

Inner Peace

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<https://www.youtube.com/watch?v=7soEthS-2bk>

[Recitation in Tibetan]

Hello, everyone. Your Eminence, Your Venerable Rinpoche, Venerable Lamas, Gelongmas, Monks and Nuns, dear brothers and sisters in the Dharma.

Nice to see you all well, and looking very relaxed and happy in this quite difficult time of pandemic, the entire world is affected by it. You look like you're doing well, that's wonderful.

Today's subject is "Inner Peace". When our subject is titled as "Inner Peace", then the other side of the inner peace is outer peace. Many times we somehow get a little bit mixed up about inner peace and outer peace. Outer peace is something that everybody experiences, and inner peace is what an individual experiences. Individual inner peace will be heard and seen and felt by others, of course, but it will be quite different between the person who reached the inner peace and those others who are experiencing somebody else's inner peace, or its effect. So now let's look into this. Of course, in a philosophical and religious [cut], then it is something that everybody knows, I think. Such as Nirvana, Buddhahood, etc., or Pure Land, Pure Realm, etc., these things describe the outer peace as well as inner peace. If this world becomes Pure Land, that is outer peace. For somebody like me, in my kind of mentality and thinking, which is through, I think, my experience in life so far, to transform this whole world in to a Pure Land, I can't see impossible, because I can't believe in impossible, I don't believe in impossible. Having said that, then there should be some use for this word "impossible", which is in the dictionary, every dictionary, Oxford, everywhere. So we have to use it somewhere, and that should be one of the uses of the word "impossible", because to transform this whole world from North Pole to South Pole, from East to West, everywhere, to transform everything into a Pure Land, totally, for everybody that is just a wonderful prayer, and other than that it is very hard for me to be very serious about it in a technical time-bound manner. Of course I keep on praying, of course. But individual peace, that is absolutely absolutely not only possible but that is a destiny, individual peace. Individual peace by definition is when you feel so content and you feel so confident, that no matter what, you're not going to be affected by it in a negative manner. Everything will affect you in a positive manner. If there is a fire, you will be the fuel; if there is water, you will be the fish; if there is wind, you will be the bird; if there is a mountain, you will be the rocks inside the mountain; so on and so forth. If there is space, you will be the sun, moon, and stars. So there's nothing that can affect you negatively, and that is absolutely possible for each one of us, and I am quite sure that for each one of us, up to today, there were moments or even long moments, long moments make minutes, and hours, and days, and weeks, and months, when we've experienced this. Yes? And some people experience this 365 days a year round, 24 hours round, but they are true yogis. Most of us, including me, try to be one, and sometimes sort of manage to, sometimes slip back like climbing a mountain of sand. You climb ten steps, you slide back nine, sometimes nine and three quarters. You actually achieved something. And then you go on, and you go on, and you go on, and you think you

didn't get much further because you're looking at the top of the hill, but when you look back, you actually climbed a few hundred feet already. So like that. Sometimes it's a bit scary, because you came so far and the destination is a bit far away, but when you look back it's a bit scary, so like that can happen, of course. That is individual peace which I'm talking about, so individual peace.

Then, the outer peace. Inner peace-outer peace, we have to differentiate between these two. Inner peace is very important for me, for you, individually, very important. We must achieve some aspect of inner peace. At least, in the experience level, when we say "inner peace", we should be able to know or what we mean. Then, when we say "outer peace", then all of us know what we mean, because we saw what is **not** peace. When we are over with them, then it will be peace, so that part we are quite good at doing and saying all kinds of things about outer peace. I am one of them, who started long back and still tries to do things because you can see what is not. Therefore, you can also guess and perceive what it could be. So, that way, outer peace.

[14:55] Both inner peace and outer peace are actually what life is all about, and what everything is all about, I believe. And as a practitioner of Vajrayana Buddhism, what Buddha dharma is all about, for sure, and what Vajrayana teaching of Buddha is for sure, absolutely, that is for both outer peace and inner peace. I will add into that by saying it is more like achieving inner peace first, and that way then outer peace for which one will contribute. As you are pursuing inner peace, then outer peace is also, at the same time, it is evolved. So that way. I have a simple example for it. You might say "I am one of the 7.8 billion human beings on this Earth, what difference can I make whether I have achieved some sense of contentment, some sense of confidence, how can this affect?" I give you an example, very simple. It can be a huge, huge pool of water, let's say a lake, size of a lake, and you are a drop of blue color, or green color, or red color, any color, but those colors are nice, you know?, purple. They are nice colors. You can be any of those colors, but a drop. Maybe make it a little bit more, a glass of color. And when you pour in it, then that entire pool, or the lake, or the pond, becomes a little bit green, a little bit blue, a little bit purple, a little bit yellow, a little bit red, for sure. If not, then if you pour a billion cups, glasses of color, it will not make any difference. So if one doesn't make a difference, a billion doesn't make a difference. One is a billionth of one, and one is making a difference, therefore a billion will make a difference, of course. But the magnitude of the effect depends on how deep your inner peace is. For example, great Arhat like Ananda, like Rahula, like all of these thousands and thousands of Arhats, disciples of Buddha Sakyamuni, they are effected by the Enlightenment of Buddha Sakyamuni, which in Theravada practice is described as Tathagata, Arhat, [sanskrit], so Arhat. So that way, all of these great Arhats are the effect of the Buddha Sakyamuni, and in Theravada teachings, the highest effect. And as a result of their effect, we see right now all of us, from all parts of the world, nine languages learning the teachings of Buddha, even for a short while, that's what we are doing. And all of you doing full time, your part and parcel of the Dharma center, the Dharma community over there. So that way, its effect is very obvious. That way, individual's effect for entire humanity is very much evident.

Then, we can say "How can individual effect of human being have an effect on the entire six realms of sentient beings? From gods in the heaven to the beings in the hell, or the animals, or

all size and shapes and forms of animals? So how can this have an effect on everyone?" Of course, because each and every one of us is coming from all the realms. I am not saying I remember, then I would be a charlatan, because I don't like to be so many things out of which one of the things that I really don't like to be is a charlatan, you know? Because I'm a religious teacher, Dharma teacher, then the closest possibility for me to become is a charlatan. If I see the past, I see the future, I can see your past and your future, then you would be thrilled, and I can make lots of relative temporary impact, good or bad, I don't know, in all of your lives, so it's a very easy possibility, a ready made possibility, but I don't like to be because in my understanding of history of Dharma, sacred Dharma, there isn't that much of a damage that happened in the history of Dharma, because of that we still have the precious lineage, we still have so many wonderful things, but all the damage that happened, all the deterioration that took place is not coming from the followers, is not coming from the disciples, it is coming from the charlatans, who'd sit up here and talk down, there the disintegration and all of the shortcomings, and contamination of the pure lineage, all comes from way up here. It's not only that I don't want to be, but I dare not be. Dharma is so precious, and anybody who contaminates it and destroys it, is terrible. For me, I don't want to have anything to do with that whatsoever, consciously, knowingly. I don't mean I remember, I don't mean I remember your past life, I don't mean any of that, but having said that, now I can talk, you know? Having said that, each one of us have been all kinds of shapes and forms of sentient beings. From the gods in the heavens to the asuras, titans, it sounds nice, right? From animals, some of them sounds nice. Dinosaurs, especially Tyrannosaurus Rex, like that, quite powerful and impressive. And then lions, tigers, elephants, deer, and all kinds of beings like that, I associate them with admiration. But not only that, we cannot be choosy, because earth worms, spiders, dust mites, water bears, so on and so forth. For goodness sake, they don't even die, the water bears. The water bears are sent to the space station, then they bring them back, put water, and they bounce back to life, and start to wobble around. They don't die. So, all kinds of shapes and forms we have been, not only once but countless times. And then, not nice at all, hungry ghost, not nice at all, in hell, we have been countless times. That way, we have been everything countless times. There's so many things to say, but I have no time to be funny this time, because we have very short time. Otherwise, I'd love to be funny, because it makes me happy when I can say something funny, and I can see a little grin in your face, and you can't help showing your tooth, even if you hide it doing your best, still it peeps out, you know? So that makes me happy, but unfortunately we have no time for that luxury this time. I should remember I'm on a Zoom, I'm on a Zoom. So, we have been everything, we have been everything.

The effect of the inner peace of Buddha Sakyamuni effected beings of all realms, and we all are coming from all realms, we all effect sentient beings of other realms, right now. I will say, those of you who are wonderful Dharma practitioners, any animal that comes across your way as a house pet, I don't like to say "pet", it sounds like you are exploiting them in place of a rag doll, it is not. They become part of your family, they're a family member, small ones with lots of hair, four legs and a tail, so cute. They're very lucky, because of their bond as an animal, they're supposed to be lesser than human, sometimes I'm not very sure, because some of the animals seem very very sincere and truthful, and also loyal and very appreciative of anybody's kind gesture, and also very sensitive, they can feel, they can feel what is going on in your life. If you

have some sickness, they can also feel it, interesting. Anyway, we have to spend lots of money and time and so many needles and stuff, and also we have to be exposed to so many waves, they're harmful. I don't know, they've got to be, because when I go to the hospital and get X-rays, the doctors and nurses, they wear something like medieval armor, you know? Then they click on me, and then just disappear somewhere, then click on me, and then they come back dressed normal. So something has to be pretty bad, but we have to do all that to find out. But dogs and cats and house animals, they know, they can smell it, they can feel it, so they are not 100% lesser than us. They all have Buddha nature, and they are very fortunate to be part of your life. I don't mean you should go out and get a house animal family member right away, I don't mean that, that's a big responsibility, but if you already have, they're lucky ones.

[30:40] The effect of somebody's inner peace, realization, that is enormous. When we talk about peace, immediately what comes into your mind is world peace. In my mind, world peace, when we say that, we are remembering, we are having flashbacks from some sources, we don't remember past, that's what we think, but maybe we do but we don't know. But anyway, we remember something from some sources, First World War, Second World War, and ongoing conflicts throughout the world. To overcome all of that, and world without any conflict, that is what we think as world peace. But then, when you really look into Lord Buddha's teachings, only go to the first teaching, Four Noble Truths, the truth of peace, that is cessation. Cessation of what? Cessation of the cause and conditions which makes us have inner conflict, which reflects externally as outer conflict. Some of us have certain type of karma that we can project our inner conflict and impose it unto others, and then make a war and things like that, wage a war, declare a war, and things like that. Yes, there are people in our kind, humanity, so many, who have that capacity. Some people might say "unfortunately", but I will say "fortunately", because fortunately, I and most of you, maybe out there some people have that capacity, I don't know, but most of you, we have no karma for that capacity. So if you ever feel so much enraged, the maximum that you can do is go to the kitchen and break all the cups and plates, that's the maximum things that you can do. More than that, then neighbors will call the police and you will be behind bars. Forget about making any kind of negative impact, you can't even do your regular everyday things. You will be restrained. If you don't behave, they might put you inside a straight jacket, so you can't even move your hand, they'll have to feed you like a baby with spoons, because they don't want you to grab them, and hit them, and scratch them, so like this. We have no privilege, in my case, unwanted privilege, to cause disharmony in a big scale.

[34:40] When we talk about outer peace, inner peace, and world peace, and universal peace, universal harmony, inner harmony, all these things, we are talking about the same thing. What makes us not in harmony is our selfishness, our greed, our hatred, our jealousy, our ego pride, all comes from, nothing wonderful, all comes from ignorance. In order to be jealous, first we have to be ignorant. We have to be so ignorant, when some of our friends are doing well, we get jealous. So what kind of ignorance does it take for you to be jealous? You can only be jealous to somebody you know, somebody close to you, family member or friend, your kin, we get jealous. With strangers you don't get jealous.

Aggression, all of these things are like that. Greed, for example. Very very tricky, our ignorance is.

It can become so confused, and then, what will happen? You want to have something that will destroy a hundred lives. Then that's not enough, a thousand lives. Then that's not enough, ten thousand lives. Then that's not enough, one million lives. Then that's not enough... you know, if you can, you want to wipe out the lives of all of those who you consider your enemy, and you want to wipe them all out. At a push of a button, if you can. Don't you think that's terrible? Do you think that's wise? I don't think so, because every person that you eliminate like that, they will have their friends, their relatives, and their kin. Not only that, all of your friends will also become worried about you. Then, after some time, you might be worried about your own hand, because this hand has pressed so many buttons, so this hand is scary. You might have nightmares about your hand. Your hand might become like the snakes on the head of the Madonna, and try to bite you, and things like that. That can happen.

That way, when ignorance manifests without wisdom, without mindfulness and awareness, then it can become all kinds of things. That way, the cause and conditions that make what is not the outer peace is this ego, this ignorance, this selfishness. So outer peace, inner peace, world peace, harmony, all depends on this.

Everything is because of ignorance, the self, the ego. When we look into this, if we look into a very sacred word from our sacred teachings, then nature of mind and nature of consciousness, and nature of body, and nature of all phenomena, all the same, same nature, same essence.

There aren't two essences, one is the essence of the mind, one is the essence of the consciousness, one is the essence of the body, one is the essence of outside of our body, no. All is the same. Keeping that in mind, then I can reflect on three things. The first is essence.

Essence of everything is emptiness. Let me first spell out the three. Essence of everything is emptiness, essence in Tibetan is *ngowo*, or essence or nature, *ngowo*, in Sanskrit is *sobhawa*.

Sounds like French, *sobhawa*. That is emptiness. Then, now the character or *rangdzin* in Tibetan, character in English, character is clarity. The character is clear, instead of unclear. The character is like wisdom, clear. It is not like ignorance, unclear. So, clarity. Then, *nampa*. *Nampa* in Sanskrit is *prakar*. So the way it appears, *nampa*. *Nampa* is in Tibetan *mangagpa*. *Mangagpa* means cessation, and not cessation. What is not cessation? It's ever present. *Nampa* is ever present. In Sanskrit, *anuradh*. *Nampa* is *anuradh*. This way, *ngowo*, *rangdzin*, *nampa*, so three, of mind, of body, of consciousness, of all outside phenomena, three. *Ngowo*, *rangdzin*, *nampa*. Emptiness, nature or characteristics, the way it appears or manifestation. So, three. These three encompass everything. When we say "I am practicing Dharma, sacred Dharma, with this robe", and also with this kind of way I look, then you immediately, "He's a Tibetan", "He's a Buddhist monk", "He's a *Bhikkhu*", all kinds of things, and then you have some sort of very much 100% religious perception, and then 100% Asian perception, and 100% Buddhist, it somehow makes you think of this as some thing. But in essence, it is not. The *ngowo*, *rangdzin*, *nampa* of Asian, European, African, American, or Earthlings, Martians, or ET, you know? Alien, everyone is exactly identical. Not only that, the glaciers of the North Pole and South Pole, the North Pole doesn't have that many glaciers, just ice. Greenland and Antarctica have lots of glaciers. And glaciers of the Himalayas, and Andes, and the Caucasus, and the European Alps, everything is the same. The service of the earth, the water, the forest, everything. And the core of the Earth, whatever it is, some say big magnet is there, some say magma, very hot center, whatever. I think something hot is quite clear, because if we felt hot when we are closest to the sun, then on top of Mount Everest, it would be very very hot, and it is not. Also, in that case, someone

living in a basin would be very very cold, far away from the sun by several kilometers, but it is not, it's hotter there. Therefore, there's some truth there. At the same time, that also does not really convince me 100%, because in the Northern hemisphere and Southern hemisphere, even the sea level gets very very cold, and the sea is frozen, so therefore it doesn't work 100%. At the same time, being a little bit influenced since childhood by geography, the highest point on Earth is not Mount Everest, the highest point on Earth is actually the middle of the ocean, because Earth has a pot belly, and the fattest part of the pot belly of the Earth is the middle of the ocean. There should be several tens of thousands 2-3 times higher than Mount Everest. That is in the middle of the ocean. So it's a little bit confusing, it doesn't matter whatever is there, everything that is there, *ngowo*, *rangdzin*, *nampa*, same. Same *ngowo*, same *rangdzin*, same *nampa*. Everything.

[48:40] Now, I will jump from here. I will make a kangaroo jump, a very big jump. Elephant cannot jump that high, when it comes to jumping, kangaroo is the master. When it comes to the size, the physical size, the common flea is the champion, because the common flea can jump really high compared to its body height, that would be number one, and number two would be kangaroo. So there, I make a big jump.

From this level of *ngowo*, *rangdzin* and *nampa*, to the *ngowo*, *rangdzin* and *nampa* of highest Buddha. So, what is the *ngowo* of Buddha? What is the *rangdzin* of Buddha? What is the *nampa* of Buddha? The *ngowo*, *rangdzin* and *nampa* of Buddha. It is the same thing, but here we have to make a little bit of specific adjustment in the language. Anybody, all the past Buddha, all the present Buddha, and all the future Buddha, all of us, all of you and me, all of us, future Buddha, we all can be Buddha because of the *ngowo*, *rangdzin* and *nampa*. And we will be Buddha, sooner or later. Some of us take more time, some of us take less time, but time is relative. The scientist Einstein said it, and wrote it, time is relative. It is relative, I believe, but for us time seems to be quite something. Sometimes we have more than enough time, so we get bored; sometimes we don't have enough time, we get stressed; sometimes we have so much time for ourselves, we feel lonely; sometimes we have no time for ourselves, we feel suffocated, we feel stressed out. Time is like that, time is relative, yes. The Buddha Sakyamuni of the past, present, and future. I mean, Buddha Sakyamuni of the present, Buddha Dipankara of the past, Buddha Maitreya of the future immediate, and all the others, every single sentient being is Buddha. There must be people whose name is Joan, so Buddha Joan, then somebody there whose name is Maria, Buddha Maria, so anybody out there is candidate for future Buddha, for sure. Everybody's *ngowo*, *rangdzin* and *nampa* is identical. When somebody reaches Buddhahood, then his or her *ngowo* becomes the embodiment of Prajnaparamita, Primordial Wisdom, that is the essence of emptiness. When we say emptiness, many people have old baggage of the language, empty means empty wallet, my goodness my wallet is empty, I'm in trouble. Empty cup, I'm thirsty but there's no water, my cup is empty. Like that, so not that kind of emptiness. Everything is always open, you know? Therefore, anything is possible. Nothing is fully occupied, fully doomed, everything can be and will be transformed, good way or bad way. Anything is possible, that is the definition of emptiness. So many teachings of Lord Buddha, volumes and volumes, but I will go to a particular four lines by Nagarjuna. In his text "Uma Tsawa Sherab", he says [Tibetan], these four lines are very very simple: "There's nothing which is not interdependent, therefore there is nothing which is not interdependent". Very simple. I'm

going real basic, okay? I just mentioned humanity is 7.8 billion. How did 7.8 billion come about? Interdependent manifestation of mother and father. Can you argue with that? I don't think so. Can you disagree with that? I don't think so. Mother and father interdependent, out of which 7.8 billion human beings. And that kangaroo jump did not take eons, but less than 300 years back, Earth had only 1 billion people. Actually, about 200 years back Earth had only 1 billion people. Now, 7.8. It didn't take eons, just two centuries, just a few centuries. This way, you know what emptiness is, now you know. Emptiness doesn't mean nothing is there, emptiness means nothing is there more than interdependent manifestation of everything else or less than interdependent manifestation of everything else. That is emptiness. That gives us very good next step, very good, because I as a Buddhist, I can't hide my Buddhist identity, so I as a Buddhist I don't want to hide but even if I wanted, I can't hide. What am I supposed to do? I as a Buddhist, following Lord Buddha's teachings, I'm supposed to believe every sentient being as a Buddha. How do I do that? They don't look like a Buddha, and many times they don't behave like a Buddha, and they don't even sound like a Buddha many times, although I haven't seen Buddha, I haven't heard Buddha, but I have my own imagination coming from the lineage. So, they're not. Then, this gives us very very clear key enlightening metaphor. Let's say some other religion whose teaching is totally opposite to Lord Buddha's teachings, I don't know what it is, but I'm sure there is, because there's nothing impossible, I don't believe in impossibility, anything is possible. Anywhere, if it is not on this Earth, in some other universe, it's possible, anything. Then how can I respect that, and appreciate that? From this, we can appreciate that, and we can respect that, because it is part and parcel of Primordial Wisdom. Primordial Wisdom manifests as wisdom. Wisdom manifests as knowledge. Knowledge manifests as experience. Experience manifests as guideline. If you make a simple thing as a Caesar salad, very simple dish, Caesar Salad. I like it, very much. You can't just say "Hokus Pokus, Caesar salad", it will not happen. You have to have all the ingredients of the Caesar salad, you have to prepare a Caesar salad, you have to have the dressings for a Caesar salad, there are a few different dressings for Caesar salad. Then it will look like a Caesar salad, taste like a Caesar salad, and smell like a Caesar salad. It works like a Caesar salad. Like that, interdependent. Now let's put like this: Caesar salad, or Russian salad, or some other salad, like cucumber salad. What is the difference? It's just different in the way it is made, but all is salad. So, Caesar salad and cucumber salad are two totally different things, they don't taste the same, don't look the same, don't smell the same, but they are salad, coming from the same human effort, and same human knowledge, and same human experience. Our dogs, they're very nice and very dear to us, but we ask them to make a Caesar salad, they don't know how to make it. I'm almost sure they don't know how to make it. Yes, if we put all the ingredients there, and then we manipulate them to jump around, they will jump around and make it look like a Caesar salad, but we have to put it together and put it in a clean plate. So they don't know, but we know through experience, through knowledge, through wisdom, but that comes from Primordial Wisdom. Does it take Primordial Wisdom to make a Caesar salad? Definitely not, but without Primordial Wisdom, there would be no wisdom; without Primordial Wisdom, there would be no knowledge; without Primordial Wisdom, there would be no experience; without Primordial Wisdom, there would be no ways. So, simple thing, making a plate of Caesar salad, or bowl of Caesar salad, normally it's served in a bowl, or very very sophisticated, highly specialized brain surgery, between these, the difference is huge. What goes wrong if you get Caesar salad

wrong? And what will go wrong if you get brain surgery wrong. Can you compare? Of course not. But both of those are coming from the same experience, technique, knowledge, wisdom. The source and essence of all of that is Primordial Wisdom. That way, we make a big jump between just a simple task of a human to the greatest achievement, the Buddhahood. Both come from the same source, *ngowo*. *Ngowo* is emptiness, *sunyata*. Emptiness is wisdom, wisdom's source is Primordial Wisdom. That way, we can have a grasp on it. We know what we are talking about when we can make a connection to all of this. Otherwise, if you talk about emptiness to somebody, it doesn't make sense. It almost sounds like something terrible, you teach about emptiness, you're not teaching about fullness. It sounds like a very unlucky teaching. Your wallet is empty, your account is empty, terrible. You want to receive Dharma teachings, then your bank account will be full and overflowing, your wallet will be full, so it will be ready to burst, so lucky teaching. So, not that kind of emptiness. Emptiness, *sunyata*, *prajnaparamita*, very very sacred, but many people don't understand when you say "sacred". They think sacred means out of touch. Something sacred, you have nothing to do with it, because you consider yourself not sacred. People shy away from sacredness, holiness, all of this, they shy away. Why? Because they think they're not sacred, they think they're not holy, they think they're not precious, so they don't connect with these things. We are holy, each and everyone of us is equal to Buddha. If Buddha is holy, we are holy. And every single thing, even a piece of rock, or piece of drift wood, or handful of dirt, it is sacred and holy. It is part and parcel of everything. And everything is part and parcel of Primordial Wisdom and its manifestation. That way, emptiness, *ngowo*, is very very basic and important for all of us.

In our world, there are very few religions, very little difference, Christian, Islam, Hinduism, Buddhism, Judaism, Animism, there's few religions, and they're very much similar. Yes, some wear white hat, some wear a colorful hat, some don't wear hat but lots of hair, but it's all pretty much the same. Some wear long dresses, everybody sort of like to wear long dresses, that is very trendy for all the religious practitioners, long dresses. Some cover the mouth, some cover the head, some cover the eyes, so it's absolutely similar, so we can't really make that much difference. But one thing that I can make a little bit of difference is everybody who believe in something and those who don't believe in anything, like agnostics, like atheists, non-believers, they call themselves, they don't believe in anything. Then on other hand, those who believe in something, Buddha or God or some entity in the space, or the power of the elements, something they believe in. So, believers and non-believers. If you really go just a little bit, not a kangaroo jump, but a snail's pace, just a little bit, just cross the threshold. Then, you believe in something, or you believe in nothing, but you "believe in". One, believe in something; one, believe in nothing. Believe is there, yes? That way, it's still "I believe". And I believe in not believing in anything. That is also I believe. I don't believe in anything, that is also I believe. I believe in something up there, that is also I believe. I believe in something in here, that is also I believe. When it comes to believing, it is the same. Why? Because Primordial Wisdom is essence of each and everyone, therefore when they experience it, then they believe in it. But someone experiences it from sort of outside, sort of sense, they get sense of something coming from outside. I have quite a few friends who say that they hear voices, but actually they're hearing it from their own head, but they hear voices. They think they're coming from outside, so they believe in something outside. Then, some believe in inside, inner essence. I don't have to have anything coming from outside, I have everything inside. Only thing that has to come

from outside is my food, my water, and my clothes, that has to come from outside, and my shelter, that has to come from outside. These are not very important, but are quite essential because without them, I would die. They're not a very big deal, but I would die. Therefore, these things are essential. But the most important thing is my inner peace, and my inner life, and that is from within, that is inside. So, Primordial Wisdom is the source of all this, believing, non-believing, outside, inside, everything.

[1:12:20] And now, I want to draw a conclusion, but I want to draw a conclusion by describing certain teachings of Naropa. Tilopa, sorry. Certain teachings of Tilopa. When Tilopa encountered somebody who did not believe in inner potential, but it was a he, so he believed in outer influence only. He didn't believe in awakening from within, but something is gifted from outside, and given to you from outside. When he encountered somebody like that, he taught them a very simple few points.

First is, if you want to look at the Ultimate Truth, Primordial Essence, Primordial Wisdom, that's what he's talking about, if you want to look deep, you look with the eyes of the blind. So what does it mean? Eyes of the blind means the mind's eye. Mind's eye, the highest and most profound aspect of mind's eye is non-duality. So, if I try to see the Ultimate Truth as an object and myself as a subject who wants to see it, and through the means of my physical eye as a form, I will never see it, because there is no one particular form. Having said that, all forms are the form of the Ultimate Truth. All forms are the form of the Ultimate Truth you already see. If you want to see the essence of it, then you have to use the deeper eye, the eye without duality, the eye of the blind. I hope you get it. If you don't get it, then I'm making you more confused, that is not my intention, okay? This is what Tilopa said. For me, this is fantastic, because I get a lot from this.

Then he said: if you feel thirsty, then you drink the water of the mirage. You know mirage? If you are in a desert where there's no water, you can see some sort of water, some sort of lake, some sort of oasis in the distance, and you go go go, and you find nothing. That's how so many animals and so many people die in the desert, because they think there is water, and there's no water, it is an illusion, mirage. So, if you are thirsty, if you want to quench that thirst off, wisdom. If you want the knowledge, it's very simple, you go and learn. You open a book, you go to a library, you attend a lecture, you will learn. But if you really want to quench the thirst of wisdom, then you drink the water of the mirage, because the true drink is the nectar. Nectar is not something there physically like water, but it is there as the essence of everything, and mirage is not water but the heat of the sun, the light, and the heat of the desert, and the air in between, which are actually the source of the water. So mirage is water in the making. Water in a large scale, you see a hundred kilometers of water making interdependent manifestation on the horizon of the hot desert, especially when you are really thirsty. You really see the water, but not the water that we can drink in our hand. So, drink the water of the mirage. Yes. So nectar, he's talking about the nectar, the essence of everything. That is nectar.

Then Tilopa says: if your mind gets scattered like you're not able to concentrate, because we're all influenced by our habits and influenced by our defilements, then we are ineffective. It is lack of focus, lack of coordination, so we become ineffective, inefficient. Our efficacy is down, so we are not able to concentrate. When this happens, he says: fill the vase, you know the vase, fill the vase with the air. What does that mean? Actually, there's a deeper meaning to it, but the

very basic meaning is: we don't have to do anything but we just breathe properly. He said fill the vase with the air. So when we are not able to calm down, then what happens is the capacity of our mind and our body becomes inefficient. As a result of that, worldly things, or spiritual things, or very important things, or just unimportant things we cannot accomplish. Therefore, we should conserve our energy and channel it properly. The deeper meaning is very deep, but surface meaning is calm down and breathe properly. So this is what It means.

At the same time, the last thing Tilopa says: "I, Tilopa, am free of all fear". That means he's fearless. He's not bragging. So what does that mean? If you wish to see the Ultimate Truth, and if you wish to attain the liberation of your primordial potential, and relating to today's subject, if you wish to attain inner peace, then you have to have this transformation and you have to evolve this, from the physical eye to the mind's eye, from the dualistic eye to the non-dualistic eye. The same way about everything else. Then, you have no fear because you are part and parcel of everything. If you are afraid of wild lion, if you are lion, you will not be afraid of wild lion. If you are afraid to fall into deep space, but if you are part and parcel of space, space is part and parcel of you, you will not fall off anywhere. So Ultimate Essence of everything and everyone is interdependent, interconnected, so because of that, Tilopa had no fear. Tilopa will not drown in water, not because he has magic but because Tilopa and water are the same. Tilopa will not be burnt by fire, not because he has some kind of trick, you know like those magicians that have some trick and don't get burnt, for a few minutes they don't get burnt, so not like that, Tilopa and fire are part and parcel. Tilopa will not be squashed, even if Mount Meru is put on him, because he is part and parcel of Mount Meru. Or any other example, you can say engine of a big freight train, Mount Meru nobody knows where it is, so let's say in Europe you have Mont Blanc, so Mont Blanc is very big, very heavy, so if Mont Blanc is put on Tilopa, Tilopa will not become flat, because Tilopa and Mont Blanc are the same, and one. And Tilopa will not be eaten by European dragon, you have lots of European dragon history, Asia also has lots of dragon history, but Europe has so much, every emblem of every country has a dragon on it, with wings, without wings, all kinds of dragons. So Tilopa will not be afraid of dragon, because he is part and parcel of a dragon. So that is the definition of not fear. It doesn't mean he's so dumb that he doesn't know how to be afraid. It's like people in the Coronavirus world refuse to wear masks and go into all kinds of places, and catch themselves the disease and spread the disease to other people, not that kind of fearlessness, you know? That is not fearlessness, that is just absolutely stubborn, or absolutely irresponsible, or something else which I cannot wrap my head around. I'm here in this place, small monastery of about ten acres, in this world, I've been here for the past almost seven months, not because I'm that afraid but, you know, I don't want to get sick, and I don't want to spread sickness to anybody, very simple. So that way, the fear is there, but when you and Coronavirus are one, then Coronavirus definitely not wearing mask, I'm quite sure, right? But that is very bad example, but I think bad examples are a very good way to explain because bad things we can relate to very easily, most of the time, because we are not enlightened yet, we are not Buddha yet. If you don't know how to relate to bad things, that means you are not Buddha but you are some sort of going in that direction, because before the airplane takes off, it has to make lots of noise, and lots of shaking, and lots of struggle, and very dangerous, actually, it can explode, so really really crucial moment. And there you become more dualistic, and when we become a little bit more dualistic about good things, then we don't know how to relate to bad things. But

then when we take off in the sky, when we reach quite far, then there's no discrimination between rich and poor, healthy and unhealthy, medicine and disease, all of these things, so that is what we call siddha. But, we don't have it, so a little bit of water is very good but too much water, we drown. A little bit of fire is very good, we can cook our bread in Europe, we can cook our rice in Asia, we can cook also potato in the West, many countries like potato. And over here, rice and flour. So that way, very good. But too much fire, no good, we will burn our house down. So too much fire, no good. We are at that level. In that level, inner peace and individual peace is quite attractive and quite wise. But when we reach and go above the inner peace, then outer peace, the universal peace, it becomes a reality.

[1:29:53] Now, one last thing. What about after Enlightenment? When you reach Enlightenment and become Buddha, then how does everything work? Does it work the same way, the *ngowo* the *rangdzin* and the *nampa*? The same way or not? Of course the same way, of course. But its level is primordial. So, when you become the Buddha, you are absolutely beyond any limitation because Buddhahood is not result of cause and conditions. Buddhahood is beyond interdependent manifestation. Up to the last moment (before) Buddhahood, everything is interdependent manifestation. Yes, guru, disciple, practice, perseverance, dexterity, all kinds of dedication and motivation, and so much, up to a certain level. But beyond that, then it is above that. So it is directly not connected to any cause and conditions. So because of that, then it is primordial. If I have to choose a word between is the Buddhahood permanent or impermanent, I cannot say Buddhahood is impermanent, then you become Buddha, work very hard for so many lifetimes, and finally reach Buddhahood, then impermanent, then you again become a sentient being in the samsara, it sounds quite something. It is not like that. But cannot say permanent. Why? Why I cannot say permanent is the same reason why I cannot say it is impermanent. Buddhahood, I cannot say impermanent, you understand that. But I cannot say permanent for the same reason why I cannot say impermanent. Because permanent is opposite of impermanent, and permanent is same limited, limitation of the permanent is same as limitation of the impermanent. Therefore, it is limitless, beyond any limitation. So we cannot say impermanent, and I am itching to say it is permanent, but I can't say it because I know it slightly sounds better but it's the same as saying impermanent. So because of that, it is eternal, it is for all sentient beings, it is with no limitation. And then you will say, Buddha's activity, teaching of Dharma, first teaching, second teaching, third teaching, all manifestation, all the Sambhogakaya, Nirmanakaya, what about all of them? Of course they manifest, but they are spontaneous manifestations. In Tibetan word, [tibetan], means spontaneous manifestation. How can that be? Is there cause and conditions for that? Then, I have to come back, I have to make a kangaroo jump backwards, and then I say: sort of cause and conditions there. Why? How? When you are not Buddha, but you wish to be Buddha, you have taken Bodhisattva vow. You say: "I wish to liberate all mother sentient beings from the ocean of suffering of samsara." You have taken that vow, and when you reach the Buddhahood, as the result of that original vow, then you will manifest whatever is beneficial to others. When the disciples are ready for very basic teaching, Buddha manifests teachings like the Four Noble Truths. Then, when disciples are a little bit more evolved, then Buddha manifests teachings like Six Paramitas. Then, when disciples are highly evolved, then Buddha manifests teachings like Transformation of Five Poisons into Five Wisdoms, the teachings of

Three Kayas. Like that, it manifests. From Buddha's side, there is no such thing as a dualistic effort, it is spontaneous. But from the recipient's side, yes, because somebody who doesn't even have the basic understanding of the suffering of samsara, if you teach them there's no difference between samsara and Nirvana, they'll just go on with their own rubbish things, I don't mean rubbish, sorry. Their own habitual things, and they will never evolve, they will never evolve. Therefore, the first basic teachings manifest, of course. But it is not that Buddha thought about it, and Buddha hesitated whether I say this or not, and finally made up his mind and said it, not like that. This way, Buddha's manifestation is spontaneous. How does it manifest is because of the original motivation. And Buddhahood itself is not a result of any cause and conditions, but up to a certain stage it is, up to a certain stage, it is.

[1:38:00] That way, what is inner peace? Now, one last thing. I want all of you to sincerely believe in yourself, that you all have the incorruptible Primordial Wisdom as your essence. What you have to do is very simple. You have to let it function. Not by delusion, you know? There are people who think they are this, they are that. That is delusion, not that. But if you just calm down and relax, then when these layers of things, first layer is very mundane things, your stress, your memory of all of these habits, somebody did something, somebody said something, like this, like that, so many things. If you are a tall person, somebody said you are a giraffe, then that really sticks in your head. Then if somebody's short, then somebody says you're a midget, that sticks in your head. Anything like that, you know, if you're tall, no good, if you're short, no good, if you're fat, no good, if you're thin, no good, if you're rich, no good, if you're rich they will say: you're filthy dirty, filthy rich, that's no good, and if you're poor they'll say: you are dirt poor, that hits you, that's no good, so all of these kinds of things stick in your head. And then so many other things, influenced by, and fueled by your attachment, anger, jealousy, pride, all of this and other people's attachment, anger, jealousy, pride, all of these things, so all of these things are very very mingled up, and as a result of that, you have so much layers of, I call it, stress and confusion and neurosis. So when you just sit down and relax, sometimes it takes long time, sometimes it doesn't take much time, it depends on so many things, we have no time to discuss about those things at this point, so these layers, you just overcome one by one. Just like onion, you know? When you peel an onion, you have a little runny nose and runny eyes, but onion is emptiness inside, so you just peel peel peel, so all of these layers fall off. Then, deep inside there, you can feel this ineffable, incorruptible, perfect stillness, richness, profound essence. You can see it, you can feel it. You can see it with the eye of the blind, you can hear it with the ear of the deaf, you can speak about it with the tongue of the mute. So, like that. That, you will experience. That way, then you know what is the source and potential of inner peace. And then, how much further you want to go, is up to you, you know? In Theravada level of practice, to reach Arhathood, which is Nirvana, I think it takes around 15, 20, 30 years of absolutely following all the precepts, and practicing Shamata and Vipassana day in and day out. Day and night, even in your sleep, your mind remains at peace. And zero belongings, zero attachments, zero anger, zero jealousy, zero ego pride. When you achieve this, all the karmas are transformed also, because everything is a result of karma, so when the result is purified, the cause is purified as well. And further karma does not commit. So this way, it takes about 15, 20, 30 years. And if you ask me, I am not pursuing that. That doesn't mean that it's not worth pursuing. Of course, it is a great great essence of Lord Buddha's teachings. I personally think

one way is so easy, so comfortable, to pursue that. Another way, it would be so hard and so difficult to pursue that. So there is almost [...] manifestation there, easy as well as difficult at the same time. It's a paradox, but it is. And during the time of Buddha Sakyamuni's manifestation on Earth, that time, there were thousands and thousands of Arhats. I don't know nowadays if there are or there are not, I don't have that kind of wisdom eye to see and discriminate, but with my dualistic mind, I don't see any Arhat in me or any Arhat in others, I don't see that, but that is my problem, that is not Arhat's problem. So then, Bodhisattva, then become a Mahasiddha, and then reach Buddhahood, all of this is based on that first step. First step is you have to reach the Arhathood.

Therefore, you all should at least experience that perfect, potential of, deeper essence of peace of mind. You should experience it, then it will stay with you, definitely. Yes. Then, how much you want to pursue further from there is up to you, okay?

[1:46:00] All the best, today is the last of the three teachings that I have conducted at the wishes of everybody of course, but at the request of Palpung Ireland. I talked a little bit more today because it is the conclusion, and I hope your timing is not messed up with me talking a little longer, but anyway, my intention is good, I tell you.

I wish you all my best, and take good care of your physical health. Right now, I think most of you have limitation in your physical health capacity, just like me. I am not a Mahasiddha, so I can catch Coronavirus, yes. And many other things, so be very careful. And then, do your best to use every moment of your life for a deeper purpose. The last two times, I talked about other subjects, and today's subject is connected. So, a meaningful life, then what is freedom, and then inner peace, today, so they are connected. I'm happy that I managed to do this, at least this much for you, but it is not coming from me. Of course it's coming from me, up to a certain extent, but the essence is coming from all of my gurus. Their wisdom, their compassion, that resonate through my sincere words. Okay? And then, their wisdom and their compassion resonates their masters, their gurus compassion and wisdom. And that resonates the compassion and wisdom of Buddha Sakyamuni, and all the Enlightened Ones who followed that. So, it is from everyone, and I'm just a servant of Buddha and servant of all the masters who I represent, and follower of all of my gurus. So, all the best. Buddha bless you, Buddha bless you, and Buddha bless you. But if there is anybody who, everyone that I see here, I know all of you are Buddhists, that I know. But if there is anybody listening who is not here, because these days, this technology reaches very far, so anybody who does not believe in Buddha, absolutely fine. If you believe in being a good human being, having a positive potential, and having the potential of love, compassion, and wisdom, and believe in the Truth, whatever it is, believe in the Truth truthfully. Then, that is perfect, so that bless you, okay? And believe in any God or any other supreme beings you believe in, fine. So, that bless you. Okay.

Let us make a simple dedication for the Enlightenment, and in today's case inner peace, of all mother sentient beings. And especially in today's world, outer peace as well. Outer peace is very very very important, because so many people will not even learn about inner peace and outer peace, and they will have no time to do so because potential of destruction of today's conflict in this world is incomparable to anything of the past. In Medieval days, people running around with swords, and shields, and spears, then at best bows and arrows, and then after that

at best crossbows, and then after that, meanest just cannonballs, you know? So you can dock it, you can move away from it, it is so big and coming pretty slow, I don't know how slow it is but big cannonballs don't even go straight, go up and fall down. So, you can run away from it. But nowadays, really really really very very deadly. So, we pray that world will have relative and outer peace, also. We shouldn't be just busy about inner peace, and then forget about the outer peace, and then we will be in pieces before reaching the inner peace. So we pray for that.

[Recitation in Tibetan]