

What is Freedom?

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<https://www.youtube.com/watch?v=mN5UotNLqZ8>

[Recitation in Tibetan]

First of all, wonderful to know all of you are doing very well. Having said that, we pray for everyone who are not doing that well.

Today's subject, as per your request, is "What is Freedom?"

Freedom, when I try to translate this into Tibetan, then it becomes quite a few things. *Tarpa* or *tolwa* or *ranwan*, so many things. *Tarpa* means liberation, you are free from bondage. You are liberated, by yourself or by somebody, or both. Then, *ranwan* means you have the power to decide yourself. So it's like self-determination, *ranwan*. Then *tolwa* means, again, *tol* means you are shackled and tied up, and then you are unshackled and you are released from something that ties you up, that is *tolwa*, *chingpa*, *tolwa*. *Chingpa* means tied up, *tolwa* means free from that tied up. So it's quite a few things. I can't find one particular word in Tibetan for "freedom". So I have to look at it from all of these connotations. Then, I try to make a decision, so that decision coming from the purpose of this subject. You are asking me to talk about freedom, and you are Buddhist practitioners. Of course there are many people who are not Buddhists officially, but, you know, they are future Buddha. Anyway, maybe they don't believe it, that's fine with me. I believe that everyone is future Buddha. And I don't mean future Buddhist, don't misunderstand me. Future Buddha itself.

Anyway, then from that point of view, and I being a teacher, a Dharma teacher, you're asking me to teach this, about freedom, then on that base, I make the decision to talk about this from this context. Now, I use your word: Freedom.

So, when you say "freedom", freedom involves somebody who is to be free, to be free from something, and that something might involve someone else as well. So, it is involving duality. Not only duality, but duplicity. So, first I want to share this word and this is how I think: you can never be free from anything and anybody until you're free from yourself. That is how I think. We can be free from other people, we can be free from sickness, we can be free from all kinds of situations, like property, bondage, discrimination, all kinds of things. But until we are free from ourselves, then it is just like peeling the onion. You peel one skin, there is another one. And then you peel that one, there is another one. And then so much hard work to peel the onion, because it makes you cry, it makes you sneeze, so on and so forth, and then at the end you end up with nothing, because there is nothing inside the onion. It is just onion one layer, onion another layer, all the way into the middle. There is nothing. And then you are still not free. So this way, to be free from something and someone, there is no end to it. That is why Lord Buddha left palace, in the dead of night, with the help of his chariot driver. And then went into wilderness, and spent six years meditating under a tree. That's not Bodhi Tree in Bodhi Gaya but on the other side of the river. And then, after that, because it is not just any one of us, he is Prince Siddhartha, he was the last incarnation of the Bodhisattva who had taken such aspiration many many many countless eons back. So, "countless" by definition in Tibetan

calculation is number 60. So that means 1, 10, 100, 1000, 10 000, 100 000, 1 million, 10 million, 100 million, 1 billion, 10 billion, 100 billion, 1 trillion, etc. etc., 60 times. Then that is one *tangme*, and that is “countless”. To make it a little bit easier, there’s another way of counting this. That is number 13. So number 13 and number 60 is a big difference, but in my mind it doesn’t make any difference because it is incomprehensible, it is so long... it is not year, it is not century, it is eon. So, this kind of thing we can talk about it, and we can pretend we can comprehend it, but actually we have a cognitive impairment for such a magnitude. So that way, 60 or 13, not different for me. It is a very very very very long time. So, Prince Siddhartha is last birth. And even though he’s the last birth, it took him six years of absolute concentration. You see the Buddha image in some of the museums which are carved in stone, and one that is really really very very precious, I think. I don’t know where it is, I saw the photograph many times. He has nothing, just bone and skin, and all of his veins are showing through the skin on top of his bone. So like that, six years. Then, after that, he attained Enlightenment under the Bodhi Tree at Bodh Gaya. He crossed the River Naranjana, and sat under the Bodhi Tree, and then he became the Buddha Sakyamuni . So, it took that much for him.

[15:40] So now, the point about the freedom here is, why did he leave the palace? Why did he stay under the tree for six years? There’s nothing great about being so skinny, and so much so that you have nothing but skin and bone. Nothing great about that. But, for him, nothing’s worth anything except Enlightenment. In Theravada Buddhist understanding, they believe that Prince Siddhartha reached Arhathood there. In Vajrayana, Tantric and Mahayana, it is described with the terminology of Buddhahood, Tathagata. Tathagata is used by both. [Terminology in Tibetan] But Buddhahood and Arhathood are slightly different in terminology. But anyway, that is freedom. That is freedom, true freedom. Now, free from what? All of us, everyone over there and, of course, me over here, we all try to be free. Why I do my best to carry on my duty as who I’m supposed to be? And why I remain as a simple Buddhist monk? Although my duty is not that simple, sometimes. Sometimes, very simple, just do it, just do my duty. That’s it. But sometimes, not that simple, a little complicated. Anyway, when somebody says that something is complicated, that means there is some little hiccup, some little bubble, you know? So my bubble is that I am honored to carry on my duty but, at the same time, this way I cannot be Buddha in this life. No way. Forget about being Buddha. I cannot reach any substantial realization. Don’t misunderstand me, I’m not depressed or anything like that. I’m very happy, actually. That is also another problem, another one of my problems. I’m too happy with everything. When there is a problem, I’m happy there’s a problem. When there’s no problem, I’m happy there’s no problem. So that is okay. Now... this way, this way, freedom and liberation are ultimately fulfilled when we reach Buddhahood. And now, seeing that clearly, I hope you see that clearly, then we can talk about another level of freedom. If you like, we may describe it as a more superficial aspect of freedom. Now, there are so many things that we want to overcome. When we are free from those things that bother us physically, mentally, emotionally, or any other way, then we do everything to overcome those things, to be free from those things. So this involves everything outside of us. For example, we have outside of ourselves people and also situations, conditions, also nature, so many limitations. Each one of us has so many limitations. We have no wings to fly. So we like to draw wings on the divinities that we believe in. So that makes us feel that I can’t fly but whom I believe in can fly. And then

also, whenever we say “divine presence”, “divine realm”, we look up [looking up]. We also make gesture of our hand, “Divinity”. We never say “Divinity” [looking down]. You know, we always look up and “Divinity”. Actually, if you are... of course you know I am here, on the belly of the Earth, so when I say “up there”, actually somebody who’s on the top of the world, on the top of the globe, I am pointing that way [pointing to his right], not up. And somebody in the Antarctica, when he or she says “up”, actually pointing down. It’s not up, it’s down. So that way, you know, it’s all relative. But we want to express “not here”, “up there”. So this is sort of a devotional way, inspirational way to describe freedom. And then another very technical thing about this, because when we look up, we see the space. Space is infinite, no limitation. When we look down, we see the earth, just under our foot, very small place. We can’t see every part of earth, just a little place, and very limited. So that way, “up” limitless, space, sun shines from the sky, moon shines from the sky, stars manifest from the sky. So that way, “up”. So this describes freedom. So now, this obviously tells something to us. When we do like this [looking up], we don’t understand or we don’t relate to freedom as if we have the freedom, the potential of freedom within us. It is somewhere over there. I’m not saying that’s wrong, I’m just describing it, trying to describe it. Now I will make this compartmental.

[25:45] First, we want to be free from outside forces and circumstances. In order to overcome that, then... example with Lord Buddha’s teaching of Vinaya. He tells us not to kill any living beings, for general, and not to steal anything, not to get involved in sexuality, and not to say lies, specially spiritual lies. So these are the four main vows. And on top of that, he tells us not to get intoxicated. Now, this involves the core of what makes us not free. Why am I not free? Because I am under the influence of my anger, aversion. Therefore, to overcome that, don’t kill. Killing is the most severe act of aggression, of anger. Then, there is attachment. So, severe acts of attachment are stealing and sexual misconduct. These two are the severe manifestation of attachment. So, first one: stealing is attachment to the external material, stealing. And then attachment to the sentient being, that is sexual misconduct or sexuality. As a basic Buddhist precept, sexual misconduct. For monks and nuns, sexuality. That way, to overcome the attachment, these two vows. Both of these, aversion and attachment manifest out of ignorance, because nobody wants to do something that is detrimental for themselves. Of course, they shouldn’t be doing detrimental for others, but at least, selfish as we all are, we don’t want to do anything detrimental for ourselves. Certainly not. So, why do we do those things that are detrimental for ourselves? Anger, greed, attachment, all of these. Because of ignorance. None of us are doing this out of wisdom. We are doing this out of ignorance. For that, lying is double ignorance. First of all, we don’t know the ultimate truth. But we at least know the relative truth up to a certain extent. But when we lie, then we are going against the relative truth. Then, the spiritual lie... that is. Then, people come to Dharma to have clear understanding, to overcome ignorance, to develop wisdom, so that is their purpose, and you say a spiritual lie to them. That means you are totally, totally, totally failing your duty. And it is opposite to what you’re supposed to be doing. So, this way the spiritual lie is the worst form of lie, and it creates ignorance out of ignorance out of ignorance. So this way, these three vows, or the four vows are given by Buddha for us to uphold because it is not just a rule. We are not free, and we are wandering in samsara because of ignorance. Out of ignorance, greed and hatred manifest. Therefore, to overcome the shortcomings and bondage of samsara, we have

to overcome the causes and conditions of the samsara, samsaric suffering. For this reason, these vows are given to us by Buddha, to make us free. People who don't understand this think this is against freedom. You know, you should be free to do whatever you want, free to say whatever you want, and free to eat and drink whatever you want. Why Buddha tells us not to get intoxicated? Because when you're intoxicated, the little bit of wisdom that you have gets locked up and the key is thrown into the sea, you know? So you can't function, and your wisdom is temporarily dysfunctional. That way, intoxication is a part of the vow because of that. Otherwise, all the intoxicating things, maybe it's barley, maybe it's a weed, maybe it's sugar cane, there may be a grape... you know, Buddha doesn't tell us not to eat bread, Buddha doesn't tell us not to eat grapes, but then don't get intoxicated, because your mind is very precious, and he wants all of our mind to function at its maximum. So, it's for that reason. So this way, you see, freedom, the basic freedom, for that reason these vows are given. So you can see what is freedom in that context. Then, if you say "I cannot keep those disciplines", I can understand, I can understand. We have millions of lifetimes of habit, and you cannot overcome all the habits at once. But we at least have to try with whatever we can. Otherwise, if I say "I want to be free but I can't follow those disciplines", it is almost, actually, it then amounts to saying that "I don't want". You know? It then amounts to that. This way, we have to at least have the basic understanding of decency. Definition of decency is not social status. That decency is very important for us to be free.

Then, another level of freedom is we have so many things that happen to us and around us related to nature and related to other sentient beings, other people, mainly people. In certain areas, people believe every single little mishap is caused by some ghosts and some demons and some black magic, and this and that, you know? So, whatever. All of these things are because of our own action. And one of my friends, actually he's a Hindu guru, and he says "Every action has a reaction". I understand what he's saying, but I will describe this as a karmic cause and result. So everything that happens to us, the worst thing, for example, some person takes us as their enemy, and they will do anything to cause us mental discomfort, physical discomfort, whatever. So, why? Because of our karma. Otherwise, this will never happen. Karma, I've explained so many times, I will explain one more time. Karma is not fate, okay? If something happens to you today, its cause and condition has to be this morning, or yesterday, or last month, or a year before, or past life. The cause has to be in the past, result will be in the future. That is how cause-and-result works. Everything is a result of some cause. The best way and most efficient way to overcome that is by realizing everything is Sunyata. Everything is emptiness. Realization of Prajnaparamita. That would be the easiest and the most straight forward. But we all can talk about it, we all can understand it, which is wonderful, we can even talk about it, that's wonderful, we can understand it, that's wonderful, but then, when it comes to nitty-gritty, day to day, in-life experience, then it is harder done than said, or easier said than done. This way... we have to know... if you have an enemy, I don't think you have... if you have somebody who thinks you are their enemy, let's put it that way, that doesn't happen out of nowhere. Even some stupid thing as, you can say "I haven't done anything to that person but that person hates me so much, that person has misunderstanding", you know? But that misunderstanding comes from causes and conditions. And then, you can also say, if you're a little bit arrogant, you can say "Oh, that person is just jealous of me, that's why that person feels animosity towards me", that also has causes and conditions, it doesn't just happen. You

yourself say that it's jealousy, you yourself say that it's a misunderstanding, so that comes from somewhere. And then, how can that happen? That also comes from so many things... so that way, the cause and condition, just to know that, is the beginning of the end of that problem. And the beginning of the freedom from that problem. Knowing it is karma, otherwise why does he or why does she hate me so much? And why did she do that? Why did he do that? How come? It's impossible like this, you know, it is so stressful. And for you to know that: I haven't done anything intentionally, but as long as there is a misunderstanding, there is some kind of jealousy, or something like that, there must be all kinds of causes and conditions for that. It goes back so many so many lifetimes in the past. Just to know that, then you will not be stressed out. "Why, why, why me? Why is this happening?" You know, there is no answer, the answer is it's karma. But then, karma can be misunderstood, terribly misunderstood. Then, they will bring these words related to freedom, our subject, they will say: "If everything is karma, where is free will?" Of course we have free will, of course. You and I, all of us have all the free will. But, for example, I have free will to jump off the fiftieth floor, I have free will to do that. But if I do that and I don't want to die, I don't have free will for that. I will be dead down there, it will be pretty messy. I don't mean to be graphic, but it will be really messy down there, fiftieth floor, goodness sake. So that way, I have free will to jump, but I will not have free will to jump and not fall. And I have no free will to fall and not die. And I have no free will to fall and die but beautiful, not messy. I have no free will for that. So this way, free will is there, of course. I am free to do whatever I want to do, say whatever I want to say, think whatever I want to think, all of you as well. But then each one of it has its own consequences. And the first thing will be, if you do whatever you want to do, and say whatever you want to say, then the law enforcement will be knocking on your door, and your home for the next few years will be behind bars. You don't have free will not to have those kinds of consequences. And of course you can jump into the zoo where all the lions are feeding, you have free will to do that. But you will be the lunch or the dinner of the lion. You cannot just go there and say "kitty kitty kitty", and the lion starts to wag the tail and start to purr. It will not happen. Maybe it happens, but I don't think so, I don't think so. There is one in a trillion chance that that might happen, but I don't want to gamble that kind of thing, you know? So, we have free will, of course. But free will and freedom is a very different thing. And freedom should be... I don't mean to say things but great enlightened masters like Milarepa, Guru Padmasambhava, they have the full freedom over all the elements, and if Guru Rinpoche decided to get off a hundred floor building without using the elevator and without using the staircase, will just lift into the space. That happened, it is part of the history. And some people believe it, some people don't believe it, that's fine. But that is freedom. Anyway, if I talk too much about it, then it becomes... every Dharma practitioner is practicing with the wrong motivation, to perform miracles. Nowadays, to fly you don't have to practice for many many lifetimes, you just buy a plane ticket and you can fly together with three or four hundred people together, and lunch will be served, and dinner will be served. On top of that, they will show some nice documentaries or some nice movies, you know? All of that. So that way, you don't have to practice for so many years. But anyways, freedom and free will is very big, totally totally east and west, or north and south, difference. So that is freedom from outer limitations. Somebody who puts limitation on you is your enemy, unless you have broken the law, then you deserve to be locked up. Otherwise, it's being not nice to you. Then outside, outer environment being hostile to you. Well, nowadays

we know very well. The water, we have to buy in bottle, and the sea is rising, glaciers are shrinking, and we have problems with the harvest. That means food price will go up and many people will die of hunger. So all of these things are our own doing. Global warming or global cooling, everybody talks about global warming, there's also global cooling. All of these things, and also earth drying up. So all of these things are man made, human made, I mean men made and women made. It is done by all of us, together. So this way, the karma is there, very clear. Environmental karma, global warming, droughts, all kinds of natural disasters, and then right now the entire humanity is suffering from pandemic, terribly pandemic. This is also our own doing. For example, I don't know exactly but how I heard this is, people have eaten certain animals, and those animals were carrying this virus, and that way people got it. And then people transmitted it to other people. So, like this. These things are done by human beings. And I don't know, because I'm coming from the Himalayan mountains, so we don't eat snakes, we don't eat bats, we don't eat all these kinds of things, but then it doesn't mean other people don't eat it, because I have seen documentaries from all over the world on Discovery, National Geographic, and also different people going all over the world looking for different foods, and these kinds of things are eaten. So I think we, the human beings are responsible for this pandemic. It did not come from, it wasn't sent from somebody up there. Somebody up there is so kind and so good, will never send something like this to us. So that way, it is our own doing. Now, to be free from all of these things, then it is very obvious we shouldn't be doing those things that become the cause and condition for those things, that is very clear. Then we will have that freedom.

[52:20] And now, I go back to my original one sentence. I believe until I am free from myself, I can never be free. So, how do I prove that? If and when I develop love, and kindness, and compassion, then I become less, and my care for others become more. When that happens, I feel more free. I feel less limitation. I can do something for somebody hand to mouth, that's one thing. But I can pray for somebody sincerely, that is another way. I feel good instead of feeling bad. I feel good. For example, if somebody is not nice to you, you sincerely sit down and pray to Buddha, pray to Bodhisattva for that person's well-being, and send your sincere compassion. Not sarcastic compassion, sincere compassion towards that person. And you make a good session of it, perhaps half an hour, perhaps one hour, perhaps one weekend. You will feel so good. It doesn't mean problem will go away, that person will torment you the same way, but you will not feel tormented. You feel blessed, because you blessed that person. And its effect will not be negative. Love is such a precious thing, compassion is such a precious thing. How a mother takes care of her baby, 24 hours, 24[hours]/7[days], 365 days a year, day and night. And she doesn't feel stressed out, she doesn't complain, she doesn't get angry... because of her love, because of her pure compassion, kindness, love, whatever you call it, that pure feeling from within. And that is immediate solution, most efficient solution for freedom. Now, one more thing. If we look further into our practice, in Vajrayana practice we have visualization. Of course, every aspect of Vajrayana practice has a very deep meaning, not just superficial meaning as I'm going to speak here. But this also is the meaning, this also is the purpose. To overcome the clinging to this body and this world, we visualize the mandala of the deity, environment of the deity, image of the deity, the Buddha Sambhogakaya. Now, once we have the visualization very clear, very good, then we have to dissolve it. *Dzogrim, Kyerim* and

Dzogrim. So after *Kyerim* visualization, we have to dissolve it, because to overcome our clinging to our body, our belongings, our surroundings, we transform it into the body of the deity, body of the Buddha Sambhogakaya, the environment of the Buddha Sambhogakaya, mandala of the Buddha Sambhogakaya, etc. But then, we can get stuck there, so we have to overcome that, so we dissolve. And then, when we dissolve, it becomes nothing. Even if you think “nothing”, it’s also a very strong clinging. It is almost denial, because nothing is nothing, everything is everything. Therefore, then awake from that, and maintain the presence of the essence of the Buddha Sambhogakaya and your essence as one, and maintain that. And with that, manifest your everyday life with compassion, with devotion, with love, with kindness. Then, out of that, what comes out is wisdom, what else? You tell me. What else? It will be wisdom. If you shake the full milk, butter will come out of it. What else will come out? A rock will not come out of it, butter will come out of it. Like that, out of this [touching his heart] what will manifest is wisdom. And wisdom is the greatest alchemy. We can transform anything. There is nothing that is not transformable. Everything can be transformed. So when that transformation takes place, then five defilements transform into five wisdoms, and so on and so forth. That way, we will be free. But, we have to keep on. When I say “we”, I am bringing you down to my level, and so “you” and “I” type of people, we have to carry on. We cannot say “I have done it all yesterday, now I don’t have to do it”, no. Because we have history in our own life. How many times we did something wonderful, and then we got very proud of it, and the next day we spoil the whole thing. And then we have to do everything all over again, if we are lucky. Otherwise, we don’t want to accept that it is our fault, then we will find fault in everybody else, and we will blame our mistake on everybody, and then when we make a habit out of it, it will become perpetual. It becomes perpetual. As soon as we make a mistake, we blame somebody. As soon as something nice happens, then we reward ourselves. It’s like you try to lose weight, as soon as you lose weight, you go out and party, and the next day, you’re one kilo more, you know? And in ten days you’re back to normal, because in ten days you can put on ten kilos easily, if you party ten days. You will put on ten kilos, I guarantee you. So like this, in our practice there is no such thing as “I have done enough practice, now I don’t have to do. I have been mindful enough for one year, two years, now I don’t have to be mindful”. No... We have this habit of perpetuity. Now, when can we say “I have done enough practice”? When we become perpetual the other way around. Everything is spontaneous. All negative becomes positive. Anything that makes us angry doesn’t make us angry anymore. Anything that makes us greedy doesn’t make us greedy anymore. When that happens, then we can say: “Okay, now my practice is quite good”. But still you have to keep mindfulness and awareness until you reach the first level of Bodhisattva. But don’t get discouraged. All of you over there on the screen, I think most of you I know. And others who are listening, I have no idea whether I know you or I don’t know you. But anyway, I know myself pretty well, therefore I guess we are not that different. Otherwise you would not be listening to me. Like-minded people listen to each other. That way, don’t get discouraged, you be happy with yourself, but you try to overcome your ego, you try to overcome your greed, you try to overcome your jealousy, you try to overcome your ego. That is what I try all the time, sincerely I try, all the time. And all of you try. And do that happily. Don’t take it as some kind of pressure. You know, even good things become a pressure if it is for you to show off. You want to show to other people you have done this, you have done that, you are now better, all this kind of thing, then it becomes a pressure. And it is not to exhibit to others, it is not to show off,

it has no strings attached, you want to be free so that you can make all sentient beings to be free. Please make sure you don't mistake freedom for free will. Free will everybody has, I have, you have. Karma is not against free will, no. And also discipline, Dharma discipline is not against free will. But, if you wanted to get from A to B, you have to start walking from A to B, or you start driving from A to B, or you start flying from A to B. Otherwise, it will not happen. That way, free will is a very precious thing, but freedom is we have to work, and we have to work according to the law of nature. And according to the principle of decency. According to the principle of karma. And according to the truth. Then, everything is good.

[1:07:03] So, that much for today. Today's subject is freedom. I'm very happy to talk about freedom today. And I feel free now, because I talked about it. Until now, since yesterday, the day before yesterday, since you asked me to talk about freedom, I was thinking "How should I begin? What should I talk? Will they understand?" All kinds of things. Then several days back, I gave up. I gave up planning anything. I have no notes here. My note is blank. This is some typed thing. To save paper, I use old paper, and I didn't write any note here, because it was too much pressure and I don't feel free. Now, I feel free. Okay, all the best for all of you... Everyone looks good and healthy. Keep up, keep up. And whatever you're doing, you're doing well. In this situation, everything is like real Dharma teaching. You have to be mindful, you have to be aware, and you should not cause harm to yourself out of carelessness. You should not cause harm to others out of carelessness. And then those people who are working very hard to help others, we have to appreciate them. So that way, this pandemic has been very serious, but at the same time, everybody come out of it as a better person. Okay? And on top of everything, I think, I think, I don't want to be presumptuous, but I think we all have learned one thing very clearly, that is: we can't take anything for granted. Everything is impermanent, everything. This body is impermanent, our wealth is impermanent, our power is impermanent, everything's impermanent. Therefore, we have to be mindful, and if you have something, then appreciate it. And if you have nothing, appreciate it. Because if you have nothing, you don't have to worry. You have a lot, you have a lot to worry because you have a lot to lose. Anyway, those of you who have a lot, that's wonderful, that is very good karma, so instead of sitting on it, you're already doing things for other people? I know these days so many entrepreneurs all over the world, they are focusing on impact, they are not doing business or running company just for the sake of making money, no. Twenty-first century, people have evolved, I tell you. And younger generation, not only younger generation but twenty-first century functioning people... if they are entrepreneurs, they want to do things with responsibility, they want to find out when they do something, what kind of impact it will have on other people? What kind of impact it will have on environment? What kind of impact, positive impact, it will have on environment and society. So they think that way. I don't mean previous generations don't think that way, but not very much, not very much. But now, very much. That way, it is wonderful, it is very good news. And when we come out of this pandemic, we will come out big. And we will come out clean. We will come out good. We will be awesome, I tell you. That's what I believe. All the best for all of you. Everyone over there, you are all very serious Dharma practitioners, so Buddha bless you, Buddha bless you, Buddha bless you, okay? And people who are listening who don't know what is Buddha, who don't believe in Buddha or anything like that, that's fine. Then you believe

in freedom, you believe in truth, then that's good enough. So truth bless you, okay? Truth bless you.

[1:14:05] Let us make a dedication of today's teaching including all of you who put this together, and also everybody who worked on this. I want to dedicate the merit of everyone, including my merit, because I am able to tell you these things because of my precious gurus. Otherwise, how do I know? Then they are able to teach me because of their guru, and that goes back to the source. As far as everything about me is concerned, it all goes back to Buddha Sakyamuni. We appreciate their blessing, and I dedicate all of your merit, including my merit, for all sentient beings, all mother sentient beings. May they be free from all the suffering, which is limitation. Opposite of freedom is limitation, isn't it? Opposite of freedom is suffering, isn't it? So all the limitation, limitation of ego, limitation of jealousy, limitation of greed, limitation of hatred. May they all be free from it.

Okay, see you next month.

[Tibetan]

Transcription: Gabriela Urricariet, 2020