there is no real Thubten Yeshe existing somewhere. But the simultaneously-born ego doesn't understand that Thubten Yeshe exists merely as an interdependent combination of parts. It believes that without question,

around here, somewhere, there exists a real, independent, concrete Thubten Yeshe. This is the nature of the simultaneously-born ego. Therefore, if we do not remove conceptions like, “Somewhere in this bubble, I’m Thubten Yeshe,” we cannot release the ego.

The conception of ego is an extreme mind. It holds very concretely the idea that somewhere within this bubble of the four-element combination body there exists a self-existent I. That is the misconception that we must release. If the ego mind assessed the situation reasonably and was comfortable and satisfied perceiving that superstition giving the name Thubten Yeshe to this interdependent, four-element bubble was enough for Thubten Yeshe to exist, that would be a different story. But it’s not satisfied with that. It cannot leave that alone. It wants to be special. It wants Thubten Yeshe to be concrete. It’s not satisfied with Thubten Yeshe being a mere name on a collection of parts. Therefore, it conceives an imaginary, unrealistic, exaggerated, concrete self-entity.

*Excerpted from Lama's commentary on
the yoga method of Divine Wisdom
Manjushri, Manjushri Institute, Ulverston,
Cumbria, England, August 1977. Edited
from the Lama Yeshe Wisdom Archive by
Nicholas Ribush. Published in the June
2001 issue of Mandala.*