

Generating the Bodhicitta

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**Dharma teaching by the 19th incarnation Lochen Tulku Rinpoche in Singapore
(Edited Version)**

Lochen Rinpoche Speaks:

Good evening everybody, yesterday we talked about "*Taking Refuge*" which is the entrance gate to Buddhism and to become a Buddhist.

The Bodhicitta, Bodhi-mind or also called as Bodhicitta

We are going to talk about how to generate the Bodhicitta. Bodhi means enlightenment or Buddhahood and *cit* in Sanskrit means the mind.

Knowing the mind

In order, to know about Bodhicitta or the enlightenment mind, we got to know about the mind. To generate the Bodhi-mind and the practice of generating the Bodhi-mind, we got to know about rebirth.

Reincarnation, rebirth, mind and karmic systems are all inter-related. So, to know one subject for example - the Bodhicitta, actually you got to have the understanding of all different subjects such as karmic law, taking refuge and the system of the mind; how the system of mind works. All the Buddha's words and Buddha's teaching which we can see at present day is 108 textbooks and total Buddha's teaching is 84,000 heaps of Dharma.

84,000 heaps of textbooks are Buddha's words

All the teachings of the Buddha are inter-connected or inter-related. You cannot practice fully, without practicing the rest of the teachings. Therefore, if you know one subject properly then you will have the whole idea about the entire teaching.

Therefore, it takes time to study about Buddhism, it is not a subject that you can learn very fast and you can meditate very fast and get enlightened very fast. It doesn't work in that way. There are exemptions like Milarepa who was enlightened in his lifetime. There are many others in Tibet and there might have been in China, also. There have been in India - many Mahasiddhas who attain enlightenment in their lifetimes. But you need certain imprints that you have brought from your previous lives and if you have that kind of potential then it is easier to cultivate in that in this lifetime.

If it is beginners like us, then it takes time. First of all, it takes time to study, to practice, and to get realizations so we have to be very patient. These days, meditation has become sort of a fashion in the modern world. In some areas, becoming a Buddhist has also become a fashion. Sometimes, to become a monk and to put on a monk's robe is also becoming a fashion. There are many things going on in the world. In the west particularly, by nature they would like to do different things.

They get into Tibetan Buddhism. They work very hard to study, to practice and in four or five years of time, if they don't get any realizations-they leave and they change their religion, or whatever or they turn to drugs. You cannot be impatient; it will not work in that way because it has never worked in that way.

What does the word Buddhist mean?

In English, it means followers of Buddhism. Tibetan language is directly translated from Sanskrit and is called "*Nang Pa*". *Nang* means inside, - an inner or inside believer so, Buddhism's emphasis is on the internal mind system. We have to tame our minds only then we can attain enlightenment. There is no any other way.

External appearance and behaviour are not important but what is important is to tame yourself internally - to tame your mind. For example, Garopa and Naropa in India - they are Mahasiddhas and they look like fishermen. Sometimes, you can find them fishing at the seacoast. They are enlightened ones and can they do fishing? When we see them they look like very ordinary people; mostly bearded South Indians with a piece of cloth wrapped around them but they are Mahasiddhas - Maha means great, Siddha means attainments, who have achieved the great attainments. They have absolutely tamed their mind therefore there are enlightened, no matter how ugly they look. That is "*Nang Pa*" - a Buddhist.

We got to know about the mind system - Cit is mind. So, when we talk about the mind system- only Buddhism can give the best explanations. There is no any other philosophy that can explain about the mind system so far in the world. Scientists cannot find out what is a mind - they do not know about it.

They cannot deny the existence of mind - we are thinking, feeling, seeing hearing, smelling, tasting and touching - all these are mind properties. So, we cannot deny the existence of the mind, right? If there is mind, then what is it all about? You got to know. When you want to know Bodhiciti - cit is mind so you must know about mind. There is much sub-consciousness sort of within us but there is one peaceful mind.

What is the definition of mind?

Mind is very clear – like a very clean crystal and it has the potential to perceive. So, that is mind. But the peaceful mind is like white clear crystal and what you see is only clearness and you see nothing. If you put a red ball in front of that crystal then the red ball will reflect in that crystal and the crystal becomes red- it gives you a reddish colour. Then you take that out and you put a blue ball in front of that crystal and then the crystal will change, right?

Similarly, the mind is like crystal and it is very clear. The clearness of the mind is primordial. It has always been like that and that is the nature of the mind. All the nature of mind is like that. So, it says that the nature of mind is clear and very dry sort of and all the stains are temporary. Here, we talk about stains that are contaminations like delusions and abdication. When the mind is sounded by abdication then the mind is covered with contaminations. It is contaminated- so we have to clean and that is purification.

You might have heard about Buddha Nature, which is not exactly the same but is also similar to this kind of mind - it is always there, primordial.

But when the mind is contaminated by delusion that is like sky covered with black clouds. It is temporary, it is not permanent - it can be removed. It is not in the nature of the sky or the crystal.

For Bodhi-mind: There are 2 kinds of aspirations

The first one is to think of others' welfare. That is one wish -The wish to help other beings- in the sub-consciousness. The second one is wishing for enlightenment. You want to be enlightened and these two sub-minds are there and when you generate these two sub-minds and the peaceful mind becomes the Bodhicit. That is Bodhi-mind - which we are talking about.

Now, it is not so easy to generate the Bodhi-mind because you have to be dedicated totally for the sake of other beings and so far we have been very selfish. We have always been very selfish- we think for ourselves. Sometimes, it seems like we are doing some good for others; ultimately, deep down still we are selfish. There are many rich people who are doing very good jobs but the motivations can be selfish because we are familiar with the selfish nature and we are not familiar with the cherishing nature that is - cherishing others.

***Two Lineages of instructions on how to generate the Bodhi-mind:**

So, we need to change our attitude, we need to tame our minds. There are 2 lineages of instructions on how to generate the Bodhi-mind:

- The 7 Points of Cause and Effect.
In this instruction, there are 6 causes, which give birth to the Bodhi-mind.
- The instructions of Equality and Exchange of Self and Others.
They both came from Buddha Sakayamuni.

However, after Buddha Sakaymuni, the lineage was divided into two but then from Atisha, the two lineage instructions were united and now both instructions are passed on at the same time so practitioners can practice in both ways to strengthen and to give more energy to practice generating the Bodhi-mind. Atisha received the lineage of instruction from Lama Serlingpa - Lama (Tibetan word) or Guru (Sanskrit word). Guru or lama has a very deep meaning and you got to know what it means - it is not only a teacher or professor. Maybe we can talk about it another time.

Lama Serlingpa - Serlingpa means - a lama who lives in the Land of Gold. Now it is recognized as Indonesia. We also did a small of research with the help of our friends and we are quite sure that Sumatra is the right place where Lama Serlingpa lived during the 9th and 10th century. But Sumatra is a big island we could not locate exactly where Lama Serlingpa lived and so we are still researching and we are hoping we'll be able to find very soon. We have located two or three places that might have been but we want to

make sure. Anyway, it seems that Lama Serlingpa lived in Sumatra and later he went to Borobudur and Lama Serlingpa maybe built Borobudur temple.

The Power of Holy Objects creates causes for enlightenment.

Borobudur has become an equally holy and sacred place for the people who admire the Bodhi-mind. So, I wanted to visit Borobudur and we are going to visit anyway. It is very important for beginners like us to visit holy places and blessed places. We talked about it yesterday: accumulation of merit and there are two practices that we talked about in Buddhism. One is accumulation of merits particularly for beginners like us- our minds are not tame; our minds are not properly trained. The mind always goes towards negative thoughts even if we are trying to do virtuous actions, still our motivations could be contaminated and it is not that easy to make our motivations very pure.

So, for us it is very important to take the help of blessed places like Borobudur or Bodhgaya in India and there are many other holy places in the world, even in China like the Manjusri Mountain (Wu Tai Shan, Shanxi). These holy places are very important because holy persons blessed them – holy persons mean Buddhas and highly realized masters and so forth.

What have they had done to these places?

How did they bless these places? Do you know? You do not know right? They lived there, they were there and they built these temples. Even if they did not build these places they were meditating there for years and they have accumulated huge, huge amount of merits and all that merits were dedicated for us.

So, whosoever comes to these places they should get merits, their minds should be tamed. Buddhas have dedicated their whole merits for this purpose. When they have done this, then again comes the cause and effect system - the law of karma. If you believe in the law of karma then you can understand their dedication. Their dedication must work. This is our allocation that they have already allocated for us so we must take our allocations. So, without making any great effort, we receive a lot of merits. Do you understand? Have you got the point? You must get the point so you can stimulate yourself towards that action. That is why we should visit blessed places.

Lama Je Tsongkhapa, he has mentioned in his book *The Great Stages of Path to Enlightenment*, "*Most of the merits that we have accumulated are for the pleasures for Samsara or either for this life.*" For example, when we are sick, you will do pujas and it is so in our tradition, too. When we do business, we do black tea offering and so forth and everything is dedicated for this life. If you did slightly better than that then you will dedicate your merits for taking a good rebirth after this life.

Even if we take rebirth in the God Realm, that is also a Samsaric pleasure. As we discussed yesterday, we will get some kind of Samsaric pleasure that is not permanent - not pleasant, pleasurable or happy by its nature but by nature it is suffering. So our merits are all that. So, Lama Tsongkhapa said most of our merits are dedicated for Samsaric pleasures.

But when we do or practice some kind of dharma practice with holy objects -such as making offerings to the Buddha, visiting holy places, making circumambulation, and looking at a statue of the Buddha. That kind of merits will definitely lead to the cause to get enlightenment. At the moment as beginners it is difficult for us to make causes for enlightenment. Therefore, that is called power of objects and through the power of objects can lead to enlightenment. Otherwise, most of our merits are for Samsaric happiness.

The Lineage of Instructions

From Lama Serlingpa these *two lineages came together and Atisha received that lineage from Lama Serlingpa in Sumatra maybe or Borobudur, - We are not clear - The history is not clear, there is no evidence at the moment, right? But it is somewhere in Sumatra or Borobudur - that is quite clear and it is also clear that he visited Borobudur.

It was from there these lineages came together so when Atisha came to Tibet, he gave the instructions to the Tibetans and it has been an unbroken lineage till now. So, that is the lineage of instructions on how to generate the Bodhimind.

The 7 points of Cause and Effect to generate Bodhi-Mind instruction

Now, we have to talk about the 7 points of cause and effect instructions to generate Bodhi-mind. For that we got to know about our rebirth.

It is a little bit difficult for us to believe in rebirth. Particularly, in this one world because our traditional faith is slightly shaken, so when we are trying to analyze about the system and we don't have enough wisdom and we become more confuse. In earlier times, for example in our area in Tibet, most of the people believe in rebirth blindly and they have a strong believe that there is rebirth, past lives and future lives. As long as they believe in that, it doesn't matter but if you can think of rebirth and if you have some doubts then sometimes it can be obstacles for you to believe.

Actually, we can see rebirth. Most people may think, "*that there must be rebirth but we are not sure if we are going to take rebirth in lowers realms because haven't seen lowers realms and we have never heard of lower realms,*"

We can see some people, baby boys or girls who can remember their past lives very clearly and very clear indications are there. We have seen many times and read in the newspapers - it is not only in the east but also in the west. And we have found children who remember their previous lives and very clearly they can recognize their previous parents, husbands or wives, previous house and their previous belongings. So, it is quite clear there can be rebirth. But we are not sure how many times - maybe one or two rebirths might be there and afterwards we don't know that we have come from the beginningless time and we don't know if we are going to have endless lives till we get enlighten. If we attain Nirvana then taking rebirth will stop otherwise it would be endless lives in the future. The Buddha says so.

So, that is the reason why you have to analyze about rebirth. For this, you must know who is taking rebirth- that is the question. Who has come from the past life and who is going to the future life?

Other sects talk about a soul. For example, in Hindu religion - the soul is there. The soul comes from previous life and will go to the next life and so the soul is the one who comes and then goes ultimately. What is a soul? I don't know because I haven't studied Hindu religion. There is also a soul in Christianity. How do they explain what a soul is? Is it a material thing?

Anyway according to Buddhism we don't have that term because we do not believe in a soul - which is permanent and always there - coming from past lives to the next lives.

According to different schools in Buddhism also have different explanations. Most of the schools talk about a mind, which comes from the past that goes to the future. The mind does not come from our parents because a mind is not material or physical. It is not made of genes from our parents. A mind is not made and a mind is not the heart. Mind cannot be touched or seen - but it is there.

Where does the mind come from?

The mind comes from the past when our mother conceives and during the conception the mind enters into the mother and then it mixes with the substances and the substances will grow slowly and then we grow up. So, that is mind.

What is the difference between a mind and soul? Mind is kind of cord, it can think and a soul cannot think, I believe. The Mind is moving, it is not permanent - it changes. The previous mind is no more here and the future mind is yet to come so, it is changing. The past mind is exhausted but the continuity of the mind is there. So when it continues there must be some causes.

For example, there must be some causes for the future mind. The present mind is the cause for the future mind. The future mind is the continuity of the present mind. But the future mind is not the present mind. The present mind is the continuity of the past life but the past mind is not the present mind but it continues.

The Mind needs another mind to cause the future mind because you cannot make a mind. Nobody could make a mind so far. If it is made of materials, then maybe you could produce a mind. If you can produce a mind then you can make other beings-, which has not come so far. So, according to Buddhism mind cannot be created - it is only continuity and cannot be created and it is not physical but the continuity is there.

And for the present mind we need a past mind because if physical and material things cannot produce the mind, so the past mind needs another past mind and it goes on and on - so it has become beginningless. The Buddha didn't see the beginning of mind so he describes it as beginningless. And it is also endless till we get enlightened.

Once we are enlightened then taking birth stops. It is a kind of end - the continuity is still there, the Buddha's mind is still there but the Buddha's mind need not take rebirth as we are taking. So mind needs another mind to come into existence so that proves that the past mind and future mind and so forth. Through this way, we can understand there are having been limitless minds and beginningless time therefore there have been many rebirths. We must be convinced about that and we must establish the rebirth system within ourselves.

To practice the 7 points of cause and effect instructions to generate Bodhi-mind:

The first one is, recognizing all sentient beings as your mother. That is the first cause.

The second one is, realizing the kindness of your mother.

In order to recognize all sentient beings as your mothers, we must think about our past lives because we have taken limitless lives and each time or most of the time we had a mother. So, this life's mother cannot be our mother all the time. It is not possible. So we need another mother, so our past life's mother was someone different from this life's mother. Our past life's mother should have been someone else. So, in this way every being should have been our mother otherwise there would not be enough beings to be our mother. That is a logic way of recognizing all beings as your mother.

We must think of the kindness of our mother. Your mother might have some negativities but that is not your business. What is your business? You must think of her kindness. So, when we think of her kindness right from the beginning, the day of the conception- since then mother has taken care of us. Mothers might have some negativity but that is not our business at this time because these days some children say, *"I didn't ask you to give birth, you have given me the birth by your choice and it is your responsibility to bring me up."*

Now, this is degenerated time in the world, awful things are happening: children kill their parents, it has happened many times and in many parts of the world. So many terrible things are happening and we are fortunate that we have met Buddhism and our attitude is not so bad so therefore we must think of the positive qualities of our mothers.

Our mothers kept us in her stomach right from the day one of the conception. For 9 months and 10 days she kept us in her stomach and during those 9 months she was very careful for us .She controls her diet, her physical movements and she even controls how to sleep so the baby does not get hurt. While giving birth, our mother has to suffer a lot and that is also for us. After giving birth she very kindly she took care of us. Sometimes, some mothers might have committed crimes just to make us happy, to give us more comfort and she is ready to face any kind of problems.

First, we think about this life's mother and that should be applied to our past lives' mothers and to those mothers who gave birth to us in our past lives. Even if we would have taken rebirth as animals even animal mothers' are kind to their babies. We can see it in the zoo or maybe you have pet dogs' even birds you can see how they take care of their babies. That is normally the mothers' kindnesses. We must think of their kindness.

Sometimes, even when mothers are old and their children are grown up and successful in their job or business. Still, they are worried about their children. Sometimes, children feel that their mothers are very disturbing, trying to interfere and making them feel uncomfortable but that is also out of kindness. Right from the day of the conception time till her death normally she loves us. That is to be taught. We must contemplate the kindness of our mother and then apply this to all sentient beings while they have been our mothers and how kind they have been to us.

Before turning our minds towards recognizing all beings as our mothers we must practice equanimity.

“We understand all beings might have been our mothers but this is my enemy in this life. He or she must have been very kind to me at that time I didn’t see that but this time anyway this man is my enemy – how can I think of his or her kindness. He or she has been so rude and so harmful.”

For that it is difficult to think of his or her kindness. For that reason, we must think about the equanimity.

There are 2 ways of contemplation of equanimity.

One way is that you visualize one enemy, one friend and one neutral person in front of you and then you must contemplate - think about the nature of the feelings. The other way is first you visualize a neutral person in front of you and you contemplate on him. For example, if you visualize a neutral man in front of you and you should think,

“This man in this life he is neutral, he hasn’t harmed me, he hasn’t benefited me and he hasn’t done anything to me. But in my previous lifetime, he must have been my friend; sometimes he must have been my father or mother. Those days he must have dedicated himself for my welfare so he has been so kind to me.” And we must think about his kindness in this way.

And then you become convinced that this man is neutral to me but previous times he has been very kind to me. You will be well convinced. Then you can think of enemies, visualize one of your enemies in front of you,

"This time he has hurt me and has done bad things to me but that is out of his ignorance but in my previous lifetime, he must have been my friend; sometimes he must have been my father..."

And in a similar way you must think like that, so in that way slowly you will get convinced of your enemy also. And it is not so difficult to think about the kindness of your friend.

So, when you become quite convinced with these 3 objects and you feel that they have been kind to you equally. Then you can think of more people. For example, like us - all the members of this centre," *they all have been very kind to me.*" And then you can go a

little further - the people in Singapore, Indonesia, and Malaysia and then further, the whole world and the whole universe.

In that way you can recognize all beings as your mother and you can recall the kindness of all beings when they have been your mothers. And that is the second point.

The Third one is Thinking of Repaying the Kindness.

"All my previous lives, all sentient beings have been very kind to me but what did I do for them? I couldn't do anything for them and I haven't done anything for them so I must think of repaying their kindness. If I don't think of repaying their kindness then I become a very irresponsible person and a thankless person - which is not very good. So I must repay their kindness.

So you train your mind in that way. *"I want to repay their kindness."*

The Fourth is thinking about Loving – kindness

If a mother has an only son then how kind she can be to this son. In this similar way, you must to develop loving-kindness towards all sentient beings.

The definition of loving-kindness is wishing all sentient beings to have all kinds of happiness. That is loving-kindness. You should apply this kind of loving-kindness to all sentient beings - that is one of the causes to generate a Bodhi-mind, if you think only of your child's happiness that cannot be a cause to generate a Bodhi-mind.

The Fifth one is Great Compassion

Yesterday, we talked about the great compassion of the Buddhas and this time we are talking about the cause of great compassion, which causes the Bodhi-mind or Buddhahood. These both are great compassions. Great compassion is considered a very important subject for the beginning. And to generate the Bodhi-mind- the main cause is great compassion.

The definition of Great Compassion is wishing all sentient beings to be separated from all kinds of suffering. That is great compassion. For example, if you are thinking for your child all the suffering to be separated from your child that, is also compassion and now you should now apply this kind of compassion to all sentient beings - that is one of the causes to generate a Bodhi-mind, if you think only of your child that cannot be a cause to generate a Bodhi-mind.

We have compassion also but our compassion is very limited. The Arhats they also have compassion but their compassion is also limited. According to the listeners' school, they also have compassion but their compassion is limited if they can help they will help but if they need to do more, they wouldn't bother much because they, themselves are liberated. They have attained Nirvana and they didn't practice compassion right from the beginning because they were originally motivated to be liberated for themselves. Therefore that cannot be great compassion. Great compassion should be aiming towards all sentient beings.

To generate Bodhi-mind, you need great compassion, to cultivate Bodhicit you need great compassion and after enlightenment - to serve all sentient beings, you need great compassion. Buddhas are helping us day and night - 24 hours a day, 7 days a week and 12 months a year that also comes from great compassion. If they don't have great compassion then these activities will not be there. Buddhas activities are originated from great compassion. Therefore, it is considered the most important practice to go towards enlightenment. It is very important at the beginning, it is very important during the practice towards the enlightenment and it is very important and needed after enlightenment.

The Sixth one is a kind of Superior or Extraordinary Intention or Thought.

Now you have a great compassion so you must practice this great compassion. You must contemplate on this, day after day and then we can, one day really produce great compassion within ourselves

When we talk about Bodhi-mind: the great compassion, loving-kindness towards all sentient beings, recognizing all sentient beings as mother, thinking about the kindness of mothers, recalling the kindness of mothers, repaying kindness of mothers - when we talk about it is not that difficult to understand. But when it comes to the practice it is very difficult.

The 2 practices: Accumulation of Merits and Purification.

There are 2 bases - Conventional Truth and Ultimate Truth. Therefore, there are 2 practices. As a result, there are 2 kayas or bodies of the Buddha. There are 2 Bodhi-minds also - Conventional Bodhi-mind and Ultimate Bodhi-mind. When we talk about the Ultimate Bodhi-mind- that is emptiness.

What is emptiness? We can talk about it another day because it is also very important but it is slightly difficult to understand emptiness and you need a lot of effort to understand emptiness. But once you understand emptiness, it may not be that difficult to realize it.

On the other hand, Conventional Bodhi-mind – we are right now talking about. It is not very difficult to understand but it is very difficult to generate or produce. Anyway we have to produce it because Bodhi-mind is the entrance gate for Mahayana Buddhism practitioners and also to Tantrayana.

Je Tsongkhapa in his book called Great Stages to the Path of Enlightenment he mentioned that, *“To both Sutra Mahayana and Tantrayana the entrance gate is Bodhi-mind,”* so therefore if we want to practice Tantrayana or just Sutra Mahayana we need to develop Bodhi-mind.

For example, Atisha is recognized as a great pandit or scholar in Narlanda University there were 500 Mahapanditas – Mahapandita means great scholars sort of Doctorate - among them, he was one of the greatest. I think he was in-charge of Narlanda University for some time but he received the Bodhi-mind only from Lama Serlingpa. There were no

shortage of masters and teachers in Narlanda University, which was one of the greatest universities in the world in those days.

So, he received the Bodhicit instructions only from Lama Serlingpa who lived in Indonesia and he generated the Bodhi-mind from his oral instructions and secret instructions. Therefore, he considers Lama Serlingpa as one of his principal masters.

We are talking about extraordinary intentions or superior intentions – *“all beings are suffering as I am suffering. They have been suffering right from the beginning and they have been very kind to me but I couldn’t do anything so far. And now I want to repay their kindness but how to help them to get out of suffering.”* And then you see at that moment you have no capacity to help, maybe you don’t even have the capacity to help two or three people over here how are you going to help all sentient beings? This is impossible... *“I want to help but how can I help?”*

Then you see the qualities of the Buddha. The Buddha can help numerous beings at a time without any effort. You can see that and say, *“I also want to become a Buddha, and then I can help countless sentient beings at a time to get out of Samsara.”* Then therefore you develop wishing for enlightenment and wishing for Buddhahood.

When that comes in your mind - and that is Bodhi-mind and you have generated Bodhicitta at that moment. And once you have generated Bodhi-mind that means you have entered the first path to enlightenment.

The first path to enlightenment is the accumulation path:

1. Accumulation Path
2. Preparation Path
3. Seeing Path
4. Mediation Path
5. No More Learning Path

The first path is accumulation path. You entered the accumulation when you generate the Bodhi-mind within yourself. At that moment, you have entered, even if you have don't have an understanding or realization of emptiness you have become a Bodhisattva. You have entered the first part and you have become a Bodhisattva. You deserve prostrations from all human beings including worldly gods.

Shantideva- a great master also from Narlanda Universtiy, he mentioned this in his book of "Engaging into the Behaviour of Bodhisattvas", *“when you generate Bodhi-mind within yourself- at that moment you deserve prostration and respects from all human beings including kings and also worldly gods must salute to you.”*

And he goes on saying that once you have generated to Bodhi-mind it is like a supreme aspect of elixir. You can convert thousand kilograms of metal into gold in one moment.

Similar, you have taken this dirty body - he called our bodies '*as a dirty body*' because if you were to think - you have blood and veins and there is nothing beautiful inside. So he called it - a dirty body... but you have converted the dirty body into a precious body because you have generated the Bodhi-mind within yourself. Once you have generated this bodhi-mind you must hold this mind very firmly and you should never let it go away from you. That is what Shantideva said in his book.

The Bodhi-mind becomes the cause and its merits never end till enlightenment.

When you have generated the Bodhi-mind, the activities or whatever you do- this is influenced by the Bodhi-mind that all becomes the cause for enlightenment. Since all the merits that we earn, all the virtuous actions that we accumulate may not necessary become the cause for enlightenment as I mentioned mostly they are not going to be the cause for enlightenment.

But once the Bodhi-mind is with you, your activities are influenced by this mind and by the power of this mind all the merits you earn from that moment become the cause for enlightenment. That means, once the merits becomes the cause for enlightenment then you can enjoy the results and enjoy the fruits till you get enlightenment. Because we might have accumulated a lot of merits but then once they give the good results then they are exhausted - no more results will be there.

But if your merits are influenced by the Bodhi-mind then that can never end till enlightenment. Therefore, it is a powerful instrument to accumulate merits.

The other instruction for equality and exchange self and others.

In this instruction, again you must train your mind thinking that you and other beings - *"we are same - wanting happiness and do not want suffering, so we are equal in that. And in the same way, the other beings also want happiness and do not want suffering. So, we are equal in that. Since we are equal in that why we should think only for ourselves why we shouldn't think for others."* That is thinking about equality.

Since then till now, we have been thinking for ourselves. We have been selfish, we want all the happiness for ourselves and we didn't bother about other sentient beings and sometimes we even think that our enemies should suffer. We have been thinking in that way.

But what have you got till now thinking in that way? Have you achieved something very special than other beings? We are nothing special than other beings. Since beginningless time, we have been doing things for ourselves but we are not different from other beings.

We are worst than many other beings, right? Being selfish doesn't work, it didn't work and it is not working and it will not work. But the Buddhas and Bodhisattvas they dedicated themselves for others but they are enlightened and they have given up everything for sake of other beings.

For example, when Buddha Sakaymuni prior to becoming a Buddha he practiced a Bodhisattva's life. There are many stories how he sacrificed his life, wealth and everything for the sake of other beings.

"Jakata Tales" - is a book about Buddha's lives prior to becoming a Buddha. This book is very famous; it is in Pali, English and many other languages. Theravada Buddhists also know about "Jakata Tales" and they talk about it. The Buddha has taken a lot of rebirths - sometimes he became a king, sometimes he became a universal monarch king, sometimes he took the rebirth of an animal-just for the sake of others. But finally he was fully enlightened.

We are still here, where we were. Therefore, it is worth to practice helping others. H.H. the Dalai Lama of Tibet he also said,

"If you love yourself and you are wise enough to do good things for yourself, then you should practice Bodhicit- you should practice Bodhisattva's life. Because in this way if you practice Bodhisattva's life you will be enlighten very soon and you can accomplish your own needs permanently. So, the wise selfish man should practice Bodhi-mind. The foolish selfish man continues with his selfish practice.

This is holding your Bodhi-mind and thinking about others.

We are equal but we have been very selfish but it didn't work - now we must change. So, exchange self and others. Till now we are thinking for ourselves but exchange yourself and others doesn't mean you become other beings and others beings become you. That cannot be.

Exchange means you change the attitude.

Now you are thinking of yourself but then this thought should be transformed into thinking for others. Instead of thinking of yourself, that thought should be transformed into thinking for others. That is exchanging self and others.

The main source of suffering is selfish intention. That causes all suffering - we have been suffering because of that. Because of selfish reasons, we need this and that. If we think about this life we have committed many sins. We have engaged in many bad deeds. Bad deeds don't mean killing someone or stealing things from other people. It refers to deceiving other people, slandering, and envy and through these kinds of actions we have been committing a lot of sins and all these comes from selfish nature. Ultimately, all these actions will bring unhappiness and suffering for us.

Faults of selfish nature

Therefore, we must learn to think about the faults of selfish nature and you must learn to think about the good qualities of the cherishing nature. When we realize that, then to generate the Bodhi-mind is not that difficult.

These are the 2 different lineages of instructions to generate Bodhi-mind.

It is not easy to generate Bodhi-mind but we must try to aspire the good qualities of the Bodhi-mind. Think about it again and again and you must pray to your master, the Buddha, to Je Tsongkhapa." *Please bless me to be able to generate the Bodhi-mind.*"

Don't ask for only about prosperity in this life. You can do that of course, we need that but sometimes we must ask, *"Please bless me to be able to generate the Bodhi-mind and Great Compassion as soon as possible."* That kind of prayers you must make and that helps because when you create positive attitude and then it will slowly transform your mind - it will take place. But you need to do it on a daily basis.

Everyday, you should think about the Bodhi-mind once or twice a day

Once in the morning just after waking up and once in the evening before going to bed and that will really help you. Even if you are able to generate the Bodhi-mind after 12 years, 15 or 20 years then our lives have been very meaningful - it doesn't matter how long it takes.

When I was young I was thinking this Bodhi-mind is very difficult and I didn't have much interest to develop the Bodhi-mind. It is not easy - I like to practice realization of emptiness and other things.

I will tell you a story:

Powa - in Tibetan (- Transferring Consciousness at the time of death to pure lands.) We must prepare for our next lives and I also want to prepare for the next life. So, I thought this is the easiest way to prepare for our next lives. You practice transfer your consciousness and you keep on practicing but we are not sure if you can transfer consciousness at death - it depends on many factors but still we practice; we believe in it. When you believe in Powa then you'll believe in this process.

I went to see one of my teachers, and I told him that I want to practice *Powa*. He laughed at me," *Do you think Powa is very easy to practice and to do,*" I didn't reply I kept silent. And then he said," *It is not that easy as you think.*"

Because Milaerpa mentioned in his song- that in order to get the transference of consciousness power, you need to get to the third path - Seeing Path.

What is the Seeing Path?

Seeing Path is realizing emptiness directly. It means seeing emptiness as we see things by our own eyes. That is directly seeing.

Indirectly is like when we take an orange and we close our eyes we can see the orange whether is visualization or whatsoever and we can still see something but not as clear as we see it with our eyes.

So seeing directly means realizing emptiness very clearly as we see things with our own eyes. So, till then we cannot transfer your consciousness or other people's consciousness. There are high lamas who are very powerful men who can transfer other people's consciousness to pure lands.

In our tradition, whenever people die, as soon as that person is dead or during the procession of death, they invite the abbot or high lamas to do the transfer of consciousness. That is just a tradition it is not necessary mean that it works all the time. Sometimes, very high lamas or gurus might have the power while others do not.

Then I said to my teacher, "*if I don't do that, what shall I do?*"

And then he said, "*You must mediate on Bodhicit*" and I said that it is very difficult

I asked him, "*How long will it take?*"

He gave a thought for a while and he said, "*If you practice Bodhi-mind and within 12 years you will be able to generate the Bodhi-mind.*"

He advised me to do so. Since then I have been doing some kind of practice and now my admiration towards Bodhi-mind is much deeper and my feeling of compassion is much deeper because of the blessings of my teachers.

We also must think of Bodhi-mind very often, if we keep on doing then everyone of us will be able to generate a Bodhi-mind.

If we have a short-life and we may not be able to generate the Bodhi-mind this time. If we keep on practicing or thinking about the Bodhicitta mind and admiring the Bodhicitta mind on an everyday basis- that will be a very heavy imprint on your mind and in the next life you will definitely meet a good teacher or master. You definitely will be able to continue with your practice.

That is also enough for us if we have a short life. If we have a longer life we may be able to produce the Bodhi-mind. I hope I have explained well about Bodhi-mind and I hope you have understood well enough about Bodhi-mind. I pray you, me and all of us will practice Bodhi-mind and Great Compassion.

----- **End of Teaching.**

Dedication

May all whoever sees, touches, reads, remembers, talks or thinks about Buddha's dharma never be reborn in unfortunate circumstances, receive only rebirths in situations conducive to the perfect practice of dharma, meet perfectly qualified dharma teachers and quickly develop bodhicitta and immediately attain enlightenment for the sake for of all sentient and non-sentient beings.

In whichever place the Buddha's teaching may be, may there be no war, drought, famine, disease, injury, disharmony or unhappiness, may there be only great prosperity, may everything needed be easily obtained, may all enjoy the happiness of Dharma, have love and compassion for all sentient and non-sentient beings, and only benefit and never harm each other.

May the lives of the glorious gurus be long and all the Buddhas turn the dharma wheel untill Samsara ends. May the precious Bodhimind not yet born, arise and grow and may that born, not decline but increase forever more.
