



# The Buddha Project

IDMT Year 3-Term 1

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Conversations with the Buddha Within



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## About the meditation

Today's meditation was not what I had in mind, but you all know the mind is not self, has a life of its own. This meditation connects to what we will explore next year, the Kriya Tantra.

In Kriya Tantra we also use front-visualization of a Buddha form; the purpose is to mirror something about our nature.

There are different practices in relation to the front visualization. One way is to practice in three different steps:

- To visualize the Buddha as a Buddha,
- To see the Buddha as our teacher and
- To see this specific Buddha as the Buddha we will become.

The purpose of the practice is to receive blessings, not only from the Buddha and our teacher, but also to receive blessings from the Buddha we will become.

I also emphasized blessings are never something mystical. His Holiness often says: 'with my blessings I can't heal your illnesses', nor can Buddhas. The blessings of the Guru are the teachings. This is not abstract at all, the teachings make us realise it is possible to heal, it is possible to become awakened. This is true for both the blessings of the Guru and the blessings of your inner Guru.

The purpose of the blessings of the outer Guru is to discover the blessings of the inner Buddha, to internally awaken something in order to know it is possible. This practice generates a continuous motivation, like a compass providing you with a direction of skilful actions and thereby know what unskilful actions are.

## An aspect of emptiness

When we visualize Tara or Chenrezig in front of us, this visualization highlights our path to Buddhahood – it is a tension between what we are today and how we understand the Buddha, based on what we are today. This meditation is very much about to increasingly experience who Tara or Chenrezig actually are. In other words, it is our introspection telling us about the Buddha of compassion. In the face of Chenrezig we deeply learn about ourselves and compassion. In this relation we will find out what is skilful and what is not, we find out when the mind is unreliable and when the mind is reliable.

I started with the emptiness aspect and this means Tara knows she is not real – the Tara we see is not real. It is our perspective: we think we actually see Tara, but there is no deity out there, what we see doesn't exist external.

Next year we will explore what is called *intrinsic existence*, the idea that any entity exists independently and remains unchangeable across different contexts; that there is some unchanging essence that makes 'me' into 'me'. It is the wrong interpretation of how we appear to ourselves, and Tara knows we are mistaking.

Tara knows we have a delusional mind by *extrinsic existence*.

Thich Nhat Hanh argues: *'when you look for the self, you only find things that are non-self.'*  
*We happen relationally.*

Obviously my mind can guide meditations without any direction from 'me'. Originally I set out a meditation and then the mind decided to do a better one; it shows what the mind is capable of doing when it is free. To look at the mind from a grateful perspective – and not from a possessive perspective – gives the mind space to do what it wants and the mind can do wholesome things without any interfering. It is the freedom we seek.

It is like riding a bicycle: you don't have to think about how to ride a bike. Or when driving a car: you don't need to figure out how it works and how to switch gear. The body knows how to do, and the mind can pay attention to what is happening on the road.

This is the paradox we at the end of year three; we all have little experiences of freedom and we know what they feel like. E.g. to perform a sport without getting lost in thoughts. Or the moment of wonder when you are overwhelmed by beauty. We all experienced moments where the heart was generous and kind without even thinking about it. You meet someone and you observe yourself doing something and without the feeling *'I did this'*, *'it just happened'*.

As the text on Buddha-nature states; the highest self is to not have a self, when *the self* is out of the way. To quote from the movie *The Last Samurai*, about how to train yourself to handle a samurai sword. One of the samurai tells Tom Cruise he thinks too much when handling the sword. It is not possible to handle a sword and at the same time think about it. We often speak of *flow-experience*, there is no sense of *'a do-er'*, there is only *'doing'*. Next year Nagarjuna will show us the way.

The other-reflection is used to get an insight in the Buddha we will once be.

Language is a challenge though, as there are many different words that seem to have the same meaning, but there are many differences in the nuances, for example I have one word for being dry (as in not raining). Whole when you live in the Sahel or in Mongolia, you have many words relating to dryness, whether the dryness of spring, of summer, and so on and so forth – but we have to do with language for the moment.

## Exchanging self for others

The Buddha emphasizes on what we like to be free from and it is important to investigate what the burden is and then find out how we can take the burden away. It is not necessary to always exactly know what it feels like to be free, it is sufficient to know it is unacceptable to carry the burden around; to know what self-cherishing creates in the mind when it encounters a problem.

When we for example have a conflict or a toothache, there worries arise and the self-cherishing mind makes things even more difficult, if not impossible. The same when joy



arises: a self-cherishing mind will get restless and be drawn away, even though we like to be present.

Many of us have an oppressive sense of *not being good enough*, fearing our future actions are not enough. We need to deeply understand the consequences of the cognitive errors; not knowing what it feels like to be free of this permanent anxiety, but longing to get there. It is possible to get rid of that feeling, as it is based on a cognitive mistake – this is where we need Buddhist philosophy, to understand the mistake.

This meditation is a way to generate the mind of awakening.

Whatever activities you do in daily life, use this practice of exchanging *self* for *others*.

The clearer your motivation (*the wish to become a Buddha for the welfare of all sentient beings*) becomes, and this takes time. Remember mindfulness needs familiarity and we need to generate this motivation again and again until it is familiar to the mind. Once the motivation starts to get distinct characteristics, we become familiar with it and it is easier to hold on to, the motivation will get more stable.

Extend the exercise of holding on to this felt sense of motivation until it permeates the mind, until it is a natural part of the mind. It will become easier to generate the motivation, but for now we use reasoning. At one point reasoning is no longer needed, you can just generate the motivation as well as practicing *other-cherishing*. An increasing confidence in the way things work will arise.

## Not self

The rest of the year we will work on the sense of an inherent self and what that means. It is important to remember that, on the one hand, we need to practice twenty+ years with a sense of urgency, where on the other hand we need a sense of relaxedness; as Mahatma Gandhi said: *don't push the stream, it flows by itself*.

You cannot speed up your progress, trying to speed up invites an unrealistic sense of self: you create a difference between *the doing* and *the do-er* and that will not work.

There is no control there. What we will experience in time is the unfolding of awareness, but one cannot make time go faster or slower. The power we have is to direct a river to the left or to the right: directed life away from samsara and towards nirvana.

That is the freedom we have. We have no control over the pace at which this happens. Many Western meditators fixate on narrow qualities of awakening. But when you look at the descriptions, the Buddha is a vast phenomenon. To only focus on calm abiding, while forgetting the practice of generosity, is to be blind sighted by competitiveness, a drive to become someone.

Tara or Avalokitesvara are no-one, they are pure function. They don't tell '*I am*', they tell '*I do*'. There is no need for '*I am*' stories. Meditators are invited to let go of '*I am*' story.

That's why I avoid to say *I am a Buddhist*, but develop the understanding what it means to be a Buddha; then, as sincere as I can, try to follow and execute this understanding.

It is something I do, not something that I am. I don't belong to a specific group; I don't need to defend the Buddhist doctrine against other influences.

His Holiness often says: *my religion is kindness*. And I think it is even better not to use the word religion: what I do is kindness, that is enough. Buddhas are the perfection of kindness.

I practiced the Dharma for almost for 40 years, and still not a Buddha. If I would make a list of all the mistakes I made in these years, it would be a long list, but I can say I enjoyed every moment of these years.

I still remember the first time I heard the Dharma, and I thought it was the most beautiful thing I ever heard. It is without compromise in its goodness. The Dharma does not exclude anyone, simply given care and kindness for all life. I have never encountered something like that before. It is enough to wake up in the morning and have a book next to me, enjoy it or reflect up on it, and be satisfied with that even in days that are not so easy, it is enough to get up for.

I try to encourage you to take it easy and practice with sincere self-respect, but also with trust in the mind.

Whatever seed you put into your continuum, it will ripen one day. You might not immediately see how it changes you, but we all are constantly changing phenomena: whatever you do always changes you. You will not leave this room the same as when you walked in.

That is reality and the essence of our practice: enjoy the ride, enjoy the beauty of the landscape of the Dharma. Then when you see something new ripen from the mind enjoy it and be grateful for it, appreciate it. When you till the soil and after a while the first green leaves are surfacing, go and look at them.

*That is all I had to say about that*, to quote Forrest Gump.

## The Seven Points of Mind Training

As we will not finish the teaching on this text, I decided to record extra commentaries and will put them on the website.

### The Commitments of Mind Training

(reader, page 33)

*Train constantly in three basic principles.*

*Change your attitude, but remain natural.*

*Do not speak of the defects of others.*

*Don't ponder others' flaws.*

*Train first with the strongest destructive emotions.*

*Abandon any expectations of results.*

*Give up poisonous food.*

*Don't maintain inappropriate loyalty.  
Don't lash out in retaliation.  
Don't lie in ambush.  
Don't strike a vulnerable point.  
Don't transfer the ox's burden to the cow.  
Do not sprint to win a race.  
Don't abuse this [practice] as a rite.  
Don't reduce gods to demons.  
Don't seek misery as a means to happiness.*

For now we will continue where we left, line 8 at page 33:

*Don't maintain inappropriate loyalty*

This is an interesting sentence as it contrasts with line 3 and something we will see later.

The text invites us on the one hand to not talk or think badly about others. We looked at the sentence *Do not speak of the defects of others*, which underlines the aspect of saying or thinking someone is bad.

The underlying problem however is we see both ourselves and others as being permanent, based on ignorance. People are not permanent, we are reborn in every moment.

Of course, we all suffer from conditions we bring from the past, and in ignorance we build upon these mistakes: making the same mistake over and over again.

But people can change, in the Mahayana tradition this is exemplified [Angulimala](#), the *finger-necklace man* who was a mass-murderer and was transformed by a single sentence from the Buddha.

When wrong things have been done out of loyalty to others, we should not refrain from speaking up: bad actions are bad actions.

If someone is hurting someone else, our loyalty to this person should never be an occasion to not speak up about this injustice. If we would not speak up, would be a misunderstanding of the Dharma as an invitation to passiveness in the world, and that is incorrect. We aspire to liberate the world from its harm, but saying or thinking a person is bad, is creating more causes for harm.

When performing unskillful actions (we all make mistakes) and someone accuses us, we respond defensively: nobody wants to hear they did something unskillful or bad. But when we approach such a situation from the perspective that *something went wrong and we need to talk about it*, is a completely different ballgame. Then the person opens up and might respond like *I am not bad through these actions*. Hopefully this person will look into the things that went wrong.

Out of loyalty to living beings it is appropriate to always start with a reference to their Buddha-nature. To firstly remind them in an appreciative way of who they truly are and then to follow up with a discussion of what has gone wrong.

I think Buddhists are in the middle of society. I am reading a book about the violence in Sri Lanka and in Burma, and you know I have both a Burmese and the Tibetan lineage. I



find this violence to be utterly unacceptable. My loyalty to both the Tibetan and the Burmese tradition is profound, but is not a reason not to speak up. In the contrary. Geshe Chekawa Yeshe Dorje explains it is important to avoid labelling people *as bad*, but at the same time not to use loyalty as a reason not to speak up when negative things happen.

The next line of this verse says:

*Don't lash out in retaliation*

This is pretty straightforward, it's about not taking revenge.

Revenge only aggravates the problem that started the whole situation.

The next line says:

*Don't lie in ambush*

To not lie in ambush refers to not to use your understanding of the vulnerabilities of others.

The next line says:

*Don't strike a vulnerable point.*

That is an elaboration of the same thing: don't take revenge, especially not by using your understanding of people's vulnerabilities.

The next line says:

*Don't transfer the ox's burden to the cow.*

The meaning of the expression is to shift the blame for something you did to someone else, which is definitely an unskilful practice.

The next line says:

*Do not sprint to win a race.*

Do not push yourself to have the most benefit of something. In Dutch this is called 'elbowing your way in'. In a monastic community, it refers to what we receive are the means to our direct needs, the rest is stocked in a central office in the monastery. Here, we should avoid elbowing our way in to get the best stuff from the storage.

I lived in a forest monastery, and it was definitely competition about the better begging bowls, yes even there; people are people. Unfortunately, the ropes don't make you holy.

The next line says:

*Don't abuse this [practice] as a rite.*

All our practices aim to transform the mind. Not to do magic, that is of no use to us, does not work. A nice metaphor by Janis Joplin who sings 'Oh lord, won't you by me a Mercedes-Benz'; do not use the Dharma to obtain worldly things. Or, something quit common: do not practice the Dharma to become self-important, e.g. the wish to be the best disciple of teacher X. That is really a great misunderstanding of the Dharma.



Then the last two lines:

*Don't reduce gods to demons.*

*Don't seek misery as a means to happiness.*

These sentences refer to the danger of becoming self-inflated by one's practice. When there is a little bit of concentration and then feel you are a better yogi than the person sitting next to you. Our practice is to overcome the conceit, the lie of 'I am', in contrast to a sense of superiority.

I remember from my ordination, one way to understand the word *bhikkhu* is the translation *a beggar*, and beggars are not more important than anyone else, quite the contrary they are often seen as unimportant. I think it is a good way to overcome self-esteem to see oneself as a caretaker of others; knowing other-cherishing is self-nourishing. Be a caretaker and know this leads to wholesome results and to have trust in the process.

Be careful to *not seek misery as a means to happiness*, is tricky one: to use the misery of others to feel gratified ourselves. Especially in our climate of resentment, this is very dangerous. It is an unwholesome practice to rejoice in 'your opponent's misery'.

The opposite is wholesome: when we want another person who is misbehaving to behave well, help this person to be happy and not suffer: the more this person suffers, the more harm they will create. This person harms others because he/she suffers. No one who is happy harms others, that is not the way this world works.

## The Precepts of Mind Training

(page 33 – 34 Of the reader)

*Do everything with a single intention.*

*Counter all adversity with a single remedy.*

*Two tasks: one at the beginning and one at the end.*

*Whichever of the two occurs, be patient.*

*Keep the two, even at your life's expense.*

*Train in the three difficulties.*

*Adopt the three principal conditions.*

*Contemplate the three that are free of degeneration.*

*Keep the three from which you must not separate.*

*Apply the training impartially to all.*

*It is vital that it be deep and all-pervasive.*

*Meditate constantly on those who've been set apart.*

*Don't be dependent on external conditions.*

*Engage in the principal practices right now.*

*Don't apply misplaced understanding.*

*Don't be inconsistent.*

*Train wholeheartedly.  
Gain freedom through discernment and analysis.  
Don't be boastful.  
Don't be irritable.  
Don't be temperamental.  
Don't seek acknowledgement.*

*When karmic seeds left over from former trainings were aroused in me, I felt great interest, and so, without regard for suffering or disparagement, I sought instructions on subduing ego-clinging. Now, even in death, I shall have no regrets.*

Now we understand the previous verse, we want to generate the mind of Bodhicitta and this verse explains what practice leads to this.

The first line says:

*Do everything with a single intention.*

This is something Lama Zopa Rinpoche often highlighted. The path to enlightenment, and that is especially true for us as practitioners in the world, is not exactly about what we do, it's all about the intention of the action we do. The Jataka stories explain the Buddha to be trained as a bodhisattva, the Buddha trained many lives in many different things. Live of practicing leadership, of perfecting parenthood, of perfecting generosity, etc..

Whatever we do, being nurses, sport-coaches, directors or whatever, it is important to practice as a bodhisattva. That is the point. As a director of a company you can lead others in order to make more money, but you can also nourish the people working for you in a way they develop themselves and the company grows and more people can have their basic needs met, and so on and so forth. This means you can practice as a bodhisattva in many different ways , and this depends on your intent.

Intent in this line refers to overcoming self-cherishing and self-grasping: the demon we struggle with. This way we can gradually increase our intention in every opportunity in live to overcome the demon of self-grasping. Many people struggle with implementing this in life and you feel there is little time to practice.

### The Miracle of Mindfulness.

There is a good book by Thich Nath Han: The Miracle of Mindfulness.

In the first story of the book Thich Nath Han visits a family; *Thây (as he was known by many) knows the father and likes to tease him a little by asking: When do you practice, is it not difficult to practice when you have children and a wife?* The man then responds: *Yes, in the beginning, I thought it was. I was competing with my children and my wife over time. It felt they took away my time. After work I had to talk to my children until they went to bed. When they were asleep I thought there would be time to meditate but then my wife needed to talk. By the time she went to bed, I was too tired to meditate.*

*But one day I realized I love my wife and wanted to marry her, it was my choice, I wanted to be with her. Since that moment I realized my time with her is my time. We wanted to have children and so my time with my children is also my time. These were my choices and I realized I have all the time in the world to practice. Then my whole life became a practice to awakening, I had all the time in the world.*

The next line says:

*Counter all adversity with a single remedy.*

This is what we have been practicing for months now: *letting go*. That is the single antidote, letting go of what poisons the world: self-cherishing and self-grasping turn everything in- and outside of you into a problem. It makes life unworkable and complicated.

Once you deeply understand see this and let go, you will meet your needs.

The next line says:

*Two tasks: one at the beginning and one at the end.*

I like this sentence a lot, though many do not. Let me explain in a gentle manner.

As His Holiness often says: *The first task is in the beginning of the day, and the second task is the one at the end of the day.*

- At the begin of the day

The task at the beginning of the day is to rejoice, because you have another day of a precious human rebirth and you never know which day is going to be your last; to appreciate the day as a gift of the person you were in the past, and is given to you by all living beings and the Buddhas. To deeply know it is a gift and have a sense of wonder: *wow – another moment*. Then also deeply know and decide: *what am I going to do with this day?* Many of us might see an ordinary action-list pop up in their mind; Netflixing, groceries, calling my mother, and then to be able to say: no, I will use today to let go, and through letting go become a Buddha and meet my and everyone's needs. That is a good way to spend the day, quite relaxing.

Shantideva argues *We have the easiest asceticism ever, we just have to turn up for the occasion and practice the Dharma.*

- At the end of the day

The task at the end of the day is to first reflect on unskillful actions, speech and thoughts. Not out of blame, judgment or guilt, but to understand they happened based on a misunderstanding in the mind. To recognize this misunderstanding is always based on (to say it bluntly) 'the same shit'. Then use [the four opponent powers](#) to remind yourself: *I am an aspiring bodhisattva, what happened is poison to the mind, I would like to do otherwise and to refrain from doing this again*, and then to let go. That is the freedom this practice gives you. You reflect on it, you take ownership, responsibility and you let go. Beyond that there is no purpose of remembering it.

Then reflect on all actions, speech and thoughts that were skillful and are much, much more important.



Observe and rejoice: wow my inner guru, my Buddha-nature acted, that was great, I felt free, confident, connected, I felt happy. May that be a stone underneath the pillar of my enlightenment. May it serve that single purpose.

Then you can fall asleep as it were the end of your life; you do not know if you will wake up again in the morning. In a way, every moment is like going to sleep because you say goodbye to the moment before. E.g., the Gendun who spoke out this sentence does not exist anymore. This moment of Gendun is grateful for the sentence but 'I' (*the 'I' of this moment*) is not the person who spoke that specific sentence as 'I' have changed into the person I am now, etc. (☺). Dedication and well-wish is towards the future you: all I did today, all the beauty that happened, may it be of benefit to the next person I will be born. It may be in a next life, or maybe the next morning: may that person benefit from what I did today. And then to let go, to let go of this moment of self, and happily sleep.

The next line says:

*Whichever of the two occurs, be patient.*

All these lines give an opportunity to talk about forever.

I want to connect patience as mentioned in this line to something we will discuss in the future: as Bodhisattva practitioners we don't try to solve immediate problems, that is not our priority. We try to use both our *good moments* and *not so good moments* to move closer towards Buddhahood.

Today's practice was about transforming everything in our lives into Dharma practice, both the good and the not so good.

We always tend to end up fighting, trying to hold on to the things we like – where we know we will lose them. End up fighting the things we dislike, creating causes for more of the same.

The practice is to take whatever comes your way as a path: *a day of difficulty, is a good day*. I don't mean you should create difficult days, they come quite by themselves. But when you experience one, use it! As you now know: this is the result of past karma, take ownership of it. This practice is very liberating. It is not victim-blaming, but a way to grant agency; a victim has no agency, a victim is overwhelmed by something outside. To realize this is caused by past karma is to take ownership; whatever conditions led to this current moment, I don't care, I take ownership of the moment. I acted based on self-cherishing and self-grasping and here I am. I will use these current unpleasant feelings to crush self-cherishing, to crush the enemy. To quote from the wheel of sharp weapons: *I shall trample upon it*. Realizing this moment of nonself-cherishing has already alleviated the problem.

It is the paradox of this practice. It is a deep and complex, but also useful practice to then practice *giving and taking*. Realizing you are not alone suffering this problem.

For example, when you have a toothache, reflect (reflections work!): *I am on the Bodhisattva's path, may I use all the toothache in this world to help me as balm, as nectar, to help me let go of self-cherishing*. To sense of release we talked about.



To have a toothache is bad enough, do go to a dentist. There is no need for the mental suffering self-cherishing adds, we can let go of this mental suffering. Experience the relief, letting go brings calm and peace to your heart. And then to freely give calm and peace away: *May all living beings be at peace.*

Another paradox: the more you give, the more you get.

However, do not be a minimalist, for example by giving out of self-cherishing! Do not give this practice away, then you will end up with empty hands. Only when you give out of care, you will find your heart replenished.

## In conclusion

With these words we end this part on Bodhicitta and in February 2026 we will study Nāgārjuna.

I suggest you take some time to process what we did the last month, because this is a difficult practice. Of the two practices to generate Bodhicitta, this is by far the most complicated one; be easy with yourself.

If you want to work ahead I advise you to read both the Pali and the Mahayana sutras on emptiness, pages 46 to 80, to become familiar with the way the Buddha speaks about emptiness. It will give you some context before we start classes again.

It is important to read the sutras in the source, there is continuity between the two; when you deeply look at the Pali Sutras, you find the Buddha says the same thing. Anyway, you will find both interesting.

At the beginning of February, I will again give an introduction on emptiness, to refresh our global understanding of what it means. After an introduction we will gradually go through Nagarjuna's arguments, they are surprising and playful. You don't have to read Nagarjuna yet, just read the sutras, get a feeling. You do not have to understand everything, just get a feeling for what the Buddha says.

I will gradually unpack what he means, and you will find it to be much deeper than you probably assumed.

To put one thing into context: there are two ways to meditate on emptiness.

In 2026 we will see the great master [Chökyi Gyeltshen](#) argues there are two ways:

1) The view of emptiness

First we need to find *the view of emptiness*, and then to generate *calm abiding on this view of emptiness*.

2) The view of emptiness based on meditation

This is what we will practice next year. We will use techniques from Mahamudra, a deep, though in many ways easier, way than developing the view of emptiness.

Once we have a good sense of this view, we use that when we meditate deeply to find emptiness there.



This gives you some sense of where we are going. We will spend a lot of time on emptiness next year. First how to generate it, then how to abide in it.

Later in 2026 we will look into the fact *emptiness is not nothingness*. Emptiness describes an inner freedom that we call Buddha-nature. When we find Buddha-nature, the mind will express itself naturally in kind, compassionate, and generous actions. That is when we know who we are, the one identity that does not need a story, the one identity that is empty of all stories and yet entirely reliable.

So, the sutras I advise you to read are in the reader on pages 46 to 71. The first one, the Aggivaccha sutra (page 46), then the Kaccānagotta sutra (page 49), and the Cuḷasunnata sutra (page 50).

I included the first two sutras because Nagarjuna refers to them, they are the basis for Nagarjuna's text (and the only two sutras Nagarjuna refers to). The Cuḷasunnata sutra, the small sutra on emptiness, is familiar to some as I explained it often.

The Mahayana sutra I ask you to read are the Vajracchedikā Prajñāpāramitā Sutra (or Diamond Sutra, page 54), one of the most important sutras in the Tibetan and Chinese tradition. Finally, the Śālistamba sutra (The Rise Seedling Sutra, page 71) gives an explanation of emptiness based on the twelve links of dependent arising. And we will find this argument in the text of Nagarjuna as well.

That is the promise for next year.

## Rejoicing

As always, from a heartfelt perception, I am grateful to have spent these past three months with you.

Practicing calm abiding with you is okay. 😊

Practicing exchanging self for others with you was amazing. I was a little concerned most of you would disappear when I started to explain it. To see you are still here has my deep admiration; I deeply hope I managed to clarify how and why this works. It is one of the most psychologically wholesome practices we can do. It creates our existence and not take it away; it portrays us as connected beings.

When you walk around, you walk with everyone, and to experience how to function in the world like that benefits you. This is both a psychologically helpful self-view and provides you with purpose. It does not only allow you, but invites you to grow and to flourish through that purpose.

Next year we will work on the connected side, on self-grasping. We will find all things exist in connected ways. This connectedness is a beautiful aesthetic, pleasing view of the world as it really exists. We will look through Tara's eyes and come to understand the appearance is not real, but to discover what underlays the false appearance is real and magnificent. Like finally stop eating McDonald's food, and discover the taste of a four-star Michelin restaurant.

I like to thank our translators and everyone who made this year happen. I often think of Mahatma Gandhi, who said; *it costs a lot of money to keep me poor.*

I have the privilege to sit here and to tell all these things, and this might give the illusion I'm doing these things on my own; but that is not true at all. There are translators for the teachings as well as for the readers. Those organizing the Buddha project around me, something I would not be able to do on my own. The SPC's and directors of all the canters who hosted me. All of you are on my dedication list, that means that I think of you at the end of the practices of my day.

Whoever you are contributing to the past three months coming into existence, know yourself to be thought about, you have contributed to these fortunate moments we shared. Thereby contributing to keep not only the scriptural but also the experiential image of the Buddha alive.

We keep the door to freedom open and in these times it is ever so necessary.

So may by our practice not only we ourselves, but many others walk through the door of freedom and end this struggle, to exchange it with true happiness.

## Dedication

We can do that by page eleven and dedicated to our enlightenment, to our gurus, in my case especially Lama Zopa Rinpoche, my root guru [Geshe Losang Tengye](#), His Holiness, Tulku Theglo Rinpoche, who passed away in November 2025 and all the other Mahaya Lamas. And all the women and men that spent two and a half thousand years since the Buddha passed away until today. And all our mother-sentient beings.

On the one hand we keep the lineage alive, we bring freedom to this world, but also simply to cause the merits for us to meet again in February. I think it is a good plan to please, out of compassion for me come back and listen. I much enjoy your presence.

## Prayers

## Closure

The fortune is we know not to do it alone. We do things together.

Some of you I will see during upcoming retreats and I'm already looking forward to that. To the rest of you, I wish you two wonderful months of practice, I will see you in the pure land of the Buddha.

Thank you for being here and see you soon somewhere on the grounds and paths.

