

Wisdom for a Meaningful Life by 12th Khenting Tai Situpa

(Day One, Graha Maha Padmasambhava, Borobudur, Indonesia 9th January 2026)

TRANSCRIPT



Written and transcribed by Adele Tomlin (17 January 2026)

"If you are happy. I am happy. Right? I make you unhappy because I am not happy with you. Then you have your relatives, friends everywhere and they are all unhappy with me. So, that is a very ignorant way of doing things, because they do not know and recognize and believe in the ultimate and good potential, the ultimate and natural goodness of everyone and everything."

"If you are a CEO chief executive officer of a very big company and if the company has ten big problems, then you should be able to say "Okay everybody quiet, close the door and just sit down and relax, and calm down. Do not shout at all the staff, just be calm." Then you will see what is the problem is, and why this happened. Then you will find the solution to overcome that problem, is in the problem itself. So, you can solve your problem very nicely, very wisely and very efficiently. You do not create more problem by emotional hysteria, and you will never become more neurotic when you have a problem. Actually, instead, we will become more relaxed when we have a problem. Then, you can see it, and you can solve it. So, this is other evidence of the primordial wisdom potential. And everybody has the primordial wisdom potential."

"Honesty is the most important thing in the life. If you are honest, you have nothing to worry about. And if you are truthful, and do not lie, you have nothing to worry about. These days maybe you do not lie but somebody can lie for you. Yes. But if you are honest, you do not have to lie. You do not have to worry because if somebody lies about you, that is their karma, not your karma. Because if you lie once, you have to lie forever. To support your lie, you have to lie again. To support two lies, you have to lie four times. And then after some time, you forget the early one and then you expose yourself. But still, you have to lie. So do not lie." --12th Khenting Tai Situpa (Day One, *Wisdom for a Meaningful Life*, 9th January)

Transcriber's Introductionⁱ

After [the grand blessing opening ceremony of Graha Maha Padmasambhava](#), at which Guru Padmasambhava seemed very much present and pervasive, I also attended the two-day teaching event (9th and 10th January) at the new centre, by 12th Khentin Tai Situpa, entitled "Wisdom for a Meaningful Life" to Indonesians and other attendees from many countries around the world. These teachings were offered in response to a joint request and under the auspices of the All-Indonesia Federation of Buddhist Organizations (WALUBI) and Palpung Indonesia. The teachings were [livestreamed on the Walubi YouTube](#) channel and on Facebook.

As an offering, I share some quotes and summary here of the Day One teaching, which was full of humour, practical examples, anecdotes and stories, with Tai Situpa speaking in English with Indonesian translation. It was not an academic or scholarly teaching on philosophy or debate. In fact, Tai Situpa himself joked that when he was in his twenties he was "totally full of himself" having studied lots of philosophy and memorised the texts, and would argue and debate with anyone, pointing out their flaws (at which we all laughed). However, these days, older (and wiser) he said he does not even see anything negative with the negative, and the teaching focused more on emanating the inner "energy" of Buddha Nature, more than sophisticated philosophical analyses and pontifications. An embodiment of the teachings rather than intellectual prowess.

Also, below the summary is a full transcript (raw/lightly edited, but not polished to perfect English, to keep the "tone/voice" of Tai Situpa). It is Wisdom teaching [Wisdom teaching Tai Situpa Borobudur](#)

[January 2026 Day 1 transcript](#), too. I offer this to the 12th Tai Situpa, 9th Gyalton Rinpoche, the founding sponsors, and all those who attended, to use and read as they wish. Day Two is next up!



HE 9th Gyalton Rinpoche at Borobudur, 2024 (photo taken by Prajna Muradaya).

In particular, I offer this to 9th Gyalton Rinpoche, without whose vajra connection, established last year in Taiwan, Vietnam, and Europe, it is highly unlikely I would have come to the Borobudur Indonesia programme of one of his main gurus, 12th Tai Situpa. However, Gyalton Rinpoche was disappointingly not there (for me at least), and he informed one of the organisers he was in Delhi, getting some medical treatment. Although, he seems to be fine as he recently posted some [stunning photos from Gangtok on his Facebook page](#). In any case, I dedicate this offering and Dharma activity and transcript in particular to Gyalton Rinpoche and his long-life (see [long-life aspiration composed for him by 12th Tai Situpa, which I translated here](#)), health and to the health and activities of his guru, 12th Tai Situpa and Palpung and to the Graha Maha Padmasambhava!

Music? [I Ain't Got No](#) by Nina Simone, [That's Life](#) by Frank Sinatra.

Written and transcribed by Adele Tomlin, 17th January 2025. Copyright.

Teaching summary: let the Buddha Nature shine through

Although Tai Situpa is 70 years old and with issues relating to walking and health, he was able to teach continually for several hours, without a break, a sign of the bodhicitta flowing. During the short breaks, Tai Situpa also sang some "vajra" songs/dohas, related to Kagyu masters, such as a simple and moving one invoking Je Milarepa, whose image was in front of Tai Situpa in one of the many stunning thangkas hung on the walls. I found myself spontaneously joining in, with the central channel opening to a resounding vajra sound and AH. It was joyful and the spirit of Milarepa and Marpa entered the space expanse.

As I wrote about in the Grand Opening ceremony report, Prajna Murdaya one of the sons of the founding sponsor and person friend of Tai Situpa, Murdaya Poo, spoke briefly about the detail and effort that went into the making of the building (with clay from Borobudur) and several Buddha relics in the statues, as well as the painstaking effort they made to create the artworks and statues exactly

as Tai Situpa had instructed, with gold paint and five traditional artists from Bhutan and Nepal (for my full transcript of his speech, see [here](#)).

The main teaching: morning session



Jñāna

ཡེ་ཤེས་ Yeshé

Primordial Awareness

The 12th Khenzin Tai Situpa Rinpoche started the teaching by discussing what is meant by "wisdom" and an analysis of the Tibetan words for Prajna (Sherab: wisdom/excellent knowing) and Jnana (Yeshe: primordial awareness). I have also discussed this distinction at length (and more academically) in the Introduction to my first book, *Tāranātha's Commentary on the Heart Sutra* (2017) and also in this brief Introductory website article (2020) here: [Translation note: the difference between Prajñā and Jñāna and their role in understanding the Buddhist view](#). See also my short 2025 article on [The Importance of the Accumulation of Wisdom/Primordial Awareness \(Prajñā/Jñāna\)](#).

Rinpoche then spoke about the importance of honesty and not lying. Which he emphasised does not mean we should then say everything that is true (transcriber's note: unless one is practising "tul-zhug"! [1] but that we should not deliberately lie and deceive others.

Other topics covered were how human nature is not essentially negative and bad, but the opposite, which is why humans and all beings in essence want to be happy, loved, joyful, wise because those Buddha Nature qualities are inherent in our minds.

Tai Situpa gave the example of how the Buddha nature potential in all of us, means we can and should be able to solve any perceived "problems" in a relaxed, calm, and wise state, if we approach them in that manner while in touch with our essence. However, if people are running around or emotionally agitated, angry, jealous, and so on, or projecting and exaggerating the "problem", then the problem does not get properly solved, and may even get worse!

Also, that "good manifestations" arise from the Buddha Nature shining/peeping out of darkness, whereas negative situations/manifestations arise from not knowing we have this inherent, basic "goodness" and acting in ways contrary to it and towards others, producing "bad manifestations".

"This primordial wisdom essence is the basis of all sentient beings' manifestations. Good manifestation and not so good manifestations are all related to it. Good manifestations because

compassion comes from it and loving kindness comes from it and understanding comes from it. Sympathy, empathy, all those wonderful things come from it. How? Because when this primordial nature essence is little bit understood and a little bit felt, and a little bit shining, like peeping out, then peeping through a small hole, shining, this is all the good. So, all the negative things are a byproduct of not knowing this and the ignorance of this. "

The next topic considered how war and human conflict is thousands of years old, since the time of homosapiens, and full of killing, anger, and destruction, all based upon ignorance of anger, aversion, jealousy, greed and so on. Tai Situpa gave a more personal and everyday example of how such destructive habits occur in "road rage" incidents:

"So, people have to commute to work some of them even going for a weekend holiday and they are supposed to be enjoying it, but they get into road rage. They get into a fight, and get into all kinds of terrible encounters with other human beings. So, all of these things are totally avoidable."

He also made the important distinction between wisdom and knowledge:

"Wisdom is always coming from inside. Wisdom is not knowledge, which is very good, but knowledge does not work like wisdom because one has so much knowledge but then when the crucial, serious time appears you forget."

Tai Situpa shared a humorous anecdote to exemplify this about a martial arts enthusiast, who in the 1970s wore bell-bottoms and big heeled shoes. He said that when a fight started, he took off his shoes that "looked like bricks" but instead of fighting with them, he ran off as quickly as possible. Wisdom in action, or knowledge in flight?!

Afternoon session: our parents, karma and the difference between sentience and organic/non-sentience, and the importance of focusing on the Buddha nature jewel within



The difference between an orange tree and a human being explained by Buddhist philosophy and reasoning

In the second part of the day, the 12th Tai Situpa started by talking about life, and being born as a human being. Sharing some information about how in Tibetan culture, the offspring are defined as the mother (flesh and blood) and father (bone):

"In my culture, if the mother moved to the father's home to get married then we have the father's surname, and if father moved to the mother's home to get married then we will have mother's surname. If they both went out of their house and formed a new house then we have to decide whose surname they will put on their children and also what will they call this new family. Normally, these kinds of people will come to me and ask me to give a new family name.

So, very interesting, anyway now the father and mother and our consciousness. So, the father's karma is to be with the mother that will go back many lifetimes. It is not accidental. It goes back many lifetimes and the mother to be with the father, it will go back many lives and for us each one of us to be the son or the daughter of that father, many lifetimes of karma with the father. And to be the son or the daughter of that mother many lifetimes of that mother. So, it involves hundreds of thousands of lifetimes of connection between our father, our mother, between them and with us to become their son or their daughter. So, it is a very big process, a very strong connection."

Then Tai Situpa discussed about agnostics, atheists and scientists' beliefs and their perceptions of reality and reasoning for their beliefs and how when it comes to explaining sentience and karma, even related to non-sentient plants like an orange tree, the scientists fail to adequately explain the infinite causes and conditions and karma of how the seed becomes an orange tree and the difference between a sentient being and an a non-sentient/organic plant:

"Karma is a Sanskrit language. Karma means action. And the action of wind which blew the orange seed into the right soil or karma of a person purposely picked up the orange seed and put into the right soil with intention of growing an orange tree and all those kinds of things. So, action is needed. He says yeah that is true but still it is not karma. Then I say yes, if you think the fully matured orange is the same as fully matured me 22 years old fully matured me, then you are right. But I do not think I am like an orange I am a human being. I can think. I can make oranges grow. I can even put different oranges together and make a hybrid orange. So, I can make a green house in a place where orange does not grow. I can make oranges grow in a desert which is too hot naturally. Or in a very high place, where it is too cold, I can make it grow, but can oranges make that for me? I do not think so."

He explained how he respects everyone from all walks of life, but in terms of his own needs, a small room with an attached bathroom (very important!) is all he needs. No need for gourmet food, or even a cook, especially he said "if they are stubborn and non-co-operative"!

The topic changed to one of how people have difference focuses in life, some on money and material things, some on family and relationships, or on feelings, or more practical and so on. However, too much focus on one thing means we miss the most meaningful thing to focus on:

"When they focusing on all of those things they might not focus on the most important aspect of life, which is the looking inward, which is a precious wish fulfilling gem. We all have inside our body the temple of buddha. So, the Buddha inside we are not recognizing and we are not evolving ourselves to see and be more aware of it to start with. "

To conclude, Tai Situpa ended by referring to his precious guru, the Gyalwang Karmapa who had been with him since the age of five years old, and was still with him even now. Concluding with the importance of understanding that a meaningful life is one in which our Buddha Nature essence is understood and remembered, not just for ourselves and for others.

"My only intention is to make all of your lives meaningful as possible and for all of you to do that, I do not know how to do it. Except you have all the means for it inside you, your primordial wisdom. I just want to make sure you recognize it; and understand it first. Then, you recognize it, then you awaken it. Awaken sounds sometimes a little strange like you become possessed. It is not like that. It is "awakened from inside", the wisdom awakens from inside. Compassion awakens from inside and then your life is meaningful. Not just for yourself but for everybody."

Endnotes

[1] This is something I agree with wholeheartedly, without truth there can be no real wisdom. Yet, I also wondered about how well it was being applied in that community and generally in the Tibetan Buddhist communities of teachers and followers. After all, having been labelled a trouble-maker by so-called Buddhists, without any discussion about the "trouble" with myself directly, or any actual investigation of the truth, the problems continue for them and those they passively ignore or shun. Also, it is said that deception can also be half-truths or even silence aimed at covering or ignoring important truths.

FULL TRANSCRIPT

[Transcriber's Note: this is a raw/lightly edited transcript. I have not re-worded it into perfect, polished English, to keep it as close to 12th Khenting Tai Situpa's voice/tone as possible].

Speech by Prajna Murdaya, son of the founders (9th January 2026)

"Many of us have been lucky to experience the opening ceremony yesterday we feel really blessed that it has connected us to a tradition of wisdom and compassion. that started more than 2,000 years ago uh with Maitreya Buddha all the way down now to his holiness. And we feel very fortunate that finally in Indonesia we have a facility that is connected to this unbroken lineage that is so special.

And again, we feel so lucky that these next few days the inaugural talks will be by His Holiness himself. For a little bit of information about this monastery, that is pretty important, is that over the last year, we and our family had dedicated ourselves to make sure that this was a place that energetically would be very conducive to the sharing of Buddha Dharma and for people to be practicing here. And so many people worked hard to do very unique things, which I would like to share with you.

About this temple which my brother may have shared a while ago, but you may know that the images behind here not only were made from scratch from the clay in Borobudur but inside each of these images there is a Buddha Sharira (relic) inside.

Now, we all know that Buddha Shariras (relics) are very rare and most monasteries are lucky to even have one inside. Originally, we were only allocated one Buddha Sharira and that was from His Holiness. But it was interesting even though there was a request made for more. We were working very hard and after the course of maybe several months, we had an update from Palpung and they said that "actually you are lucky because as you were working on these images the Sharira that was allocated for this temple gave birth to fifteen other Shariras." So, we said "well if we had all those Shariras, then can we have one for the other images?" and they said "okay let's do it."

So now our monastery has Shariras in all the Buddhas and Buddha images. Also, if you look at the faces of all the images of all the great masters, they were not like first drafts. The Nepali painters painted the faces, and every time they were painted we took a photo and sent them to His Holiness. And if it was not done right, His Holiness would say "no no, that is not how it works. You got to do it this way." And some of these faces took ten times in order to get right. So that it is just absolutely perfect.

If you look at even the paint on the faces, they are real gold. Actually, it was gold powder that they grind up and put into paint that is actually more valuable than the gold that is on the bodies of the images. So just to give you an idea of all the hard work that people put in.

Also, I hope that the energy of this place would be very conducive for people to enhance their practice and we encourage many people to come hold dharma talks, do pujas, and do good things for the community so that we can all generate merit for everybody together.

So, the talk today is going to be about wisdom for meaningful life. I think we know that His Holiness has much to say about that and he has lived through so many things. And everyone knows that being with him, despite his incredible being, he is very much human and he is able to take all this wisdom knowledge and energy and make it so relatable to people.

So, I am pretty sure that this series of talks will be very wonderful and that will not take up too much time. But again, I want to thank everybody for coming and for being part of this very historic occasion. And I hope this is the beginning of something very beautiful that will be able to grow love, compassion, and the spread of the Buddha Dharma from Indonesia. Thank you very much."

12th Khenting Tai Situpa teaching (Day One)

Today's dharma teaching, the title, the subject, that is requested to me by all the devotees, that subject is wisdom for a meaningful life. So, to understand this we must clearly understand what are we asking for. When you ask me, you want me to talk on the subject wisdom for meaningful life, then you should know what is wisdom, and what is a meaningful life?

Wisdom meaning

So that part I have to define as the first stage of this teaching. When this was requested to me, I have to first observe it and then digest it. So, in that process, because I can talk to each and every one of you for hours and days before teaching here. I have to presume you feel that you do not have enough wisdom. So, you need to know how to develop wisdom, because the word wisdom maybe you think but to my mind it is very abstract. It is like a modern art. It is abstract. So, I have to make what you are talking about when you want me to talk about wisdom. That is the first.

Then you continuously formed this request wisdom for meaningful life. So, you want wisdom for a particular wish or purpose, for a meaningful life. Therefore, I have to define you what is a life. I have to jump to the end life and then go back and define meaningful life. So, wisdom for life and wisdom to for meaningful life. So, without being clear what is life then it does not make sense to talk about meaningful life. Yes?

So, first wisdom and then meaning for life but life defined first and meaning for life as the final part of this teaching which is today and tomorrow consists of four sessions. Today morning two, today afternoon two, tomorrow morning two, tomorrow afternoon two. If you do not need a break, I do not need break. So, morning one session, afternoon one session. But perhaps if you need a break then, I will have a short break up in the morning session and in the afternoon session but I prefer to go on. I can talk for hours and hours and hours. Because the subject is very deep and not only deep it is clear in my mind. So, I can talk about it. If it is not clear in my mind, I will just say wisdom for meaningful life is wisdom for meaningful life then finished. Yes?

The teaching in my mind, I have to know, do you really want to have a break before 12? That is, you need a break. Tell me. If you need a break, you raise your hand. If you do not need a break, you can just sit. You are just like me. You do not need break before 12. Good. Then I will go on. It makes my duty much easier because you go out all of you and then come back.

Now, the first the wisdom. What is wisdom? The English word wisdom it is I am used to it as a translation of Jnana in Sanskrit and in Tibetan as Sherab. Okay. So, Sherab, she- means knowing. Rab means superior. So, knowing clearly, knowing accurately that is she-. So Yeshe, ye- means primordial beyond time, forever. So ye- and she- means again knowing. So perfect accurate knowing. In Sanskrit, Sherab means Prajna. So, Prajna is translated into Tibetan as Sherab and Jnana is translated into Tibetan as Yeshe, so the word She is there. Ye- primordial wisdom, Yeshe. That is a very short introduction of linguistic definition of wisdom. The English word wisdom.

What does it mean? Does it have something to do with wisdom? Whenever I hear the word wisdom, I know they are talking about Prajna or Jnana. Okay. So, I have a question for all of you when you say wisdom does it mean in your mind some kind of intelligence and wiseness, something like that? If that is what you think, you just move your hand like this. Yes. If it is not, then you just do like this. If you are not sure, then do not do anything. Some say no, some say yes, some just not sure. Okay, that that is very honest. So, I must tell you something here.

The importance of honesty and not lying

Honesty is the most important thing in the life. If you are honest, you have nothing to worry about. And if you are truthful, you do not lie, you have nothing to worry. These days maybe you do not lie but somebody can lie for you. Yes. But if you are honest, you do not have to lie. You do not have to worry because if somebody lies about you, that is their karma not your karma. Because if you lie once, you have to lie forever. To support your lie, you have to lie again. To support two lies, you have to lie four times. And then after some time, you forget the early one and then you expose yourself. But still, you have to lie. Yes? So do not lie.

But if somebody says, if you have a headache in the morning, if somebody says “how are you?” You do not have to explain. I have little headache here. Not like that. You just say fine that is not a serious lie. Yes. That is a lie to make life more convenient and comfortable. Living in the comfort zone. That is not a serious lie. Other than that kind of lie, you do not say any lie.

Okay, now I will get back into the teaching. That is also a teaching but now the main teaching. Yes, but one more thing I must do a complete job. So, one thing left there from my side not from your side. So that is you do not lie. That does not mean you have to talk about everything, that is unnecessary. So, you do not just say anything in order not to lie and to talk about everything truthfully. And check yourself is it true, is it not true? Not like that, okay? Just do not lie knowingly, intentionally, and consciously, OK?

Primordial Essence Awareness (Yeshe) as the basis

Now wisdom. The base of the wisdom, the foundation of the wisdom, the source of the wisdom is our primordial essence, primordial nature. Because in Sanskrit, Tathagatagarbha and in Tibetan Desheg Nyingpo, are translated into English as a Buddha Nature. So that potential that essence is in each and every one of us. Not only humans or the gods or the asuras all the animals all the beings in hell all sentient beings, even in our stomach, in our healthy stomach. We have over 10,000 different species of good bacteria, necessary bacteria so each one of these 10,000 species might have millions of their kind in our stomach and in our intestines. This is a good thing; we need them, they are our friends.

So, each one of them have Buddha nature. So, we are the home of trillions and trillions of sentient beings. Therefore, we are the home of trillions and trillions of Buddhas. Yes, we are holy. You are holy, I am holy. Everybody is holy and sacred naturally. So that is how we should respect and appreciate beings alive in this body.

This primordial wisdom essence is the basis of all sentient beings’ manifestations. Good manifestation and not so good manifestations are all related to it. Good manifestations because compassion comes from it and loving kindness comes from it and understanding comes from it. Sympathy, empathy, all those wonderful things come from it. How? Because when this primordial nature essence is little bit understood and a little bit felt, and a little bit shining, like peeping out, then peeping through a small hole, shining, this is all the good. So, all the negative things are a byproduct of not knowing this and the ignorance of this. So not knowing that your essence is good and perfect, and not knowing this

then you have all kinds of confusion about yourself. Ignorance, jealousy, anger, greed, stinginess, and all kinds of things come from not knowing you are naturally good. All sentient beings are naturally good in their primordial nature; you are good in your primordial nature.

Being negative and harmful is not “human nature” and not making a something small very big

When you do not know that then all the negative things will manifest not directly from it but as a by-product of not knowing it. I did not hear this for some time, but some time back it was a very common thing when somebody is doing something negative, somebody is being greedy, somebody is being selfish, they will say “oh that’s human nature” that is proven to me. So, when somebody is not being good that is human nature. Then, that person really did not know the essence of every single sentient being as buddha, equal to buddha.

So, they do not know that when somebody does something bad, they say it is human nature and that naturally means somebody doing something good, that is odd. Yeah, that is not natural, that is odd. These people will say that. It is not natural to be good; it is natural to be bad. That does not sound good, does it? That does not sound right, does it? That is what I mean by the negative outcome of not knowing the Buddha Nature essence.

Okay, let us experience this, just a little experience of our perfect Buddha potential within. Just let us spend five minutes to experience it, just the basic aspect of it. Each and every one of you including me, we all have all kind of problems in our life. Everyone. Some have more, some have less but everyone does, and so those things affect us very seriously if we do not know that our essence is beyond and above the limitation of everything that happens around us. That our essence is limitless. Our essence is primordially perfect.

So, therefore, I give you one example before doing the short simple meditation. I give you one example. If I hold my finger, what do you call this? At arm’s length, it is very small and if I go like this, it cannot obstruct your vision. I can see you from this side, from that side, each one of you, I can see. But if I hold this on my eye and close the other eye, then I do not see anybody. And if I go out and do this, I cannot see the sky, so our ignorance is like this, we are always obsessed by and making small things big. Then one small problem becomes like our thumb, which actually is a good thing. If I do not have a thumb, I cannot write. How do I write I do not know how to write writing and painting is a very important part of my life. So that is very important. But if I am ignorant of it and hold it like this [brings thumb close to eye] then it is the biggest obstacle If I drive car like this, I will have an accident right away. And if I ride a motorcycle like this, in five minutes, I will be dead or somebody is dead. So, like this is how not knowing the wisdom nature of all of us.

So let us experience how the essence of ourself is primordial wisdom just for one second, a few seconds. And for that we spend 5 minutes. After five minutes I am sure you will have some sense of who you really are. Now you just sit quietly and not blocking your thoughts but just relax and do not think of anything particular. Just be yourself, physically, mentally. Then you just naturally breathe in one long breath and let it out just once. You do not have to make noise, just quietly. And body relaxes, everything relaxes. It became universal.

The primordial essence state is the natural state

So, in this state of your mind physically you feel comfortable mentally, you feel calm and all the stresses, all the tensions are just temporarily subsided and it is less intense. So that is some aspect of the nature of your mind, nature of your body, nature of your speech.

Essence is the same as briefly for a few seconds, we experienced. Okay. So, I hope that from today onwards, when something bad is going on, when somebody does something not so nice you will not say that's human nature. Okay. I hope that. I am not making it a vow, but I hope. Instead, when somebody is doing something good, somebody is having wonderful time, then you will say, "Oh, that's human nature."

Actually, from the point view of pragmatic common sense we know on this earth there are humans, animals, others we do not see. We believe but we do not see like ghosts etc we do not see but humans and animals that we can see, we know there is no one who likes to suffer and everybody likes to be happy. Why? There are so many disagreements, so many different points of view but on this everybody is exactly in agreement. There is nobody who likes to suffer. There is no one who does not like to be happy. And the reason is everybody's primordial essence, the natural essence is positive, perfect, good and that manifests as basically naturally likes to be happy, does not like to suffer, very simple. So that is very common logic, pragmatic logic, common sense logic. Yes?

How to solve problems: be relaxed, calm and meditate

Then other evidence, very clear evidence is when we face some unexpected small episode, some problem comes up, some problem just develops. And then when we are able to connect to our essence, then we can solve those problems. But when we cannot connect to our essence then we will solve these problems in a very neurotic way so that to solve one problem we make two problems. The first problem is solved but two new problems come up and like this stress out of stress. So, this this way when we are able to calm down.

If you are a CEO chief executive officer of a very big company and if the company has ten big problems, then you should be able to say "Okay everybody quiet, close the door and just sit down and relax, and calm down. Do not shout at all the staff, just be calm." Then you will see what is the problem is, and why this happened. Then you will find the solution to overcome that problem, is in the problem itself. So, you can solve your problem very nicely, very wisely and very efficiently.

You do not create more problem by hysteria, and you will never become more neurotic when you have a problem. Actually, we will become more relaxed when we have a problem. Then you can see it, and you can solve. So, this is other evidence of the primordial wisdom potential. Everybody has the primordial wisdom potential.

And those very successful people I am sure there are so many successful people, but many of them are very unhappy and unhealthy. But those very successful people who are happy and healthy are able to connect to their ultimate potential and the solution for the problem-solving is in the problem itself. It is not only a CEO but a very big powerful leader who has the power in decision making. If he or she knows that he or she has the primordial wisdom perfect potential and is able to translate that into all the other people, or the other leaders, or the other members of the public, everybody has the same potential then they can solve all the problems in a very beautiful, harmonious way. I do not mean everybody will become Buddha. No. But technically in a profitable, comfortable way, a joyful way, and a practical way. Harmoniously and happily. If you are happy. I am happy. Right? I make you unhappy because I am not happy with you. Then I make you unhappy with me. Then you have your relatives, friends everywhere and they are all unhappy with me. So, that is a very ignorant way of doing things because they do not know and recognize and believe in the ultimate and good potential, the ultimate and natural goodness of everyone and everything.

Then, can I say one more thing? Okay. Now CEOs, now leaders. The common people in Indonesia a long time ago I learned something that people like to say: "I am small people". Do you still say that?

How do you say that? Small people. How to say small people? Orang Kecil. Hah? Orang kecil. I think that is a very easy job is not it you not need the PhD for that. Yes. So, small people's job, sweeping, sweeping, and sweeping many things. But I give you one very simple example, sweeping the lawn, sweeping the park, sweeping the garden. Okay. So, when you have the job to sweep the park, park is grass and what is there is some debris, some leaves, some flowers that fall down, some bird droppings, whatever and some I think in your in your country people do not drop things like when they eat chips and then drop the bag. They carry it and put in the dust bin, right? So that is very good. So, whatever is there you sweep. If you sweep then how to sweep comfortably without having to struggle. One stroke you sweep. So many things go together. You know how the grass is like a carpet the grass does not go like that grass is like a hair. It goes one way. So, you sweep but your broom is also like a like a big brush. So, you sweep like this, not against the grass like this in coordinated with the way the grass grows. You do not have to struggle. If you sweep the other way, then each thing that you try to sweep will fly away, and have a summer salt make play Kungfu there and you have to do it 10 times because it does not go, and if you sweep according to the leaves, then it is very easy.

So that way even the small people, I am not saying that, Indonesians say that. I do not know they if they say these days or not. For a long-time people really, they say I could not understand but I think it is some sort of a little bit of humour, right? So, anyway, the sweepers who have a calm mind their wisdom manifests with efficient sweeping and they can get the job done without stress without frustration. If you sweep the wrong way, all the things that you try to throw away comes back and you will swear, and you will be angry and say, "How come there are these terrible leaves?"

Human history of war and conflict based on ignorance

Let us say human history is long as far as we know, 100000 years, the written history is very short but we know theological findings, we know so many things about the past. So, this way human beings solved so many problems with wisdom. And human beings tried to solve so many problems without wisdom. Then then we find an enormous area somewhere in some part of the ancient world full of broken bones because they had a war and those days, they do not have efficient weapons, so they used clubs, hammers and sticks to kill each other. So, every dead body is in so many pieces, bones are broken and the wars are happening from the time of homosapiens, and all the way until modern human beings like us.

In our past few centuries, there have been so many wars throughout the world, in ancient times Mongolians, Romans then this and the African continent. So much fighting, the warriors they are very dramatic over there I think and they wear colourful things. So, they did not use modern weapons those days like a hundred years back, so the group comes here very colourful one shouting this group gets scared and running and then then this group get to the valley and that group in the higher land and this group gets confidence because they in the higher land then they are shouting these ones are running like that.

So, human beings are doing all these kinds of stupid things for forever. Of course, in our time, not my time, my previous generations time we had first World War second world war so things like that all happen because not using the wisdom and neurosis took over. So, "I don't like you that is that", took over. And I do not like suffering. Yes, I like happiness. Yes. But everybody likes happiness. Nobody likes suffering as well. When that much, when you believe in that much, then many of these things will be avoided. So, this is in a big powerful level as well as a family level.

Road rage as an example

Also, a small little job includes driving every day, commuting driving also, I can go on about that. There is something called road rage. So, people have to commute to work some of them even going for a weekend holiday and they are supposed to be to be enjoying it but they get into road rage. They get into a fight; they get into all kinds of terrible encounters with other human beings. So, all of these things are avoidable. Then, you are in traffic, I have been in traffic so many times thousands of times. I do not drive, but my driver drives. So, it is the same thing. I am in the same boat, So, when there's very heavy traffic then bumper to bumper traffic then people get irritated and start to swear. First, swearing inside the car and then swearing open the window and swearing at the other driver and then them swearing back, and then you get out of the car, my goodness and it is in the traffic jam and then no good. You know, then what will happen. Terrible. Nobody is a chicken; everybody is a lion. So, when lions get to each other, at each other, then it is a big problem. And human beings do not look like a lion. They are like a gorilla. So, when two humans, two little humans become angry, their egos become gorilla, then two gorillas in the middle of the traffic terrible. I saw I saw that happen. And that is why that happens in the traffic for many reasons. Somebody is getting late.

I have been also caught in traffic and missed my plane. And my driver is very angry. I said "No do not worry. Only missing the plane. No big deal. The planes will be there all the time." They are commercial and they want to sell their tickets and so tomorrow there will be seats available for us do not worry and so this way. Then I missed the plane no big deal went back home went back to the hotel, it does not matter and one more day rest no problem. So then then I tell my driver and my secretary I do not tell them lies. Do not tell anybody over here we missed the plane. So, then I will have a total rest but other side they have to tell because people will be coming to the airport to receive me and all of that so that will be inconvenient for them. So, I tell them. And sometimes we cannot avoid it, because I have protocols in the airport to send me so they know I missed the plane. So, in that way, I cannot have my way all the time but sometimes it like this. And other people have the same problem as you do. They are late for the job. They are late for the office. They might be missing their plane. They might be missing their train and they might be missing their bus. They might be late for the next business lunch whatever, and everybody has something. So, you understand that, you respect that and you just accept the reality and go with it then you will not have a nose, because if you punch somebody, they will punch back for sure. And if you have a bigger nose, you will have a bigger bruise. So, in this way, it is a very natural thing that when you are able to let your primordial nature function then you can get through everything.

If you ignore your potential, your nature, then you have to resort to all kind of things. Like shouting, hitting, cursing, all kinds of things and then you purposely try to squeeze in between cars. So, your beautiful Mercedes car will be scratched and other people might have a very cheap car but they will be also be very angry at you. So, like this, you can have small accidents in a traffic jam, but you will not have a big accident.

Knowledge is not the same as wisdom

In this way, always the wisdom is coming from inside. Wisdom is not knowledge, which is very good, but knowledge does not work like wisdom because one has so much knowledge but then when the crucial, serious time appears you forget.

One last little joke. Okay. But it is real. It is true. When I was about 11 then I was in a particular town, particular area for several years because of my medical condition. Those days there are so many Bruce Lee martial arts are very popular. So, there are so many people learning taekwondo, Kungfu, judo, aikido everywhere. And there was one guy who is quite well known, because of a tournament and he was not very tall so he has very big shoes. In the 1960s men's high heels are like that at the front, and

so his shoes look like a brick. Because he has a long hair like those days. So, he tried to look like a Bruce Lee as well as some kind of other thing other people. So, one day there was a fight and he took off his shoes. Everybody thought now he is really going to beat up the other guy, that is why he is taking off his shoes. No, he took off the shoes, carried them in two hands because they are very inconvenient to run and ran. He ran really like a kung fu master. He ran like this. He forgot all the karate and when you are really challenged you forget your kata. So, you had better run. So, without the calmness which will allow your primordial insight potential to function then whatever knowledge whatever techniques you have, you forget. Yeah, no use. When you really need it, it is not there. When you have to talk like me from this throne. Yes, it is there. I also have some experience. I will not run away like that guy, but my enlightenment is not as deep as my understanding.

Okay, honestly if I do not say this, you do not mind. But if I say spiritual lie, then I break my full ordination monk vow. OK I am sorry. I spoke very long and I am sure you do not mind you also translating simultaneously. So, we end here for the morning.

Afternoon session

I think we need a break in the afternoon session. We need break in the middle. Why? because I saw some of you little bit sleepy, so the concentration is going and gone, like gate gate paragata svaha [laughter]. So, that way I think maybe we need break and, I must talk shorter not because of you but because of them. They want me to talk then they want me to digest then you talk then I talk again. So, I think it is better to have break in the middle but very short one, maybe 10-minute 15 minute then then I talk also a little bit shorter. So let us dedicate the merit of this morning's teaching for the benefit of all beings and because the subject is wisdom to have the appreciation and the understanding of our natural primordial perfectness. And for this let us dedicate the merit for all mothers.

This later session, is the wisdom for meaningful life. So first I must jump to the end and talk about what is life then I can talk about meaningful and meaningless life, this, and that. So first we have to talk of life. Then when we talk about life we have to talk about time, because life by definition involves time: past life, future life.

In order to relate to the past life and future life, we have to truly understand and comprehend and appreciate the present life, this life. This life started when we are conceived by our mother and this life ends when we die. So, now this life started at the moment when we are perceived and into our mother when we entered our mother then now that will give rise to a big question why our mother because with a mother alone, we cannot exist. So, we need a father. But why our mother and why our father and how we are perceived and why we have this mother and father? Also, why are we perceived here as a human, we could be orangutans, so the people of the forest, right? Which is a very beautiful famous golden ape with very long hands and a round body. Looks very cute, but I do not think it is very cute to be with, because I heard it has a temper. It can really tear you into pieces. So, why not I it is for me easier to say it in American way rang orang rang. Okay. So, so, or why not a bird or why not a peacock why not a rabbit? Why human? So out of so many possibilities, humans are very rare.

Right now, planet Earth has the maximum human beings in its history since the since the beginning of the human civilization. Right now, we have the maximum number of human beings over 8 billion human beings, but that is a very small number if you look at other beings. For example, Indonesia being an archipelago, as well as a tropical island. In one area like our sacred Borobudur is in the area of this part of Indonesia called Java, in the province of centre, so that is better because Java is a very

big island from all the way beyond Jakarta all the way close to the Bali so that is Java. So, Java has many sentient beings. Whatever you call that in the life form sentient beings in this area they are under the ground, above the ground in the air compared to the human population it is many million times more. And every moment growing and increasing, not every year, every moment growing and dying and growing. Some of them live very short, some of them live very long. Now my life each and every one of your lives started with three persons, father mother, and yourself. So, yourself is your consciousness and your father and mother are your body, flesh, and blood. Flesh and blood come from mother, bone comes from father. So, we say what is your bone? That means what is your surname in my culture? What is your bone? Then we will say my bone is such and such. They will say, they will say the surname. What is your flesh? They will mention the mother's surname. In my culture, if the mother moved to the father's home to get married then we have the father's surname, and if father moved to the mother's home to get married then we will have mother's surname. If they both went out of their house and formed a new house then we have to make a decision whose surname they will put on their children and also what will they call this new family. Normally, these kinds of people will come to me and ask me to give a new family name.

So, very interesting, anyway now the father and mother and our consciousness. So, the father's karma is to be with the mother that will go back many lifetimes. It is not accidental. It goes back many lifetimes and the mother to be with father, it will go back many lives and for us each one of us to be the son or the daughter of that father, many lifetimes of karma with the father. And to be the son or the daughter of that mother many lifetimes of that mother. So, it involves hundreds of thousands of lifetimes of connection between our father, our mother, between them and with us to become their son or their daughter. So, it is a very big process, a very strong connection.

Being atheist or agnostic

Then there is another subject we must tackle that is there are people, who do not believe in all of these things because of that they called themselves with a very sophisticated terminology and title atheists, or agnostics. Then, simply little bit lazy nonbelievers but non-believer this terminology of nonbeliever does not really make it clear, and makes it more complicated because if you do not want to believe in this then you are not nonbeliever of that then you believe in not believing in that then you believe. So, it is too complicated. So, atheists or agnostics, also I have friends who are very philosophical. And they like to call themselves agnostics and their definition is so complicated really, they do not know what they are talking about. I am not talking about everybody my friend because after talking then, they get entangled.

It is like if you have a leg that is 30 feet long and running then he will get tangled up. So, when they try to explain what is agnostic then they get entangled with their own words. At the same time, at the end of the day, they give up because they cannot explain it. So, they will say something like this. Not believing in a creator that is atheist and agnostics, they believe in ignorance I do not know, so that is their belief system. So that is fair that's fair honesty is very good.

However, the scientists are neither of that. Scientists are not nonbelievers they believe in science. The scientists are not agnostic they want to find out. They want to know more and so they are also not atheists. So, scientists can be atheists, or whatever.

So, then we must out of these three the scientist has the greatest common sense and pragmatic reality. So, we have to look at what scientists will argue with us. The father's karma, mother's karma, our karma and between all like this so many so many lifetimes then what will they say? What will be their answer to this and what will be their argument to this? We must understand this and investigate

it. It is very important to explore because right now, all our life is totally influenced by scientific discoveries and technologies created by scientists. So, this thing does not get with along with this one is also created by scientists. So, this way, some of my very good scientist friends, really get things done. I will share with you then then we will see something there.

Forty to fifty years ago, exactly 50 years ago, I was 22 years old and I am full of myself. I just finished studying all the Buddhist philosophy and now when I am 23, I started my dharma work, as it is my duty, I started at 23. So, at 22, I am full of myself and then I will argue with everybody because based on the philosophical definition whenever somebody says something it is flawed because they are not a philosopher, but I am a philosopher but fresh. Now, after fifty years, I am not philosopher because all of those details of hundreds of books that I have studied I have forgotten them.

So, I am just like everybody I am not really a philosopher, or that level of philosopher. So, in those days, all the scientists that I met did not believe in mind, they believed in sentient beings like us, and non-sentience like plants and everything is the same. So, they call it plant or sentient life so they will say it is not that complicated they say like past life and karma not so complicated it is very simple. With an orange seed, if you put it in the right soil and the temperature where orange trees grow and you put water on it, the orange will grow so it does not need anything or complicated karma of the past.

So, I tell them, I do not think you are very good scientists because you do not look at all aspects of the orange seed. You say the orange seed and right soil and the water and so all of this involves so many things. What kind of orange seed and what kind of altitude what kind of soil what kind of composition of soil and what kind of water? Can you put any water so zero mineral water can you put and orange will grow? So, I ask all of this and then they say "yes but that's not karma". But then I say "okay that means you don't even know which language the word is from". Karma is a Sanskrit language. Karma means action. And the action of wind which blew the orange seed into the right soil or karma of a person purposely picked up the orange seed and put into the right soil with intention of growing an orange tree and all those kinds of things. So, action is needed. He says yeah that is true but still it is not karma. Then I say yes, if you think the fully matured orange is the same as fully matured me 22 years old fully matured me, then you are right. But I do not think I am like an orange I am a human being. I can think. I can make oranges grow. I can even put different oranges together and make a hybrid orange. So, I can make a green house in a place where orange does not grow. I can make oranges grow in a desert which is too hot naturally. Or in a very high place, where it is too cold, I can make it grow, but can oranges make that for me? I do not think so.

Then, one good thing about scientists is they're very honest they don't lie so they don't agree with you but they will not say they will not say anything they will say yes that's that sounds like that but I still think it is the same all life is the same, but then here we can see the karma of all beings is defined by the intention. With the intention, the sentience, beings do things good things, bad things, careful things, careless things. But they do things all the time. They say things all the time and that has consequences. You cannot have anything without consequences. If you throw up orange and sit there, the orange will hit my head. So, if I throw up a rock and expect an orange to hit my head, I know that rock will hit my head. So, what goes up comes down. Yes? What one puts in the ground will grow up. So, karma is an action. Karma is an action with intention that is karma. I think you need short break.

BREAK

Now in terms of life. Okay, past life, present life and future life are most relevant to us right now. We must cherish it. We must uphold and we really have to do our best to make this life meaningful as

possible. That is this life, past life has gone but not totally gone. We are the shadow of our past life. The past life is not gone. Whatever is happening in our life right now is interdependent and connected to the past life. Past lives not one life, many lives even from the same parents. Each child might look the same but their mind emotions, perception is different in many ways.

And even one person's life, when you are a baby, your perception is one thing. When you are toddler, your perception is another thing. When you are a young person, your perception is another thing. When you reach middle age, your perception is another thing. When you are old your perception is another thing. So, your perception evolves. It does not stay this way in this life.

Also, we have past, present, and future, decade by decade, by year month by month, week by week day by day and moment by moment. So that way, the present life, this life is not just some casual thing it is a very serious thing. Now, in the past forty to fifty years in the scientific community the perception has so much evolved but now there are so many prominent scientific institutions they believe in mind. Some of them openly discuss about past life future life. So that way the teaching of Lord Buddha about karma and all these very basic things for us they are just a common sense. Now it is really becoming common sense in a very big way. So, by this breakthrough, billions of people will become aware of karma of past life future life and then then they realize they will realize certainly how important this present life is.

And then again oranges just to complete that analogy. So, an orange itself contains millions of lives. It is a living thing. When we eat oranges, we are eating millions of lives alive. You can just take any orange, any vegetable and fruit to a lab hospital lab. One does not have to go to a scientific lab where they use enormous amounts of magnification by electronic microscope but just a hospital microscope. Just take anything and put it on the plate, then you look it is all like a spaghetti. It is like a bowl of ramen. And moving. Yes. Ya, like that ya. I have I have seen it. I am not just following somebody's gossip.

Different perceptions and goals: contemporary focus on money and material objects

Now, how important is this life for us? I think everybody know everybody knows but out of so many dimensions of this life then most understood appreciated and really focusing on is a few dimensions. Not all dimensions, just a few dimensions I will give you a few examples. Some people some of us are focusing on our physical feelings. That is more like pragmatic. Some of us are focusing more on mental sorts of sensation. Mental not that pragmatic just everything is okay but I feel something not ok Yeah. Then some of us are focusing more on the material aspect. Like the most popular thing throughout the world is money. Yet money is actually created by human beings for hundreds of thousands of years. Before that there was no money. So, some food, some weapons, some clothing some jewellery, some utensils. These things they trade with each other people from higher ground who have more things like fur, or wooden and metal utensils and tools. At the beginning it was stone then bronze then iron.

And from the lower areas, then bones from the sea creatures. They are very useful because the original sewing needle is made from fish bone. Also, very attractive jewellery used to be mainly made from the small sea shells. Even today in Tibet, the Damaru for the Chod practice, the big Damrau has many round beautiful shells in the handle and the outer rim of the damaru. They use those beautiful shells. That is still going on and there are no shells in Tibet which is totally ocean less. We have seas but no oceans. So, these come from oceans, they come from lower land.

In this way, the past maybe not so many 100,000 years, money is developed and now many people are focusing on it, so much time energy focusing on money and the numbers, and more zeroes the

better, isn't it? That is wonderful because the Buddha say shunyata, everything is emptiness. Zero is shun in Hindi language in Sanskrit language, shun means zero. So, it is a time of money which is time of shunyata, right?

Some people are focusing more on family connections, family life, a bigger family is better and everybody get married everybody has children and many let us say in laws and offsprings all connected to each other. There are so many different dimensions of life they focus on. So, when they focus on one thing they might not focus on other things. When they focusing on all of those things they might not focus on the most important aspect of life, which is the looking inward, which is a precious wish fulfilling gem. We all have inside our body the temple of buddha. So, the buddha inside we are not recognizing and we are not evolving ourselves to see and be more aware of it to start with.

So, so all of this is very good and well. Of course, if none of those focuses are there, then this world will still be in the stone age, so now it is modern 21st century. Everything is self-explanatory fantastic but then it does not make everybody happier, it makes everybody stressed. Yes? Whether we like it or not, we have more stress. Yes? So now again I must tell you that everything how I see from the teaching of Buddha and transmission of my precious gurus as well as my personal experience in this life.

I respect all people who are artists, I respect people who are industrialists, I respect people who are builders, I respect people who are entrepreneurs, I respect farmers, I respect even butchers, I respect restaurant owners, I respect both vegetarian and nonvegetarian restaurants, I respect everyone and everything. But I must tell you one thing maybe you think I am bluffing. But I respect everyone. I respect everything for me. Because I respect everyone, I also need everyone. I need everyone. I will tell you why. So, because I am continuing this 300-year-old non-sectarian institution, and then on top of that the 900-year institution of one school one lineage. Then on top of that, so many other activities like the five teachings of Lord Maitreya. So, all of that is my duty. To carry all that, I need everybody all the sangha, all the patrons, all the volunteers, and not even volunteers, but skilled people, artists and people who are really building this. Everything is painted by painters and sculptors and everything. So, this way I respect them and I appreciate them for my duty.

But when it comes to myself just for myself, I do not need anything. I need something, of course, I need to have a 10 by 10 feet room, but a nice bathroom very important. Yes, I am spoilt. So, in the 20th century and 21st century, no bathroom is a big noticeable problem. So, a good bathroom and if possible one small room and kitchen with somebody who can cook good food. Not gourmet food, but healthy and decent food. Not strange food but if that person has his own kind of trip and is stubborn and non-cooperative, I do not want that either. I can cook for one person very easy cook tea cook hot water, boil hot water, make tea all kinds of tea I know how to make. Then food all kinds of food I know how to make. No problem. So, this way I do not need anybody and anything for myself but for my duty. Yes. without everybody how can even looking at this place without everybody it is impossible if I have to do it, I will run away because how can I do it? I cannot even walk properly on my own. So, in this way, I respect everybody and I need everybody at the same time.

I have no obsession I should not say that; I am lying I think, but I try not to have any obsession and dependency about anything. When it comes to me my own self so this way used to say do not misunderstand me okay but I do not find anything in this world that is worth losing one good night sleep You do not understand something I miss so much, so I cannot sleep. There is nothing in this world that will make me lose one good night sleep. Except somebody in the next room play very loud music somebody on the top floor jump and dance and a very impressive powerful Tibetan dance or

whatever and or Zulu dance and things like that. Or somebody really create a problem to me to bother me. Yes, then I might lose one- or two-night's sleep or more. Yes, but naturally nothing.

So, this way I am very fortunate because this is because of my gurus and my teacher. My teacher [Karmapa] was with me all my life since I was five years old. He has been with me now for 70 years then cut off five years, then he was with me, and he is still with me. So, I think a blessing of all of them make me feel like this and I do not feel negative about anything. I do not even feel negative about the negative. Okay. Does it make sense my friends?

So now everyone who have done so much for my dharma activity I wanted to make sure that their dedication their service is worth it. So, for that I am doing my best to explain wisdom for a meaningful life. So, I truly sincerely hope that these teachings that I am sharing these are not my idea, these are from the sacred dharma teachings.

So, I formulated and organized in certain way but it is from the sacred dharma. My only intention is to make all of your lives meaningful as possible and for all of you to do that I do not know how to do it. Except you have all the means for it inside you, your primordial wisdom. I just want to make sure you recognize it; you understand it first. Then, you recognize it, then you awaken it. Awaken sounds sometimes a little strange like you become possessed. It is not like that. It is "awakened from inside", the wisdom awakens from inside. Compassion awakens from inside and then your life is meaningful. Not just for yourself but for everybody.

So, this way, we can say this precious life that we have is truly meaningful. So, I am here today half an hour became almost one hour. Sorry but I am not sorry, because I am just sorry for the sake of politeness. I am raised to be polite. So, to be polite I just say sorry, but I am not sorry. I am very happy. You sit five more minutes to listen Dharma. I am happy. Yes. And five more minutes, I can teach Dharma to you. I am happy not sorry.

Now we have reached this milestone in our lives and we do our best to make a commitment to ourselves and a commitment towards others. Also, a commitment to the environment, the surroundings in which we live, to make everything auspicious as possible, better as possible, to make our life as meaningful as possible, and productive as possible. And above all we wanted to be helpful to everyone around us. We should never forget to remember everyone around us who played a very important role in our life. Starting with our parents, our teachers, our spiritual friends, masters or professors and mentors they shared their knowledge and wisdom so that we can progress. Without having to go through the trial and error that they have to go through. I pray to all the Buddhas and Bodhisattvas and all the divine deities. I pray so that they can and will protect you and bless you. Thank you and wish you all my best.

ⁱ This transcript and Introduction/Summary is also published online here:
<https://dakinitranslations.com/2026/01/17/summary-and-full-transcript-of-12th-khentin-tai-situpas-wisdom-for-a-meaningful-life-indonesia-day1-2026/>