



NALANDA DIPLOMA COURSE IN BUDDHIST PHILOSOPHY

Dedicated to the fulfillment of all the wishes of
HIS HOLINESS THE DALAI LAMA

Edited Transcripts (Volume 1 - Edition 1)



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TIBET HOUSE
Cultural Centre of His Holiness the Dalai Lama
New Delhi

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Edited Transcripts
Volume 1
Batch 2018-2019

Disclaimer: The transcripts in this document are draft usable version but they may be edited by Tibet House to make further refinements based on guidance of our precious teachers.

**DEDICATED TO THE LONG LIFE AND
FULFILLMENT OF ALL THE WISHES
OF H.H. THE DALAI LAMA**



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Nalanda Courses Transcription Team
Tibet House
New Delhi

Preface

As indicated in the *Consummate Compendium of Dharma Sutra* [tib: *Choe-yang-dhagpar dbue pay dho*,]

**Enlightenment is not bestowed upon you by anyone,
Nor is Enlightenment held by anyone [for you];
It is through realization of your own internal essence thoroughly,
That [this essence of] Enlightenment [thus discovered] is labeled Enlightenment.**

The potential for Enlightenment, also referred to as Buddha-nature, or Tathagatha Garba, exists within each one of us but it is to be discovered if we wish to be free from the pains and the fears of samsara. To arrive at this great City of Unification, various powerful methods, such as the practice of Mahamudra, the Union of Clarity and Emptiness, Dzogchen, and Innate Primordial Clear Light Mind, are employed by the great masters of Kagyu, Sakya, Nyingma and Gelug traditions respectively. All of these methods were inherited from the compassionate Buddha Shakyamuni.

In order to partake in the joy of seeing a beautiful painting, two essentials are necessary. The painting, as the object, must be very refined, and the eyes of the perceiver must be very fresh, as sharp and tender as that of a young child. Similarly, all of the above practices involve two facets - refining the subjective clear light mind to the subtlest level and refining the perception of the objective clear light [ultimate reality] - with which this most refined mind should eternally fuse, in order to fully pacify the turbulence of mind. This is how the naked nature of the awareness manifests for Enlightenment. This resonates so well with the meaning of the Heart Sutra mantra:

TADYATHÂ (OM) GATE GATE PÂRAGATE PÂRASAMGATE BODHI SVÂHÂ

Often, practitioners focus on only refining the subjective awareness and are oblivious to refining the perception of the objective clear light. Whereas others emphasize on kindling the experience of the objective clear light alone. Despite the preciousness of the practices, which they are assiduously doing, it takes the seeker, as well as their devoted students, only half way along the path as it comprises only one of two conjoined parts.

Even with the first part, i.e., following the practices to refine the subjective clear light, which was taught by the Buddha in the third Turning of the Wheel of Dharma, awareness, meticulous observation and acuity, as well as great sensitivity and sharpness of mind, is required. Otherwise, as was well indicated by the great Sakya Pandita Kunga Gyaltsen, the attempts could potentially bring more damage than growth in the practitioner. It requires a great deal of expertise on the part of the teacher. The study of Buddhist psychology is of great benefit if one ventures into such practices. It is always advisable to delve into these practices with utmost care and much preparation, complimented by active accumulation of merits.

For the second part, which involves refining the perception of the objective clear light, one needs to have thorough insight into the Buddha's teachings in the second Turning of the

Wheel of Dharma. This refers to the Perfection of Wisdom sutras, whose subject matter is the ultimate reality of all phenomena, and particularly in this context, the ultimate reality of the subjective clear light, which one has already manifested through any of the means mentioned above. Without this second element intact, one cannot possibly achieve Enlightenment at all, as indicated by Saint Saraha in the following verse:

**By entering into emptiness but devoid of compassion,
One will not find the supreme path.
By meditating upon compassion alone [without the wisdom of emptiness],
One will not attain liberation, but remain in samsara.
Whosoever is capable of apprehending the unity of the two,
Will not remain in samsara nor abide in [personal] nirvana.**

The reason for the Buddha Shakyamuni to remain silent for forty-nine days, immediately after attaining Enlightenment under the Bodhi tree, was to indicate the intricacies and the acute subtlety involved in the understanding of the objective clear light [ultimate reality].

As rightly indicated by Arya Nagarjuna and Acharya Chandrakirti, in their respective treatises, the safe haven to access the bare objective clear light is to meticulously follow the studies of the tenet systems in a systematic way. The Buddha often praised in the Sutras, those who engage in any means such as reciting verses on emptiness, appreciating others doing so, let alone those who actually meditate, reflect and study the concept of emptiness, in order to proceed along the path. To realize the wisdom of emptiness is the only panacea to heal the pains of both oneself, as well as those of all sentient beings.

It is due to the immense blessings, great encouragement and far-reaching vision of His Holiness the Dalai Lama, who is deeply committed to reviving ancient Indian traditions and knowledge, and in particular, revitalizing the study of the profound Nalanda Buddhist Philosophy in the land of its birth, that the Masters Course in Nalanda Studies was introduced by Tibet House, New Delhi, in December 2016. Most auspiciously, His Holiness graced the opening ceremony, and he is especially pleased to see the flourishing of the activities of Tibet House towards teaching the rich legacies of the erstwhile Nalanda adepts to students of many nationalities, directly in the English language, today.

Geshe Dorji Damdul
Director
Tibet House, New Delhi

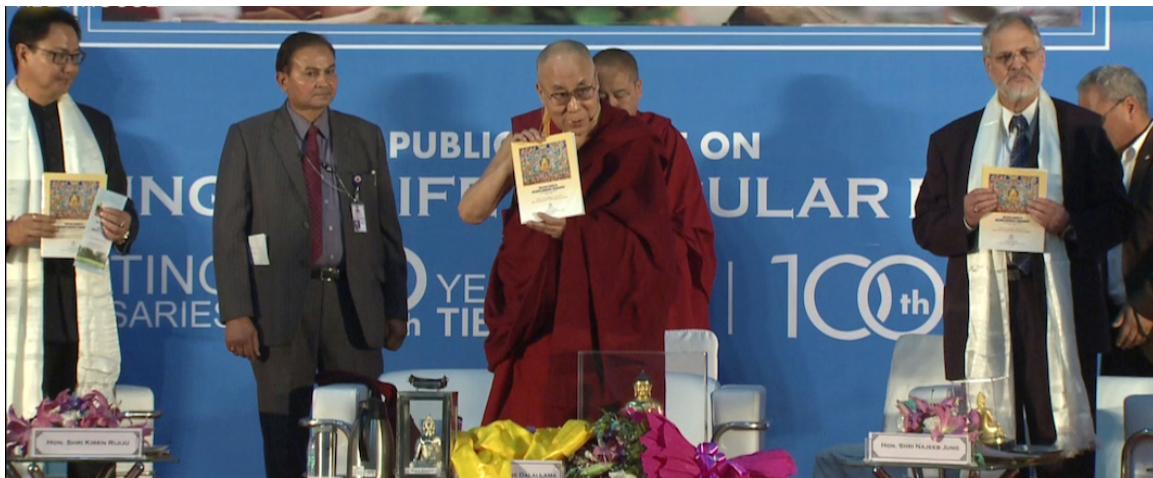
**H.H. THE DALAI LAMA'S ADDRESS
FOR THE LAUNCH OF
NALANDA MASTERS COURSE**

H.H. THE DALAI LAMA'S ADDRESS

AT THE LAUNCH OF

NALANDA MASTERS COURSE

09 December 2016, Thyagaraj Stadium, New Delhi
on the occasion of the 51st anniversary of Tibet House, New Delhi



H.H. the Dalai Lama launching the Nalanda Masters Course

Dear respected elder brothers and sisters and rest of brothers and sisters, I am extremely happy to come here, actually seeing a lot of young people, full of spirit and freshness and enthusiasm, I really appreciate it. If we want to change our world, we need young people full of enthusiasm, determination and will power. A lot of problems are there, if you look only at problems, then sometimes we feel demoralized, and like one cannot do anything, that kind of feeling. But from wider perspective, if you look logically, many problems that we are facing are actually our own creation, therefore logically, we have the ability to reduce these problems, and eliminate the man made problems. Therefore, we should keep our enthusiasm, no matter how difficult it is, we must do something. So I very much appreciate the audience today, I think it's wonderful to see so many young people. Maybe in some corner, maybe some are sleeping [laughing], otherwise all are fully present and alert, which is wonderful. Then I want to thank Tibet house and Men Tsee Khang for organizing this programme, I very much appreciate it.

The Men Tsee Khang, Sowa Rigpa, is taking care of our body. The old medical system, it is actually about taking care of our body. Tibetan medical system is more holistic, including addressing some mental disturbances, for depression or too much stress. So, Men Tsee Khang is mainly about taking care of our body. On the other hand, the Tibet House programme is actually about taking care of our mind and inner peace. That is something very important. I believe this according to my own life experience. When I was young, I was a very lazy student, not much interested in studying. Then, at around 13-14 years of age, I developed some interest, and carried

out more serious studies. Finally, a tragic situation developed and in 1959 March, there is no other choice; there is real danger, even to my life. So, we escaped and then reached India.

In the early part of our refugee life, our main effort, main concern, was the preservation of our tradition and knowledge. The proper way to preserve this knowledge combined with modern education, therefore we asked Pundit Nehru to please create a Tibetan school, a school especially for Tibetans so we have the opportunity to study Tibetan and retain certain Tibetan knowledge. Meantime, a few thousand Tibetan monks, students and scholars are there are, so we asked the Indian government to please make some special arrangements for these young monks and teachers. The Government of India graciously arranged it, so we attempted to give our younger generation in exile a modern education and at the same time, try to preserve our own tradition knowledge.

Then in 1973, I had the opportunity to visit different European countries, then in 1979, Soviet Union and Mongolia, too, at that time a Communist country. In the same year, I visited America. After that, I started speaking of a sense of global responsibility. We are all a part of a common world. We are all partaking of the fresh air of this blue planet. We are all human beings. So a lot of problems happen because there is too much emphasis on differences: on different nationality, different race, the poor and rich, educated and uneducated and also different religions, all these is our own creations. We need a sense of global responsibility. So then gradually, I felt that the culture heritage and knowledge that we kept over thousands of years, and also amongst the Tibetan refugee community, maybe it is time to share it with other people.

With this view, for more than thirty years now, I developed and engaged in serious discussions with modern scientists. I found there are some similarities. It becomes very clear that there is mutual benefit and learning in this dialogue. I usually describe Buddha Shakyamuni as having different aspects, one aspect of Buddha Shakyamuni is as the founder of Buddhism, and another aspect of Buddha is that of a great philosopher and great thinker. The majority of traditions have three aspects, I usually say. The first aspect is religion. Religion means compassion, affection, forgiveness, tolerance, containment, self-discipline - these are the essence of all major traditions. Over 2000 - 3000 years, these different religious traditions still remain a source of inspiration to millions of people.

Then another aspect of these different religious traditions is philosophy. In the philosophical field, there are differences between religions. Many major world religions believe in a Creator. On the other hand, a part of Samkhya philosophy and Jain philosophy, as well as Buddhist philosophy, believe in the law of causality and karma, and on the basis of the continuation of mind, which has no beginning, there is no Creator. Within non-theistic religions, too, there are differences and even within Buddhism, as far as philosophically different viewpoints are concerned, there are four major schools of thought: Vaibhashika, Sautantrika, Chittamatrin, and Madhyamaka, as well as various sub-schools.

Now, in the philosophical field, there are differences between religions, but then we have to ask ourselves, what is the purpose of these different philosophies? They all have the same purpose. To strengthen the practice of love. For example, for those who believe in the concept of a

Creator, God is infinite love, we are all created by such a God, which is a very powerful approach to strengthening one's practice of love and forgiveness. For non-theistic religions, the belief in causality brings the whole responsibility on one's own shoulder, so that also is another very effective approach. For different people, with many different mental dispositions, different philosophical approaches are required to increase confidence about these inner values. For this reason, that even followers of the same teacher, Buddha, have many differing dispositions, he was compelled to teach different philosophical views.

Then the third aspect is tradition or cultural heritage, that frankly speaking, accord with a way of life that is very much influenced by the existing society system, say a feudal system. Therefore, that part needs to change according to times and circumstances, we have to modify it. To summarize, the first aspect of religion, there is no need to change, we must carry on with the original practice. Second, the philosophy also, according to different mental dispositions, you have to study all different philosophies, check according to your own mental disposition and when you find a philosophical position that is most suitable for you, then you take on that philosophy. The cultural aspect, as I mentioned, needs to be updated from time to time. For example, in the Tibetan tradition, generally, the Dalai Lama institution is considered something very important. As early as in 1969, in one of my formal statements, I stated that whether this very institution of the Dalai Lama should continue or not is up to Tibetan people. Then in 2011, I completely retired from temporal responsibility. The cultural tradition of the last four centuries, that the Dalai Lama institution automatically holds both temporal and spiritual authority, that - formally, officially, proudly, happily and voluntarily - ceased with this move, because the situation changed. I think now today, whether in the political field, or the religious field, I think authoritarianism is out of date.

A third aspect of Buddha Shakyamuni, a unique attribute, is I consider Buddha Shakyamuni as an ancient Indian scientist as well. The reason? In one of his teachings, he mentioned that all his followers, monks and scholars, should not accept his teachings out of faith or devotion, but rather, after thorough investigation and experimentation. This is very much a scientific way of thinking, a scientific approach in order to seek truth or reality. These days I describe myself as half Buddhist monk, half scientist [laughing]. My late great friend, the scientist Francisco Varela, when we were discussing science, certain different topics, then he used to say, now I am wearing my scientific hat, then at times he would say now I am wearing Buddhist hat, while explaining Buddhist thinking or some Buddhist concept. Since the late Varela is very close in my mind, I also try to be a follower of him, wearing a Buddhist hat, and a science hat, at various times.

In today's world, I think despite a lot of material progress and development and highly advanced scientific research, many-many such achievements, still there is a lot of killing, a lot of suffering, and a huge gap between the rich and poor. Not only at a global level, between the southern world and northern world, but also within the same nation, there are huge gaps between the rich and poor. In the last few days, BBC mentioned in Nigeria, thousands of children are dying due to starvation and showed pictures. It is very sad, the same planet, the same human being, some are living very very luxurious lifestyles and wasting a lot of resources, others, particularly children, are undergoing immense suffering. All this is due to our negligence, we just think of ourselves, and lack a sense of oneness and humanity. If we really develop sense of sameness,

oneness of humanity, then how can you remain indifferent, seeing innocent children dying due to starvation?

The killing of a human being by an animal, by an elephant or tiger, now becomes a news item. But human beings killing other human beings, this has almost become normal now. Terrible! I think it is absolutely wrong. The same planet, same human beings, same species, some are dying due to human activities and behavior, and we remain indifferent, I think is totally wrong. As a Buddhist practitioner, in our daily practice, we describe the entire sentient beings having been one's mother and as dear as to one as one's own mother. If you seriously say these prayers, then you have to mean it. At the practical level, we have no connection with other galaxies, only with this planet. Even within this planet, the limitless different forms of life, different species, mammals, birds, like that, we cannot communicate with these sentient beings. At the beginning of this year, I was in Mayo Clinic, and where I was put up, there were some deer. When I saw these deer, I thought, they are also the same sentient being like human beings, they too want happiness and do not want suffering. These animals do not have human intelligence and no language to communicate, so I cannot do anything for them.

But for seven billion human beings, we have this human brain, human language, different languages but still we can communicate with each other. So then, we have to think, if I really pray for entire sentient beings, then I must do something at least for other human beings. There are seven billion human beings on this same planet! The joyfulness and happiness that comes from material development and a materialistic life, is very much dependent on some sort of sensorial experiences - beautiful articles, beautiful music, tasteful food, smell, and touch, including sex. These are sensorial level experiences and with wealth, obviously sensorial level, everything is okay. But at a mental level, too much sadness, too much stress, too much fear, then sensorial level pleasure is not of much help. We can check for ourselves. If one is mentally peaceful and happy, then we can subdue sensorial level pains. But if there is pain at the mental level, it cannot be subdued by physical level, sensorial level, pleasures. Therefore, obviously, mental level experiences are more important than sensorial level experiences. Now as materialistic life is entirely based on sensorial level experiences, this is not going to be adequate.

As a human being, the real destroyer of our inner peace is negative emotions, such as anger, hatred, and fear. There are not sensorial level, but mental level pains. So the method, the right approach, in order to reduce these pains is not to rely on sensorial level experiences, induced by alcohol, drugs, tranquilizers, because these bring limited calmness at the physical level but since these problems have developed at the mental level, so the counter force must also be developed at the mental level. Hence training of mind is so very important. Now in the west, more and more people are really showing an interest in learning about meditation or mindfulness. Again, meditation - usually considered as single pointedness of the mind or shamatha- that is also a sort of temporary tranquilizer. The real antidote to destructive emotions is analytical meditation, what we call vipasana¹. Vipasana is most appropriate way to tackle destructive emotions.

¹It is to be noted that Vipasana in the Mahayana Buddhist tradition is not to be confused with the Vipasana as taught by Shri Goenka ji's excellent meditation centres, which is very strong in its own tradition.

In order to do make sufficient progress on tackling negative emotions, first we should have sufficient knowledge about the system of the emotions and the system of mind. Usually I call it the map of emotion: from where they start, what are their causes and conditions, what's their effect, and what are the interrelations with other emotions. Once we are fully aware of these things, then it is much easier to tackle these destructive emotions. In the past, you see, these things remained as a part of religious practice. Now the time has come, as I mentioned earlier, to share such knowledge with other people, so it should not be considered as the practice of religion and the practice of Buddhism, no, rather simply as an academic subject. I usually describe just as we have hygiene of the physical, similarly we need hygiene of the mental / emotional. In order to carry out the hygiene of the physical, we need knowledge about the body. Similarly, for hygiene of emotions, we need knowledge about the whole system of emotion.

This knowledge must be considered as an academic subject for the well being of this very life, day to day life. We are not talking about next life, not talking about nirvana, simply trying to create a stable happy mind, peaceful mind, and through that, a healthy body. Now scientists also agree that a healthy mind is a key factor for a healthy body. Constant fear, constant anger, actually eats our immune system. Furthermore, nowadays, some scientists are investigating what is basic human nature by carrying on careful observation and examination on very, very young infants, 5-6 months old with language not yet developed, by showing them different pictures and recording their reaction. They concluded that basic human nature is compassionate, so this is a really hopeful sign! If basic human nature is anger, then no hope! Then better to pray to God, take to heaven or send to hell and this world become empty, sooner the better [laughing]. But if basic human nature is compassionate, there is real hope,

Now, we come to the importance of education. The existing education system is very much oriented to material values. Whole generations, who come from that kind of education, their whole way of life is materialistic life, materialistic culture. In India, in the past, all holistic and rich knowledge was developed and exported to China, to Tibet, Burma, Sri Lanka, Thailand, all these countries. Nowadays, in the place of their origin, India, no one is paying much attention to this knowledge! So now the time has come, for you Indians to once again pay more attention about your traditional knowledge about the inner world [and not necessarily by becoming Buddhist or religious-minded]. If you're a non-believer, fine, remain a non-believer but with fuller knowledge about inner mental systems, then you are able to tackle your own inner disturbances.

Certain knowledge which we Tibetans got from India and kept for a thousand years, now I am convinced the time has come to share these with the rest of humanity. Kangyur and Tengyur, the translation of Buddha's own word and translation of Nalanda masters teaching, together comprise more than 300 volumes. According to their content, since 10-15 years, we came to the conclusion they maybe usefully divided into three parts: one part science, one part philosophy, one part religion. The religious part maybe of concern only for Buddhists, but the science part, particularly the science of mind part, is something very useful for all 7 billion human beings. Of the philosophy part, there are two categories, one directly related to Buddhism and Buddha dharma, another philosophy is a general sort of concept common to all.



H.H. the Dalai Lama with some of the participants of the first batch of the Nalanda Masters Course

For example, like the concept of two truths is very much related to quantum physics. We understand it to mean that there is a difference between appearances and ultimate reality, so we usually call it two truths [in Sanskrit, they are called Samvritisatya and Parmasatya]. One of my Indian friends, his nickname is “India’s Sakharov” a physicist, nuclear physicist, now he is no longer alive. Once in Delhi, here, in one of our meetings, he told me quantum physics in the west is a new concept, a new idea, but in this country, two thousand years ago, already that concept had been developed! In some of Nagarjuna’s writing, he found that concept that nothing exists objectively! So that kind of philosophy, I think is common and applicable to everybody in order to know their reality. It is also very helpful because a lot of our destructive emotions are very much based on appearances, so the counter measure is try to think of the deeper level of reality, then there is no proper basis of anger and attachment. Here also, my friend, one American scientist, Aaron Beck - very old, much older than me, when I first met him, his age was 84, now my last meeting, his age was 96 or 97 - so he told me that over 3-4 decades, he treated people who were mentally much disturbed, mainly by anger. Eventually, his conclusion is, when we develop anger, 90% of that negativity is mental projection. The object with which the person feels angry appears very negative, everybody has the same experience, including myself, that when we develop anger, the object seems very negative, want to hit, something like that! But he mentioned, actually 90% of that negativity is our own mental projection. That is exactly what Nagarjuna has stated!

Therefore, some of this Buddhist philosophical thinking is quite useful, irrespective of whether one is a Buddhist or non-Buddhist, whether believer or non-believer. Now, after decades of my own experience, I have gained some personal confidence that I think certain ideas and concepts which we kept over a thousand years in Tibet, are very effective and useful. These ideas were mainly introduced by Shantarakshita, a great scholar of Nalanda, a great Madhyamaka philosopher and a great logician. In spite of his old age, he accepted an invitation from the Tibetan emperor in the 8th century, to go there. Nowadays I think, when Shantarakshita entered Tibet, a famous thinker and respected master from India, on Tibetan horse or yak, then eating

Tibetan Tsampa, he must have initially found it very difficult but I think in time, he was satisfied with Tibetan devotion, Tibetan friendly attitude, so he decided to stay there for the remainder of his life [laughing].

Since our real teacher in the 8th century, the Nalanda master Shantarakshita, was himself a great logician and philosopher, as his followers, we Tibetans still carry the Nalanda tradition in us. So, I often describe, you Indians historically were our guru, our teacher, we are Indian's chela, now fortunately or unfortunately, chela has become more knowledgeable than the guru [laughing].

Anyways, this knowledge is your knowledge, your treasure, now that the world is facing some sort of major crises about emotions, at such a period, I think ancient Indian knowledge is not only to be ascribed to ancient times but is to be seen as very relevant to today's world. Therefore, it is very important to revive ancient Indian knowledge. I am very, very happy, more and more young Indians are now really showing an interest, not only an interest but a serious desire for study about these ancient Indian, great thinkers and their views. It is really encouraging! Because of that circumstance, Tibet house and [Ven. Geshe Dorji] Damdul la, now he is very actively carrying out this work, so wonderful! Mainly because there are people who are really eager to learn more, so then the teacher also becomes useful and active. This is interdependency – for a good listener, then talk is relevant, if there is no listener, then no use to talk. Therefore, I think recent years, our activities have now become more widespread because there is a greater audience there, so I very much appreciate it, thank you.

As I mentioned briefly, these 17 Nalanda masters, these I usually describe as professors of Nalanda University. Not just carrying out some rituals, no! Rather, based on profound philosophy and detailed explanations about our mind, about our emotions, so their teachings are really very relevant at an academic and practical level. Therefore, I never state Buddhism is the best religion, I never state. Like medicine, according to one's illness, according to the patient, we can say this medicine or that medicine is best. In general, we cannot say this medicine is best. Similarly, according to different people, with different mental dispositions, we can say this spiritual tradition is best for him or for her. Generally, we cannot say, any religion, this or that religion, is best. So I never try to propagate Buddhism - in the west, Judo-Christian countries, it is better for them to keep their own traditional faith., where as India, the land of Buddha dharma, land of Buddha, all these Nalanda masters, as I mentioned earlier, all are Indian and mainly South Indian. I think almost none are northern Indian, all these masters come from South India. So, sometimes, I jokingly tell, south Indian brain is something very special. Thank you!! Thank you very much!!



VOLUME 1
EDITED TRANSCRIPTS
NDC BATCH : 2018 TO 2019

General Guidelines to use this document

Please keep the following points in mind for using this document -

1. Usually before all the teachings, some prayers are recited and also some guided meditations were led by Venerable Geshe Dorji Damdul la. All these prayers and meditations, along with explanations have been compiled together separately and they are under the section "**Compilation of all Prayers before the Teachings**". Each individual transcript has references to this section. Each such reference is mentioned with page number and if one clicks on that number one will navigate to that relevant sub-section of the compilation of all prayers. Similarly all dedication at end of each session have been compiled in the section "**Dedication at the End of the Teachings**".
2. In all transcripts, the time stamps are mentioned in the format **[HH:MM:SS]**.
3. In all transcripts, (TL) stands for Teacher Laughing, (GL) for General Laughter and (TC) for Teacher Crying.
4. In all transcripts, the main text is indented and in bold.
5. In all transcripts, Tibetan, Sanskrit and Hindi words are in Italics.

Compilation of all Prayers before the Teachings

Orientation Before the First Class

First we will take our seat, and then I will do a little bit of orientation. Then we will come to light lamps. Let us first welcome all to the Nalanda Diploma Course International. It is a great joy to see many of the long term friend's faces and also new faces. As we go along the classes, we will surely come to know each other more closely, and you might have personal questions and so forth. Tibet house will very happy to accept the invited questions. Before this, I would like to explain little about what we usually do during the classes.

One, is that when we come together, immediately before we start the class, we come to light lamps. Again, we need to know why should we light lamps? What is that ritual? Then number two, while lighting the lamps, we have to offer some verses. Why should we say these verses? After this, then we sit down and then from this book "The compilation" this very important book, we read the opening passages, the stanzas there. Again, why are we doing all these things?

In short, whatever we do here, try your best to know why we were doing those things. Why we are reading such things? Why we are lighting the lamps? You must feel free to know these things, these are extremely important. And, while we learn these things here, say in your own homes, your family rituals, family Hindu, Muslim, Jain, Buddhist, Christian or Jewish rituals, and say many of what we are doing here, may give answers to those rituals. In fact the rituals, how they initially came out to be? In most cases, there are reasons.

The first thing that I would like to explain to you is say, when we come here, we make prostrations. And, what do you mean by prostrations? And then, why do we have to prostrate to the enlightened beings? Prostrations is the connotation of showing respect, and showing respect is actually a mental phenomenon, is a mental, is thought process, but we the ordinary people say, "I really appreciate you, I really appreciate your kindness". I verbally say this, this is one way.

Another way would be, I verbally say this and as this my thank you gift for you. Which is more effective? The gift is effective for the ordinary people. For the ordinary people, verbally anybody can say this, but to really let go of something thing, sacrifice something from your side, which is little difficult. So, when the person sacrifices something from your side, in terms of gifts and so forth, then that tells you that what I say I really mean it. Physical expression, verbal expression, they are extremely important, particularly for us to let our thought processes become so vibrant. So prostration is an expression of respect to the Enlightened beings. When you say respect, to whom? Why?

Here, one is this expression of the thought process, you express this with the physical gesture. In the Indian culture, this is a beautiful gesture. In the western culture, for example, in the royal families, people have to kneel down and kiss their hands and so forth. These are all gestures of respect. This is the physical expression. Verbally you say nice things and physically you actually show this, indicating that you really respect the other person. Then, the next question is to

whom? Still, the next is why? To whom is say we show respect first of all pertaining, pertaining to know admiration, what you admire. For example, if you admire physics, you will respect Albert Einstein so much. If you admire charity, compassion, you will respect Mother Teresa so much.

Now, if you respect wisdom, if you really appreciate wisdom, for example, intelligence, it's amazing. The younger ones, they may be so keen to become IAS officers, IAS officers they are considered to be brilliant and they are. I am so fascinated because I met with some IAS officers for some official meetings. There, I could see the brilliance of these people. Many of the youngsters, they aspire to become IAS officers, the moment you see "oh he is an IAS officer or she is IAS officer", your mind may be jumping, wanting to meet and talk to the person. The point is what do you admire? What do you appreciate? Whatever field that you appreciate, and whosoever is expert in this, whosoever excels in this, you have a deep respect for this person.

Finally, what we try to do is that "I want happiness, I don't want suffering". This is how we began our life. Day one we were born, we were crying for the mother's milk which means that "I want the mother's milk, I am not getting it". This is how we started life, which means that "I want happiness and I don't want suffering". We should not forget this. Now, if you really want happiness, if you really shun miseries, who are those people, who are able to accomplish this deed, this act or this purpose of acquiring happiness, maximum happiness and eliminating all the miseries?

These enlightened beings, for e.g. say as I said earlier, one person who I really appreciate profoundly. First time I heard a story. The story, where there was a group of people, group of men who were about to stone a girl to death. And, suddenly a gentleman appeared and stopped all the men, and told them, the first person to throw the stone on this girl should be the one who did not commit any evil in his life. And all men dropped their stones. The moment I heard this story, I could not control goose bumps on my body. It's amazing. I really appreciated who this gentlemen is, who this gentlemen must be. I was so fascinated. I was awestruck, with the wonder of the quality of courage and the genuine love and affection for somebody who is destitute, who is on the verge to die. That too in those days, where such a discrimination was happening between the males and females, against the females. So, this girl was protected and despite the girls engagement with the adultery, the girl was protected, saved by this gentleman. And who was the gentleman? Jesus Christ.

The moment I heard this, I did not hear this when I was not a monk, I heard this when I became a monk. I was so fascinated, awestruck by the wonder of this quality. Amazing! If I were in his position, will I really have this courage to tell all these angry men to stop doing this, and protecting this girl. Amazing, wow! "we are so lucky that you existed on this earth". Who was that? Jesus Christ.

So, the point is that what we seek is happiness, what we shun is miseries. Who are those beings who are competent, who succeeded in this enterprise, of gaining maximum happiness and shunning all the miseries. We realise that they are all these great saints like Jesus Christ, Ram, Krishna and then Prophet Mohammad, Mahavir, Buddha Shakyamuni, Abraham, Guru Nanak,

all these enlightened beings. Amazing. They really succeeded in their journey of not only accomplishing the happiness for themselves and shunning the miseries, they are also able to shed light. They show the light to all the beings. This is the inspiration that we are seeking. So, these beings become the objects of our respect, our prostration. The point is that these enlightened beings, who embody incredible compassion, who embody incredible wisdom, it is on the basis of these two qualities, somebody displays, that they become the final source of inspiration for us, and objects of our respect. This is known as prostration.

Why do we Prostrate

Now, why do we prostrate? This is so important. For example, say some of you speak so beautiful English. And most of you speak mainly Hindi. In my case, I always failed in Hindi in my school time, despite all my efforts. And, today I speak Hindi and people laugh at me because I was not born in this environment. Which means that to acquire such a natural quality- speech, physical, verbal, mental, you must have a very good source of knowledge and the environment. They must be there. Very authentic environment must be there for us. Therefore, the greatest learning happens through the greatest, most wonderful, most authentic environment. When your mind feels close to this environment of compassion, environment of wisdom and when we prostrate, what you are doing is that, first of all you choosing a very good environment. Number two, even though there is a very wonderful environment there, say that the best of the physicist is there, but if your mind is not open, you are not interested in Physics, then you will not learn anything of the Physics. For e.g. even if you are the son, daughter of Albert Einstein, if you have no interest in Physics you will not learn physics at all from him. For that, what do we need? We need the receptivity. What is receptivity? Receptivity is the one which opens the gate of learning – your enthusiasm, your receptivity. Environment wise – it's the best example of compassion, the best example of wisdom. And, then how you receive them? You should have the best of the receptivity. This receptivity is indicated by the prostrations that you are making, surrendering yourself. I wouldn't use the word surrender, I would say prostrate. Prostrate means showing respect “I really admire your qualities” this is receptivity. You are so eager to learn this compassion and this wisdom. From whom? From the very genuine source of compassion and wisdom. This is the meaning of prostrations, when we begin the programme, making prostrations, keep in mind that we visualize all the Enlightened beings in front of us, at the perfect environment, perfect source of inspiration for compassion and for wisdom.

And, then why compassion and wisdom? This we will learn over the next one year as to why these two are the essence of your happiness. Anybody, who is rich in these two, guaranteed the person is happiest. So what do you want? You want happiness. Why do you study physics? Because, finally I think that I can get happiness from this? Why do you study economics? Because, I think that will give me happiness. Why do you play football? Because, that gives me happiness. Why do you play Mozart? Because, it gives me happiness.

In short, we all seek happiness, we all shun miseries. If you really you want to do that, finally we will come to learn that these all happen with these two things intact within us. What I mean is wisdom and compassion. It is not just a usual compassion that we are talking about it is a very extraordinary compassion, which we will learn. And, not just an ordinary wisdom, it is an extraordinary wisdom which we will learn later. This is so important. Now the point is that

unless we have these two things we will never be happy. And, believe it or not if all these enlightened beings who I mentioned now, say chronologically speaking Abraham, Mahavir, Buddha, say whether it's mystical or historical, it doesn't matter. Say Abraham, Ram, Krishna, Buddha, Mahavir, Jesus Christ, Prophet Mohammad, Guru Nanak and then the Baha'u'llah. Just imagine all these Enlightened beings, if they are together with us today, if we tell them is it true that somebody who has the maximum compassion and maximum wisdom will be the happiest person, they will unanimously say that - "yes we all agree." Therefore, these two qualities transcend the ordinariness, ordinary thinking and imbibes the essence of all the traditions, religious traditions. That is about prostration.

Why do we Light Lamps

Number two is lighting the lamps. Infact, most of the traditions, even the modern studies, modern education, health-wise let's say 500 years ago, the situation of the health then and today, today is much better, because of the modern education. So, modern education, the medical education really saved the humanity from untimely death. Of course, there are other things happening also, because of like 500 years ago, AIDS, HIV they were all non-existent, they were all newly coming up, but the point is that overall speaking, because of the education in health, humanity is saved from unnecessary, untimely death. Education is so important. Education dispels the darkness. Likewise education of the heart, education of the brain, we require both.

Now, the point is that without education, we don't know how to manage all these things. And, for some say even for business purposes, in the olden times, how people did the business and today if you can use your brain, it's just an education. Use your brain, and with no tangible solid money, you can become billionaires. For example, what is that Facebook, gentlemen, what is his name? Mark Zuckerberg. He did not really have to have a big infrastructure like this, just by using his brain, he became a billionaire. Thus, education is so important.

The point is that when you don't have this knowledge, you suffer. When have the knowledge, then you know you are free from that suffering. In other words, when you don't have the education, you don't see the reality, we don't see the reality, it's like being in darkness. In dark, we don't know what is around you, therefore you don't know whether or not there is a snake sitting next to you. You don't know whether you are actually going through the door or you are banging against the wall. You don't know this. Why? Why you are full of apprehension, fear, anxiety and so forth? Because you are in dark. Just as the darkness is responsible for this apprehension, the fear and so forth, ignorance is responsible for all our setbacks, miseries, tension and so forth. The point is how to get rid of this ignorance? It's very simple. Often times, while the solution is just next to you, you look for the solution on the other side. Just say how the darkness is eliminated? Darkness can be eliminated only through lighting the lamp. For example, if there is a power cut now, and then we want to read this book, there is no light. Then if you say prayers, "Buddha please remove the darkness" if the Buddha is sitting next to you, he will be very unhappy "what a hopeless follower". Whereas, if you light a candle he will be so happy, very sensible, very smart follower, very smart person.

Therefore we should be very practical. In order to eliminate the darkness, it is only through lighting the lamp. Likewise to eliminate the darkness of ignorance, it is only through lighting the

lamp of the wisdom. So the wisdom plays a very important role. For us, we always need reminders, for example, this is also a reminder or not, what I am going to speak to you, I have already written down here. I need the reminder. Likewise, the light that we offer, these lights are reminders for us. I am lighting the lamp of the wisdom, to dispel the dark of the ignorance, so that all the miseries which befall on me and on others, due to the darkness of ignorance can all be eradicated. This is the reminder. So, just as I need this reminder, we all need reminders of the virtues. By the way, for the bad things, we really don't need reminders, there we are so rich, so expert, we really don't need any reminders, but for the good things we need reminders like this. Lighting the lamps, this is an incredibly great reminder for us. I am lighting a lamp to dispel the darkness of ignorance.

Number two, how to imbibe the two things wisdom and compassion together. Later on, you will come to realise that wisdom and compassion, these two are the greatest gifts that we can think of, that all the Enlightened beings can think of, as a gift, as a legacy, as a panacea for you. You realise this eventually.

So, when we offer the lights here, I am lighting the lamp of wisdom, to dispel the darkness of ignorance. Meanwhile, how we integrate this with compassion, that I am doing this not only for myself, but for my mother, for my father, for my children, for my family members, for everyone in Delhi, for everyone in the world, everyone in the Milky Way galaxy, everyone in the entire universe, I am doing this for everyone. There what you are doing, you are lighting the lamp. For whom? For all sentient beings, for everyone. Who can think of such an expansive, the scope, such a number of infinite beings? Only somebody who is compassionate. So, your compassion is activated and your desire to light the lamp of wisdom is also activated. The wisdom and compassion both, the seeds of both are activated within yourself, in the single act of lighting a lamp. Likewise, when you see your mother although she may not know the meaning, the significance of doing this and every day lighting the lamp at home in front of Ganesh, Ram, Prophet Mohammad or Mahavir, Buddha. Even though they do not know the meaning, instead of we being contemptuous of them, we being scornful of them, be compassionate. If possible, teach, share what you know of this significance of lighting the lamps.

Then, the next one is lighting the lamps and then say making prostrations. See if we can do it once, can do it once, why do it every time, once is fine. This is again a very important thing. Sometimes, we say some recitations, we do them like three times, four times. And, the Hindus, Jains, Buddhist and also for the Muslims, Christians. Also, in Hindi we call *jap*, reciting mantras. Why do we have to recite the same mantra often, over and over again? Why? Just do it once and finish. Why do we need to repeat it all the time? This is the question. So, here it is like again, all these answers are there, we only don't think about these things. Our mind, something we do positive, somebody else needs to tell us, with the negative we don't want, need anybody to tell us. With the positive things, why do we have to say the mantra, why is it not sufficient to do it once? You will ask this question. We all have the answers. Let's say somebody who suffered from tuberculosis. By the way, raise your hands those who suffered from tuberculosis. No one. One, two, three. Let's say, three of us we have the experience. Tuberculosis medicines, what medicines did you have? Ethambutol, Isoniazid, Rifampicin. These medicines you took for how long? For one day? Eight months, not one day. Why didn't you just take this medicine to cure

the tuberculosis for one day and finished. Tomorrow your illness is over. No, because the illness is chronic. This is a very severe illness. Because the illness is severe, you have to take medicines, not everything one day, everything before, the tuberculosis will kill you, the medicines will kill you. Therefore, we should have the medicine in dose. What do you mean by the dose? Give a small portion today, one tablet of Ethambutol, Isoniazid, Rifampicin today, another say 3 tablets tomorrow, another 3 tablets day after tomorrow. In doses, if you repeat it, then what happens is that slowly the effect will be felt. Likewise, reciting the mantras, offering the lights, making prostrations and so forth. You do it over and over again. What happens is through this process, that its effect will be felt slowly. Transformative effect will be felt slowly. This is purpose why we repeat all these things.

With this in mind, and a reminder that amongst the participants here, the regular participants as well as the online participants, by no means it is a compulsion that people should be Buddhist to attend this class. It is not necessary, keep this in mind. For example, how many of you have enjoyed momos? To really enjoy momos, you don't have to become Chinese, you don't have to become Buddhist. And, those who enjoyed the pizzas, you don't have to become Italian. Enjoy it and remain good Indian. Likewise, we enjoy all the good mental qualities, good say the physical food and so forth, you enjoy these things. Imbibe those values, and remain a good Hindu, good Muslim, good Jain, good Buddhist, good atheist even, and Christian, Jews and so forth. Finally, the bench mark is to be kind to yourself. Don't forget it. Be kind to yourself. This is the final bench mark of what you should be doing. Attending here is not for you to become a Buddhist.

1. Be kind to yourself.
2. Be wisely kind to yourself. Don't forget these two things. Be kind to yourself and be wisely kind to yourself.

With these two things intact within you remain a good doctor, good son, good Hindu, good Muslim, good Jain, good Sikh, good Jew, good Christian, good Buddhist, good non-Buddhist, good atheist, good agnostic. This is so important.

You may be wondering, what do you mean by be kind to yourself. And, why you added this key word be wisely kind to yourself? Why did you add this word 'wisely' in the second case? The first one, 'why be kind to yourself' means what you want, make it happen to you. How do you feel that mother is kind to you? If I don't want suffering, my mother comes to remove my suffering. I want happiness and my mother comes to give me happiness. So, be kind to yourself means give happiness and remove suffering from you. Number two, be wisely kind to yourself means do those things which actually gives rise to happiness, do those things which actually take you away from suffering.

Otherwise, on the contrary, you have a bad headache. By the way, is there any one from the medical science? The nurses, doctors? Is there any one? The doctors and nurses may not be too happy with this example. Say, somebody is a diabetic. Say, I am a diabetic and then right in the morning, first thing I do is, I have a bunch of medicines. Ayurvedic medicine, allopathic medicine, homeopathic medicine, all these things are stacked there. And on the other side is

Coca-Cola. I have seen that, (GL) I am not just exaggerating. What is this medicine? This is Ayurveda medicine for diabetes and this is Homeopathic, this is Allopathic. All these medicines, they are taking. “Oh what is this?” “This is coca cola. I like it.” (GL) This is being unwise. You are trying to be kind to yourself, but you are being not wisely kind to yourself. Do those things which actually give rise to happiness, and do away with those things which give rise to miseries.

This is the meaning of, how to be kind to yourself, and how to be wisely kind to yourself. With this in mind, let us slowly. Now, we know the purpose of these things, just as a gesture of showing respect to all the Enlightened beings, who embody unconditional compassion and wisdom. What wisdom? This we will all learn later, not now. All the Enlightened beings, irrespective of what religion, just in your mind, who embody unconditional compassion and this wisdom, just keep them in your mind as your role models, as your source of inspiration.

Let us offer lights together and as you offer the lights again the reminder, I am offering the light of the wisdom so that the darkness of ignorance which is responsible for all my miseries and miseries of my family members, misery of all sentient beings will be getting, gotten rid of. we'll slowly get up and let's make it quite quick because others may be take more time. If you turn to this book, there is a stanza. the red book “The Blaze of Non-Dual Bodhicittas”. If you can turn to page seven, there's one stanza, we will say this stanza together as we offer the light.

Verse recitation while lighting the lamps

With folded hands,
I beseech the Buddhas of all directions
To shine the lamp of Dharma
For all bewildered in miseries gloom.

The above verse is Verse 5 from Chapter 3, “Full Acceptance of Awakening Mind”, of “*A Guide to the Bodhisattva's Way of Life*” (Sanskrit: *Bodhisattracharyavatara* Tibetan: *Byang-chub sems-pa'i spyod-pa-la 'jug-pa*) by Acharya Shantideva, Translated by Stephen Bachelor.

What to reflect upon while lighting the lamps

When we light the lamps, visualize that you and all sentient beings are jointly offering the lights in innumerable numbers to all Buddhas and Bodhisattvas before you. See if we can be mindful of lighting the lamp of the wisdom. May this light be offered to all Buddhas and Bodhisattvas, which is very symbolic of the light to dispel the darkness of ignorance. Imagine that you are doing this for all the dear mother sentient beings and particularly your two kind parents of this life and whatever little that you know about the wisdom of Emptiness, counteracting the ignorance and so forth and imagine that you inspire everyone to light the lamp of wisdom to dispel the darkness of ignorance. This will have tremendous benefit. One benefit is that the seed of altruism is being activated. Another benefit is that the sense of cherishing, the sense of valuing the wisdom of Emptiness is also being activated. All this combined together, when we go to study the wisdom of Emptiness, reflect on it and meditate on the wisdom of Emptiness then it is going to become much more effective and beneficial.

Setting a Proper Motivation

Given that the classes that we are having here is not just for to build our the intellectual rigour. To build intellectual rigour is one part, and plus the relevance of this study with controlling one's emotions, with the administrating one's emotions and controlling one's own state of mind, the peace of mind. How to make sure that at a very difficult situation you are able to retain the peace of mind. And then on that basis, whatever we do they turn out to be more meaningful and more beneficial for yourself and for others. With this in mind, setting a proper motivation plays a very important role.

Given that the purpose of this class, unlike many of the other studies, our purpose is to eventually keep oneself calm, peaceful, happy. And that you are able to have a socially adjustable nature where you can adjust yourself so well with whatever societal situation that you are in – that you are happy, people around you are happy because of your influence. Because this is our purpose, unlike many other studies, the motivation takes a very important role. And, for the motivation there are three things to keep in mind –

- 1) The Refuge field
- 2) Bodhicitta field
- 3) The purpose of this class

Often times when I give the explanation of the three points, particularly point number three, people go into meditation, they don't really listen to the point number three. Point number three is actually the main point to set your motivation properly. That will give you a very complete picture of why I'm not happy and where is the source of happiness and how to activate this seed, how to make myself accessible or that I be accessible to this treasure of happiness and how to make it. All these things are being dealt with or explained as a part of the third point.

Visualizing Refuge Field

Seeking inspirations and seeking blessings in the form of wisdom and not just blind faith. Not blind faith but in the form of wisdom, in the form of compassion from all the source of refuge who really embody compassion, who really embody the very profound wisdom such as the today for example on this Earth, we have His Holiness the Dalai Lama the true embodiment of compassion, true embodiment of the wisdom. And likewise, anyone you can think of in your life. Whether somebody from the historical background, historically speaking some people, personalities, who are of great inspiration for you in your life, in terms of compassion, in terms of the wisdom. Likewise, who is even living today and so these are the things that we need to keep in mind. The first one is seek inspiration and blessings from all the enlightened beings such as, what we are learning here is from Buddha Shakyamuni, and which in fact, the content matter which is being shared with the teachings of many of the other enlightened beings. For that matter, just visualize Buddha Shakyamuni and all the enlightened beings in front of you.

Books that you have read or the inspirational stories that you have heard about—for example, which I used to share with people: the story of Jesus Christ—like this, whatever inspiration that you get from the other sources, you can bring those enlightened beings in your mind. And today,

here we have His Holiness the Dalai Lama on this earth, so we can visualize him and all the sources of inspiration. And while you visualize this, one thing which is so very important for us is to visualize these sources of inspiration as your very affectionate parents. Just invoke all the Enlightened beings who are great inspiration, whosoever is, are your inspirations in terms of compassion, in terms of wisdom, in terms of understanding, in terms of the openness of your thinking and consideration and so forth, whosoever is or are your inspiration just bring them in your mind, in front, the sky in front of you.

Here, we are seeking inspirations and seeking blessings in the form of wisdom and not just blind faith. Not blind faith, but in the form of wisdom, in the form of compassion from all the source of refuge who really embody compassion, who really embody the very profound wisdom. The first one is seek inspiration. Just reflect in mind, with all these Enlightened beings in front of you. And how you visualize them? Imagine that these Enlightened beings are like your very affectionate parents.

And visualize yourself, imagine coming home from school demoralized, there elder children bullied you, and your parents are so kind, so affectionate, waiting to embrace you with total love and affection, to the extent that each one of us feels so special in their eyes. This is what we do first. This is refuge field.

Visualizing Bodhicitta Field

Number two, Bodhicitta field. Visualize your two parents on your two sides. And should you have difficulties with your parents; particularly this is the situation with the modern day, the problem is the people become educated and because of this as the children reach the age 16, 17, 18, like the young adult, so there the conflict with your parents tends to emerge. Now, this is a clear indication, when you are not educated then this conflict is much less, and as you become more educated, this is a trend that the conflict with the ideas, with the thought processes of your parents and yours, there is a conflict happening. Because of which you may not like your parents. But, what we are doing here, this is an amazing thing. Finally, if you don't gel so well with your parents, you are very unhappy yourself. Whereas, if you gel with your parents so much, this is amazing. You are very lucky and your parents are also very lucky. But the point is that the class we are doing here, this is to encourage us and to learn from this how to transcend the ordinary people's thinking. What is mark of ordinariness? Just look at, how people behave. Say, you tend to become more educated, you become more self sufficient, then the majority of people have some problem with their parents. Which means that this is how the ordinary people behave. If the water is flowing from east to west, the river is flowing is from east to west, majority of the people will flow with current. Only one or two can cross against the current. That is special. Somebody who can cross against the current of the river, these people are special. Whereas, to flow with the current is very easy. This is how the ordinary people do. To have conflict with your parents, this is very easy, this is what the ordinary people do. Whereas, if you are able to see this, where you remember the kindness of your parents when you were aged one, two, three, four, five; when you were so vulnerable, and your parents were there to give full love and affection. If you could go back in time and remember their kindness, and then, not to take for granted their love and affection, this is what the ordinary people cannot do.

Now, our job here is to transcend ordinariness. How? By displaying the qualities which the ordinary people cannot do. Where you can easily forget about the kindness of your parents, you are not forgetting it. And yet, you excel in all other things, plus, you respect, love and so forth, the way your parents treated you so nicely, so kindly, so affectionately when you needed your parents the most. Now you have become self sufficient and your parents need your support, need your love and affection. There if you are able to repay this kindness, this is the sign of the strength, this is the sign of the wisdom. This is what you should be visualizing. Visualize your two kind parents on your two sides, all your family members, including your children and everyone here in Delhi, everyone in India and everyone in the world, human beings, animals, insects, local spirits, hungry ghosts, hell-beings, celestial beings, everyone, gods and goddesses, everyone with you, and every one of the Milky Way galaxy, and everyone in the entire universe. Imagine that you are like the mother and all others are like your children. The fact that the beings are suffering, whoever he or she might be means that they have the capacity to get rid of all the sufferings. Simply because of self-grasping ignorance and self-centered attitude, the beings are suffering. So they really deserve your compassion. This is what we need to reflect on. And imagine that you are inspiring them. When you were young, your parents guided you. Now, here in this case you visualize that you are like the parents and all others, including your parents, are like your children. With this mind, with so much love and affection, you are there to give full love and affection, attention to all the dear mother sentient beings.

Purpose of the Practice

And the purpose of this class is as the Buddha indicated: “Even if you have a brilliant eyesight, but if you don’t have the light you cannot see anything. Likewise, without the knowledge even if you have a brilliant mind you will not know what to adopt and what to discard.” With this in mind, what we are learning is how to eventually be kind to yourself. Point one. Point two – how to be wisely kind to yourself. These are the two points. For that matter, say, how to do it? This is what we are learning here. In other words, the treasure of happiness is within each one of us, as you learnt in the last class. The final treasure of happiness is within each one of us. And, the enlightened beings such as the Jesus Christ, Prophet Mohammad, Ram, Krishna, Buddha, Mahavir, Guru Nanak, Abraham, and then, Baha'u'llah, all these enlightened beings, the source of happiness that they have and the source of happiness that each one of us have, is the same. There is no difference.

What is the only difference? What we have learnt earlier, like the two diamonds: comparing the two diamonds, one diamond which is so clean and the other diamond which you pick up from the ditch, very dirty, filthy outside. Ordinary people may throw this diamond and cherish the very clean one. But in the eyes of the diamond experts they will see these two diamonds as same. Inside there is no difference. Likewise, we all have, each one us, whether you are Buddhist or not, whether you are believer or not, whether you are Hindu, Muslim, Christian, Jain, it doesn’t matter. Whether you are male or female, whether you are high caste or low caste, it doesn’t matter. What social status you have, it doesn’t matter. We all have the same potential of perfection, each on us. We have that same potential of perfection. That is to be activated. How to activate this, this is what we are learning from this class. This is how this class is different from other studies.

The purpose of this practice is to finally activate the seed of compassion, the seed of Bodhicitta and the ultimate treasure of happiness like the diamond which exists within each one of us no matter what belief system that you are with. We all have this treasure within us. But that is obscured. And obscured means there are some factors which defile this treasure within us. So these have to be cleansed.

To remove them we need to know the nature of these defilements. And these defilements are of two kinds, the gross and the subtle. The gross one also referred to as the afflictive obscurations and the subtle one also referred to as the cognitive obscurations. And the gross ones are responsible for stopping us from experiencing the total freedom or say the freedom from the fears of Samsara. And the subtle one, cognitive obscuration is responsible for stopping us from achieving total Enlightenment.

For that matter this gross one, afflictive obscurations is of three kinds; contaminated karmas, afflictions and the active seeds. So these three things boil down to what is known as self-grasping ignorance. At the moment we may not be aware, of as to what constitutes the self-grasping ignorance. Eventually this is the whole purpose, we'll learn what self-grasping ignorance is and we'll learn how to get rid of this. And then you will see the wonder of the seeing the pains, the fears of life coming to an end within your mind.

Like if you cut the root of the poisonous tree however millions of poisonous leaves there are growing on the tree, they will all dry automatically without having the need to put effort to get rid of each of the leaves, each of the poisonous leaves one by one. So instead you just cut the root and everything will dry on their own. So likewise you cut the root of all these poisonous, the mental defilements, the self-grasping ignorance and all the afflictions, all the contaminated karmas and all the miseries will automatically come to an end. So to cut this self-grasping ignorance, it is only done through introducing the counterforce.

Darkness of ignorance of afflictive obscurations which obstructs us from achieving freedom from suffering and then the darkness of the cognitive obscurations which stop us from achieving total awakening, total perfection.

The counterforce is the wisdom, ignorance being like darkness, and it is by introducing the wisdom which is the light, the light of the wisdom which dispels this darkness of the ignorance. This light of the wisdom which is so important, it is for this reason that the Buddha Shakyamuni emphasized so much on the need for us to cultivate this wisdom. So that you wake up from the sleep of ignorance and that you are not going to be affected by any moment of your dream. Wisdom plays a very important role.

But then this wisdom must be driven by the force of a very powerful, the motivation which is the motivation of renunciation. So with the motivation of renunciation then the wisdom of Emptiness is employed, it will no doubt get rid of the ignorance, self-grasping ignorance and get rid of all your miseries, and you will achieve the state of the fearlessness of Samsara.

Then the on the other side we have the subtle stains. The gross and the subtle. The subtle one

referred to as the cognitive obscurations. And again the same thing, what does it do, what does this cognitive obscuration do? In what way does it harm you? So the presence of this cognitive obscuration stops us from achieving total awakening. Total awakening of this ultimate treasure of Enlightenment that exists within yourself. So therefore our job is to awaken this treasure that exists within yourself in the full form and with full form. So for that matter we have to get rid of the afflictive obscurations as well as the cognitive obscuration. And to get rid of the cognitive obscurations the remedy to be applied is the same, the wisdom of Emptiness. But the motivation should be much more powerful. On top of the self, on top of the renunciation we must incorporate the Bodhicitta. Renunciation plus Bodhicitta should be the motivation to employ this wisdom of Emptiness to get rid of the cognitive obscurations as well.

So once the afflictive obscurations and the cognitive obscurations both are eradicated it is like removing all the dirt from the gold. Then the gold becomes very prominent and become manifest that the purity of the gold comes out. And this is where you become like a sun which cannot be obscured by any defilement or the cloud. What we see as the cloud obscuring the sun is not that actually. The moment you cross the cloud you see the sun is so bright, still there. It's simply us and the sun. Cloud comes between you and the sun in the way for you to see what cloud is, what the sun is. The sun per say cannot be obscured by any defilement such as the cloud.

Likewise when this Buddha nature, when this seed of the perfection within yourself, when that is activated fully you become what is known as the Fully Awakened being. Fully Awakened being with two characteristics. One that you become fearless of all the factors of Samsara which otherwise would create all fears in our life, stress, tension, depression, so forth, will be gotten rid of, all these things, one. Then number two you become like a sun to spread your activities, to spread your love and affection, to embrace all sentient beings equally like the sun illuminating every atom of the universe. Likewise your mind will spread towards every atom of the individual minds of the sentient beings that you have the ability to benefit all sentient beings, to lead all, to dispel the darkness of all sentient beings. So this is when you become what is known as the Fully Enlightened person.

Why the world is going through these problems? It is all because of the wrong way of thinking. And the moment we learn to undo these wrong ways of thinking then automatically we can see the world very differently, very compassionate, very happy, harmonious and understanding and so forth.

The purpose of this class is to know, to discover that each one of us, no matter what religion that you're following, no matter what tradition that you're following, no matter what gender you are with, no matter what other backgrounds you are from. We are all just equal in having this ultimate treasure of happiness. For example, when somebody says a nice word to you, you will feel very happy. This happiness is not coming from the words. This word is like the stimulus and this happiness is coming from within. That source within you from where this happiness is coming, so that is known as the ultimate treasure of happiness. In fact all the instances of happiness, they all just arise from this source within. The job here is to activate this source. To activate this source we know that why it is not activated at the moment.

It is not activated at the moment because of the two defilements. How to get of these two defilements. These two defilements can be gotten rid of by applying the respective remedies. What is remedy? Remedy is the same wisdom to know the reality in its subtlest form. So this wisdom must be activated, must be introduced within you so that all the mental defilements can be gotten rid of and that your seed of perfection, your ultimate potential for the full awakening will be fully manifested and that you will not be affected by external factors any more. That you are not at all going to be affected by any external factors, sickness, ageing, death. Nothing can affect you. Your peace of mind is forever guaranteed.

This is the whole purpose. To actually apply this, to actually resort to such remedy to overcome the mental defilements, we need to know, we need to first have confidence in that. To gain conviction in what these remedies are we have to study what they are. So, what we are doing here is to study what the remedies are, to awaken this treasure of the Buddha nature within yourself. If you know this number three so well, the purpose of this practice so well then you will feel such a joy in what you are doing. And then any action that you take even a single breath that you take you see full of meaning with that.

And this wisdom of Emptiness must be very intensely powerful wisdom of Emptiness. For that matter first we need to gain conviction in this wisdom of Emptiness. To gain conviction we need to be, it will come to us only through a very intense reflection. And this reflection is possible only if I have materials to reflect on. So these materials to reflect on this wisdom of Emptiness will come to you only through studying more. So study, reflection and the meditation. Only through these three steps that you can expect to introduce this, very powerful intense remedy to overcome, to eradicate all the mental defilements.

And we are fortunate that the since 1st century AD, till like 13th century AD in the history of the humanity Nalanda Monastic University, the incredibly great the treasure island of knowledge once thrived in this world, in India. And unfortunately in 13th century it simply disappeared. Unfortunately because of many factors like invasion and so forth. Very unfortunate. But the despite those unfortunate events it is the in 8th century, 7th century, of course in 3rd century, as 3rd century the Nalanda Buddhism went to China. And then the 7th century Nalanda Buddhism went to Tibet. And then say these two traditions of the Nalanda Buddhism, while the Nalanda Buddhism in India, the land of the origin so that finally, unfortunately disappeared. But on the other part of the world in China and in Tibet these the Nalanda tradition was still thriving.

And so what we have to now, the His Holiness the Dalai Lama the embodiment of the Nalanda legacy. So we see that the we are still very fortunate to have him alive. And that this very rich vibrant the vital, the treasure of Nalanda, incredibly great the treasure of Nalanda thoughts they are still so vibrant in the monastic institutions in all the Tibetan traditions Sakya, Kagyu, Nyingma, Gelug. So this is what we are very fortunate and that the say that all over the world we see that people now taking interest in this legacy left by the great Nalanda masters.

So with this in mind, feeling yourself as very fortunate and then giving the opportunity for your two parents and dear mother sentient beings. Let us include them, let us equally include them in your visualization when you do the prayers. And meanwhile seeking blessings and inspirations

from all the Buddhas and Bodhisattvas in front of you. And then you are leading this, with that in mind let's turn to page three.

Prayers

Page 3 of the brown prayer book.

Enthused by great compassion,
 You taught the immaculate Dharma
 To dispel all perverted views.
 To you, the Buddha Gautama, I pay homage. (*3)

Extract from Mûlamadhyamakârikâ

In dependent origination,
 There is no ceasing, no arising,
 No annihilation, no permanence,
 No Coming, No going,
 No separateness and no sameness.
 I prostrate to the consummate Buddha,
 The Supreme among all teachers,
 The one who taught (This) Peace
 Which is freed of elaborations

I prostrate to the mothers of the Hearers, the Bodhisattvas and the Buddhas,
 Who, through the knowledge of all, leads Hearers seeking pacification to complete peace,
 Who, through the knowledge of paths, causes those helping migrators to achieve the aims of the world,
 And who through the possession of Omniscience, helps Subduers expound a variety of teachings.

The One who has transformed into the Reliable Guide, motivated by altruism to benefit sentient beings,
 The Teacher, Sugata, and Protector, to You, I make prostrations.”

The One who has eliminated the web of conceptualisations,
 And is endowed with the divine bodies of the vast and the profound,
 Who eternally shines forth the forever noble light rays,
 To you [the Buddha] I make prostrations.

Refuge and Generating Bodhicitta.

I go for refuge until I am enlightened
 To the Buddha, the Dharma and the Sangha.

By my accumulations of the practice of giving and so forth,
May I become a Buddha to benefit all sentient beings. (*3)

*Sangghay choe dhang tsog ghi chog nam la
Jangchub bhardhu dhag mi kyab soo chi
Dhag ghi jin sog ghi pay tsok nam ki
Dro la phen chir sangghay drup par shog. (*3)*

Inspired by wisdom and compassion
Today in the Buddha's presence
I generate the mind of full awakening
For the benefit of all sentient beings.

Now, as we recite this mantra, let us be mindful of the meaning of this mantra. What I will do is that, I will quickly explain the meaning of this mantra. The meaning is actually down there, but how to correlate word to word meaning of the mantra. *Om* is consisted of three letters *A, U, M*. This is common between Jainism, Hinduism, Buddhism and very likely Sikhism. So this is something common. *Om* is consisted of three letters – *A, U, M* – and these three letters symbolize our body, speech and mind. So when we say *Om*, this should remind us of our own body, speech and mind which are defiled at the moment, which have so much of shortcomings, limitations. And meanwhile, the body, speech and mind of the enlightened beings, meaning that when your ultimate treasure of happiness, (*skt: Tathagathagarbha*)—Buddha nature within—when that is activated fully, your body, speech and mind will change into the body, speech and mind of the enlightened beings. Meaning that, your body at the moment which has so many limitations, so many drawbacks... for example, when the temperature shoots up to 46 degrees centigrade, what will you say? “It's so hot outside.” We never say that my body is so weak. We say the external weather is so hot. We never complain about our body. But, in fact, it is because our body is so weak that it cannot bear this heat. Now, if this treasure inside, referred to as the (*skt: Tathagathagarbha*), like the purity of the water, likewise the purity of the mind, when it comes out fully your body will have the capacity to bear thousand million degrees of centigrade, they cannot affect you. At the moment even 40 degrees centigrade can affect us. We have to reach out to cold chilly water to drink. This is our body.

And speech, say, what comes out is very nasty, our speech. Yes, you agree with me? We talk something, it easily offends someone else. This is how our speech is so defiled. And the mind, even worse. We think of the other person, instantly we are very judgmental. And anger, attachment, jealousy, competitiveness, all these negative thoughts. But, these defilements, they are not the true nature of you. These are the adventitious nature. These can be eliminated. From the dirty water, the dirt can be removed and the purity will come out from within. You don't have to introduce purity form outside. Likewise, all these mental dirt – physical, verbal, mental – all can be removed and the purity will come out. It is not to be believed. This is something in which we must gain conviction through rationality. This is so important. As you recite the syllable *Om*, it should remind us that I should change my defiled body, defiled speech and the defiled mind that I have into the very pure body, pure speech and pure mind of an Enlightened being. At that point we become perfect.

Now, some people may say that, “Oh! Perfection. Human beings cannot be perfect.” So these debates are there. So always, there is no point in debating without knowing the context. When somebody comes to debate with you, simply be a good listener. This is so important. Be a good listener and then see what the other person says, what the other person is referring to when the other person says that human beings cannot be perfect. There are some traditions which believe that human beings cannot be perfect. As long as you are a human being you are defective. But the connotation is very different. What they mean by perfection and what is being referred to as perfect here, these two bear very different connotations. In their case perfection has the connotation of having the power of the creativity, having the power to create the universe and so forth. But here the perfection is different. Perfection in terms of perfect happiness and perfect in having eliminated suffering altogether. What you want is, “I want happiness”. What you don’t want is, “I don’t want suffering”. So, you become perfect in that sense. Not in any other sense.

For example, let’s say the president of Tibet house. In India, how many presidents are there? Only one president? But Tibet House also has one president. And India Habitat Centre also has a president. So, president in context of the nation and president in the in context of the smaller and smaller communities, these two with the same label, the referents are different. Same label, but the referents are different. Likewise, ‘perfection’, same label but the referents are different. This is so important. This maybe more the job of the lawyers, the same label and different referents (TL), this is their job, to classify these things and go into the nuances.

Now the next is how to change this body, speech and mind that I have into the very pure body, pure speech and pure mind of the enlightened beings. How can I transform this? It is done through the following. How? The defilements, the dirty water – don’t pour off the water, simply remove the dirt. Keep the water, remove the dirt. Purity will come out from within. You don’t have to bring purity from outside. This is something that you have to believe in or you are actually convinced of that? You are convinced of that. If I remove the dirt from the water, the purity of the water—I don’t need to bring it from outside—from within it will become manifest. For example, all the mineral water, the bottled water we get from the market, they are all like this. They all come from the dirty water, treated with the processes like reverse osmosis, the ultra filtration and so forth. Through these processes the dirts got separated and then the purity comes out from? Purity comes out from inside, from within. You don’t have to bring it from outside. And our mind is just the same. So just remove the dirts. The next question is how to remove the dirts? To remove the dirts, first we have to know what are the causes of these dirts. It says, (Prayer book, page 5)

OM YE DHARMA HETU PRABHAVA

These phenomena of the mental pains – what you dislike. These phenomena – OM YE DHARMA –particularly referring to the miseries, the pains that we go through. HETU – cause. PRABHAVA – arise. These phenomena arise from causes. It’s not that they arise randomly or they arise causelessly. No. They arise from their causes. OM YE DHARMA HETU PRABHAVA HETUM TESHAM CHAYO TATHAGATO: HETUM – plural form of cause; TESHAM – these, these causes. What these causes are? What these causes of the miseries are? TATHAGATO HYAVADAT. TATHAGATO means the Buddha, Enlightened One.

HYAVADAT means taught. What these causes are, what the causes of miseries are, is taught by the Tathagata. TESHAM CHAYO NIRODHA. TESHAM – again ‘these’. CHAYO – the plural form. TESHAM CHAYO NIRODHA, so these causes, ‘these’ referring to the causes, causes of the miseries. NIRODHA means the cessation. How to bring an end to these causes – NIRODHA. EVAM is thus. VADI is taught or indicated. Who taught this? MAHA SHRAMANA, the great saint, the great Enlightened being. YE SVAHA means this is established thus. This is the meaning.

In short, what is being said, the meaning as you read from the meaning down there: (Prayer book, page 5)

All phenomena arise from causes.

Meaning all phenomena, particularly the phenomena of miseries, the pains that we go through. For example, when we go through difficult times, so depressing at times. By the way tell me. Just raise your hands. There may be some lucky ones who never went through depressing times. Raise your hands, who never went through any depressing times in your life? One very young. (TL) Except for very young ones, because they are under the shelter of their parents. Let’s say, somebody who is older than 20 years and who went through depressing times in your life – one time, two times, three times – raise your hands. Who never went through depressing times, who are already in your twenties, raise your hands. Which means that we all went through very depressing times. And, say, when we really go through depressing times it’s so, so painful. Do you agree with me? Do I have to prove that or you are already expert in it? We are all expert in it, including myself.

Now the point is that, these miseries which I dislike, we tend to forget these things. We experience them, when we go through these experiences, they are so acutely painful, so depressing, as though like the whole world collapses. Whole world is so gloomy. And then, a little light comes and you forget the pain. (TL) Again the pains come, again you feel so demoralized as though like you never experienced any happiness before. This is so demoralizing, what the reality is. But there is a way out. With this, the point is that all these problems, don’t think that they come randomly. If you really want to get rid of these problems, then first check what are the causes of these problems, the sources of these problems. Check the sources, and then see if you can stop the sources.

For example, one analogy that I give is that, if you are in a fourth storey apartment, this is your apartment. And say, the room is a little damp every day. You are in Delhi, fourth storey room is damp every day. With the dampness what are the usual problems, health issues?

Participant: Asthma.

Venerable Geshe Dorji Damdul La: Asthma, one.

Participant: Pains in the body.

Venerable Geshe Dorji Damdul La: Body pains, yes.

Participant: Arthritis.

Venerable Geshe Dorji Damdul La: Arthritis, yes.

Participant: Allergies.

Venerable Geshe Dorji Damdul La: Allergies, yes. These problems are there. Now, why I am creating this scenario is to make sure that we really understand what we are learning. This is so important. To make sure that we gain conviction in what are learning. Let's say, that I am on the fourth floor and my flat is very damp, and I have the arthritis problem, I have the asthma problem. And I know that it is because of the dampness. And what I do? Every week I go to hospital for the treatment. If you are my mother or if you are my very affectionate brother, will you continue to encourage me to go to hospital? To always take the tablets, every week? Or what will you advice me to do?

Participant: Change the apartment.

Venerable Geshe Dorji Damdul La: Change the apartment? Oh! It's very expensive. I don't have that much...

Participant: Try to remove the dampness.

Venerable Geshe Dorji Damdul La: Yes, Palash.

Participant: Yes?

Venerable Geshe Dorji Damdul La: What did you say?

Participant: Remove the dampness.

Venerable Geshe Dorji Damdul La: Wow! That's why rather than changing flat. Changing flat is very expensive. I don't have this much money. And then, on top of that it is fourth floor, there is no lift. Taking all the bags all these things down. The next one, again the fourth floor. It's terrible, I don't want to do it. Palash said one thing. What did you say? Remove the dampness. How should I remove the dampness? It's Delhi in the month of May, June, July, whole year around it's damp. How should I remove the dampness? Anyone? No experience? I see now the reason why you came for the diploma course.

Participant: Put the heater.

Venerable Geshe Dorji Damdul La: Put the heater? Put the heater on. One choice. But it's temperature is so high. Already 46 degrees centigrade, you put the heater on, then you'll be cooked. Any other idea? Tell me.

Participant: Cleaning.

Venerable Geshe Dorji Damdul La: Cleaning. Clean the house and the dampness will go in to the dustbin?

Participant: Check the leakage.

Venerable Geshe Dorji Damdul La: Good, good. Say it again.

Participant: Check the leakage.

Venerable Geshe Dorji Damdul La: Why did you not say this before? Why did you ask me to go to the next flat? What she is saying is, don't just think of making it dry with other sources. Because Delhi fourth floor is not a ground floor. Ground floor means from the ground there must be water coming. Fourth floor means, under general situations there should be no dampness on the fourth floor in Delhi. If there is dampness, this is the indication of what? There is leakage happening somewhere. And leakage, you stop it once, and the problem is over. Whereas, you continue putting the heater, first of all it's already 47 degrees centigrade, plus another 10 degrees centigrade – 57 degrees centigrade, you will be cooked. And then, cleaning every day – "I don't have time; I have to come to Tibet house." So now, the wisest thing is, instead of going for all these things, first check the source, the cause of this problem. The cause must be a leakage. Once you identify the leakage, stop it. Stop the leakage. Then the problem is over. The dampness is over now. The point is that when you go through the miseries, it is so important to identify the...?

Participant: Cause.

Venerable Geshe Dorji Damdul La: Cause of the problem. Very good. This should be the take away from the diploma course. Do you see this as something as a take-away from the diploma course, or you know this already? You know this already? If you know this already you will never ask me to change the flat. (GL) You will never ask me to put the heater on. You will never ask me to clean it every day. Which means that this is not our mentality. Now we have to acquire the new mentality, very rational mentality – to check the cause and stop the cause, and the result will automatically come to an end. Why I am saying this is not a joke. Why I am saying this is that I actually met someone. You may feel it funny but actually we are also in the same boat. The way the answer is given, we are in the same boat. The gentlemen, once I met him and he told me that, "Geshe la, please give me some advice." What advice do you want? He said that, "I always meet with a psychiatrist." Why? "I have some depression problem." Fine. What did the psychiatrist suggest you to do? "Psychiatrist prescribed me some medicines. I am always taking medicines." Then I asked him what is the reason of the depression? Then he said, "Because of my boss." Hey! Now listen. Think very carefully. If you understand this fully, many of the problems – whether health issues, environmental issues, economy, family, many issues can be solved very easily.

In all these disciplines people don't track the causes. They try to go for symptomatic treatment.

Like, if there is a pimple coming here, you try to remove the pimple here. Why this pimple is coming is because of impure blood. Because of the problem in the liver, problem in the kidney. Not going for these causes, just doing a symptomatic treatment. This is where we are going wrong. This old gentleman he was taking medicine, antidepressant from the psychiatrist, which is actually a poison. Everyday consuming poison and not rectifying the root cause. What's the root cause? The boss. The boss is very unfair towards him. As long as he is with the boss the constant flow of dampness is happening, leakage is constantly happening. The dampness is happening every day. And to remove this, just temporary relief, you take the medicine which is poison. So what will you do, tell me? If you are the advisor or if you are that gentlemen, what will you do? You continue to go to the psychiatrist and take the antidepressant medicine, or what will you do?

Participant: Change the boss.

Venerable Geshe Dorji Damdul La: Okay. (TL)

Participant: Either change the job or have a dialogue with the boss.

Venerable Geshe Dorji Damdul La: Have a dialogue with the boss, somehow that should be tackled. As long as you don't tackle this, you have to take, you have to continue to consume the poison, antidepressants. Poisons. These will have an adverse effect on your health. Therefore it says, (Prayer book, page 5)

OM YE DHARMA HETU PRABHAVA HETUM TESHAM TATHAGATO

All phenomena, particularly the phenomena of the experiences, experience of happiness, experience of miseries, stress, tension, depression. All these experiences arise from their respective causes, they don't arise randomly. These problems, they arise from causes and causes must be identified, and removed. Then all the miseries will come to an end. For that, what are the causes? First we have to identify these causes so well. The classes that we are doing now, diploma course, this is primarily for us to identify what the causes are and what remedies to apply to overcome these.

The essence of this mantra that all the miseries that I am going through whether directly or indirectly somehow they are connected with my say the two demons inside me; self-grasping ignorance and self-centered attitude. The two demons. Self-grasping ignorance pertaining to the faulty and deceptive cognitive say the function of your mind. And the self-centered attitude pertaining to the deceptive and the narrowness and the close mindedness of the self-centered attitude. Self-grasping ignorance and the self-centered attitude. As long as we have these two things within our mind no matter where you are, whether you are in Himalayas, whether you are in a king's palace, whether you are in the street, whether you are in the garden, whether you are in paradise, wherever you are, you will never find happiness. Always we see that we are being tormented by the miseries, the pains, anxieties, stress and so forth.

So, these things, all these miseries, undesirable experiences they all are rooted to, in short, rooted to the self-grasping ignorance and self-centered attitude. Self-grasping ignorance is which

obscures us from seeing reality. And self-centered attitude is the narrowness of our thinking, always thinking about the self. So these two things come, they arise within us in the facade of guarding us. In actuality by no means they help us, by no means they are of any use, they only destroy the peace of mind, they only destroy, they only obscure this incredible treasure of Enlightenment that exists within each one of us. These two things should be eradicated.

External factors are there but deep inside we just like the sound of a clap say the two hands should be involved, invariably the two hands are involved for the production of this sound. For creating this sound. This sound which is symbolic which is analogous to the sufferings, the miseries that we are going through and two hands which are responsible for giving rise to the sound they are symbolic of the external factors and the internal factors. So the external factors are there.

It's not that it's 100% always the internal factor. But the external factors are there. Likewise there is also the internal factors. Tendency for us... one way by which we try to get rid of the problems is always we look outside. We look outside to get rid of the external factors, blame outside and the blame something outside there and trying to rectify the external factors. Of course external factors are there. Somebody denying the role of the external factors for one's miseries. This is also very unrealistic. What we should be doing is finally to be very realistic. Be very realistic. See that both sides are involved, external factors and internal factors.

For example if there is only choice none other than to stay in a place which is like say 40° centigrade, 42° centigrade, where there is no cool, where there is no AC. If this is the only choice left then the same situation somebody can be very calm with a peaceful mind. And another person will be full of agitation. While the external factor is the same but why the result is very different? One can maintain such a peaceful mind and the other there is so much of the pain, agitation, irritation. Why the result is different while the external factor is the same? So which means that there must be another factor involved, not just the external. Internal factor not just external. External is the same to both the person, to both but the internal why it should happen to me, why there is no AC, why that I'm in this place. If you think like this then the you are creating the internal factor. External factor is there. You are creating the internal factor. Now the two hands are already there. When the two hands combine together the sound of the misery is what unwillingly arises.

Therefore, what we are learning here is that try your best to cut down on the external factors. But if somebody is expecting to get rid of the external factors completely. This is being very the unrealistic and living in the world of illusion. This is not true, it can never happen. We cannot possibly get rid of all the external factors. In fact the Buddha appeared he could not get rid of all the external factors. Jesus Christ appeared he could not get rid of all the external factors. Likewise Guru Nanak appeared, Lord Krishna, then the say Ram, and the Prophet Mohammad, and Mahavir, and the Abraham. All these beings they appeared on this Earth but the world is still in a chaotic state. It is totally unrealistic to think of to get rid of all the external factors. But for sure we can get rid of the internal factors. So the point is that try your best to get rid of the external factors to the best you can, to mitigate a part of the external factors, to distance from the external factors, try your best.

Meanwhile as an immediate measure try to get rid of the external factors. As long term measure get rid of the internal factors. This is what is so important. For that matter we need to identify what the internal factors are. Twelve Links of Dependent Origination, The Wheel of Life, this is what we are going to explain on that part. We see that this mantra which is so relevant and if you read it, if you know the meaning we see that this is a reminder for us. Reminder for us that finally that I have to think of, I have to make two plans. One is the immediate plan for to rectify the immediate problems and the plan to rectify the long term problem. So how to get rid of the problem altogether and how to get rid of the immediate problems, two. We have to make two plans.

It's a reminder for us that I need to make two plans. Because all problems are not because just because of the external factors, it's because of the internal and external factors, both. Of the experiences of pains they should necessarily arise by dependence on these two factors. Unless we deal with these two factors, more precisely the internal factor getting rid of the external factor is just the respite. It's just the respite, it's not the permanent solution. Finally, you are believer or not believer, whether you are say following any tradition, even if you don't follow any tradition, you are non-believer, you are a very strict, very stubborn non-believer but if I ask the question that do you have the problems? Answer is, yes. And do you want to get rid of the problems. The answer is, yes. And do you want to get rid of the problems permanently or temporarily. If possible permanently. This is what is the universal fact.

So with this in mind if you really want to get rid of the problems altogether permanently then this mantra should be a reminder for us that I need to work, I need to make two plans to get rid of the immediate problems and to, for the long term plan to get of all my problems altogether. Point is just by saying that I will get rid of my problems, it will not happen. You have to know how to get rid of these problems. And how the problems arise, what are the causes. Identifying the cause of the problems, then rectifying the causes of the problem from the root that is the wisest way to get rid of the problems altogether. This is a great reminder for us. And it will be very helpful if you can memorize this mantra and recite this as a reminder. Don't expect the miracle coming from this mantra. You recite this mantra and then tomorrow all my problems will be over. No. It's a reminder for us.

For example say people who work in the office they have some very important things, they always keep as a reminder and the reminder file is also there. It's a reminder for us. Maybe for the lawyers there may be so many reminders. This must be seen as a great reminder. And on the basis of this reminder then we actually do something. When you do something then the problems will be over, problems will come to an end. That is the miracle. That's a real miracle.

And how to bring an end to these two causes as well is taught by the Great Seer, where the Tathagata taught that it is the wisdom to dispel the darkness of self-grasping ignorance and it is the other cherishing mind which dispels the darkness of the self-centered attitude.

With this in mind let us while we recite this let us pray, let us aspire that the two demons within me I must get rid of these two by the power of wisdom replacing self-grasping ignorance with the wisdom, replacing self-centered mind by the other cherishing mind. That way you see that

you become like a sun who cannot be affected by any external factors. No matter what external factors will come, you encounter with, for example say you end up in the say the earthquake or you end up in the hands of the terrorist. For the ordinary people we see that this is the worst scenario. But for somebody when these two demons are exterminated even you have the capacity to change the terrorist's mind the moment you confront with the terrorist. When these two demons are exterminated then even the earthquakes they stop themselves because of the power of the internal energy that you have gained. That way you are least affected by external factors. So the point is that these two demons inside, as long as these two are there external factors can easily harm us.

For example say when you are affected by tuberculosis, your immune system goes down. When your immune system goes down, what is the problem? The problem is that you can contact the other illnesses so easily because you are so weak. Other people for example say the in the environment here we see that tuberculosis, almost all doctors and the nurses know this. Almost prevalent there but those who have strong immune system they cannot be affected by the tuberculosis virus. Although you are in this, you are breathing this air containing the tuberculosis virus. But when the immune system goes down you can easily contact all these illnesses. The point is the when the immune system of your ultimate happiness, when that is reduced by the power of the two demons; self-grasping ignorance, self-centered attitude we can easily become affected by external factors. Somebody says that - "you look nice." When somebody says you look nice there is a problem. Again you may be suspicious. "Oh! you don't look nice." Again there is a problem. We are so easily affected by external factors. Which means that the two demons inside us are responsible, it is not you who is bad.

You are so precious. Each one you, each one of us here, including myself, each one of us we are so precious, we are so important. What makes us suffer is not you. It is the two demons inside us. So separate the two demons from you. This you, you is very precious. The moment the two demons are exterminated the you will become Enlightened one to benefit all beings. You are so precious. So what really troubles us is the two demons within us; self-grasping ignorance and self-centered attitude. So eventually after learning all these, say by the end of the one year Diploma Course International, Nalanda Studies Diploma Course International then we are expected to know, precisely know what self-grasping ignorance is, what self-centered attitude is. And precisely know the distinction between the two. And precisely know how to get rid of the, these two demons within us. And you will see the wonder, amazing.

When something goes wrong, usually what happens is that we have a sense of "I am just a hopeless person. I am the one who is hopeless person. I am the one who is wrong." No. Don't ever criticize yourself, don't ever have self-hate. This self is so important. If you really want to hate someone, if you really want to criticize someone, don't criticize the self, criticize the two demons within yourself. The moment you criticize, the moment you point your finger towards the two demons inside the more you will work to get rid of these two demons. Once the two demons are removed then the diamond picked up from the ditch, when the filth outside that is removed completely, cleansed completely this diamond is as precious as the diamond that you see in the king's palace or the queen's palace or whatever. It is equally precious. Each one of us when the two demons exterminated then this self, what we call as you, this self becomes another

Enlightened being as important as any other Enlightened beings. We will recite this three times.

The Essence of the Dependent Origination Mantra
[tib.: *tendrel nyingpo mantra*]

OM YE DHARMĀ HETU PRABHAVĀ HETUM TESĀM
TATHĀGATO HYAVADAT TESĀM CHA YO NIRODHA
EVAM VĀDĪ MAHĀ ŚRAMANA YE SVAHA (*3)

All phenomena arise from causes.
The causes are taught by the Tathagata.
The cessation of the causes, as well,
Is taught by the Great Seer. (*3)

Now, for your information, many of these stanzas, if I am to explain them now, they are very condensed in meaning. Therefore, it will confuse us at this stage. So, first we will just read them. Whatever little that you understand, that is fine. Later on, as we go deeper into the diploma course, then we will try to explain each of these stanzas one by one. For the time being we will recite. Because just this stanza, which we are going to read now, page six, the first stanza, if I were to explain this, we have to finish all the diploma course; without which one cannot really understand it. Later on you will realize that this is very-very precious stanza.

Profound, peaceful, elaboration-free, clear light, and non-composite;
Such is the nectar-like Dharma I have discovered.
Finding no one to fathom this teaching,
In silence I will retire into the woods.

Beyond utterance, thought, and expression is the Perfection of Wisdom;
Which is unborn, unceased and has the nature of space,
It is the object of apprehension of self-realized wisdom;
To you, the mother of Buddhas of the three times, I pay obeisance.

The Guru is the Buddha; the guru is the Dharma;
Likewise the guru is the Sangha;
The Guru is the source of all;
I go for refuge in the Guru.

By the sound of the vibrant drum of Dharma,
Please liberate all beings of miseries.
I beseech you to kindly remain and give teachings
Until the end of the expanse of billions of aeons.

The Buddha does not wash the negativities of beings;
Nor does He remove their miseries by His hands;

His spiritual realizations are not transferred to them;
It is by teaching the truth of suchness, that beings are liberated.

With folded hands, I beseech the Buddhas
Of all directions
To shine the light of Dharma
For all bewildered in misery's gloom.

If you are attached to this life, you are not a spiritual practitioner;
If you are attached to Samsara, you have no renunciation;
If you are attached to your own self-interest, you have no Bodhicitta;
If there is grasping, you do not have the View.

Praise to Shakyamuni Buddha

Page 14 of the Prayer Book.

Again a reminder as we recite this just see that the qualities mentioned of the Buddha on the basis of which the praise is being said. And the purpose for this is just for us to see if you have some of these qualities. And if you have, rejoice. Rejoice in these qualities. Because on the basis of these qualities, by nurturing these qualities further you can eventually activate this Buddha nature within yourself, the seed of perfection within yourself. And even if you feel that you don't have these qualities as indicated there. Just see how to cultivate these qualities. Knowing that these are the qualities that one has to cultivate on the basis of which the beings can be benefited, you can be benefited, your family members can be benefited. And on that basis just see how to cultivate these qualities one by one. And once cultivated see how to nurture them further.

To the Founder, the Endowed Transcendent Destroyer, the One Gone Beyond, the Foe Destroyer, the Completely Perfected, Fully Awakened Being, Perfect in Knowledge and in Good Conduct, Sugata, Knower of the World, Supreme Guide of Human Beings to be Tamed, Teacher of Gods and Human Beings; to you, the Completely and Fully Awakened One, the Endowed Transcendent Destroyer, the Glorious Conqueror, the Subduer from the Shakya Clan, I prostrate, make offerings and go for refuge.

1. When, O supreme amongst humans, you were born on this earth,
You paced out seven strides,
Then said, "I am supreme in this world."
To you, who were wise then, I prostrate.

2. With pure bodies, form supremely pure;
Wisdom ocean, like a golden mountain;
Fame that blazes in the three worlds;
Winner of the best, Lord, to you, I prostrate.

3. With the supreme signs, face like a spotless moon,
Colour like gold – to you, I prostrate.

Dust-free like you, the three worlds are not.
Incomparable wise one, to you, I prostrate.

4. The saviour having great compassion,
The founder having all understanding,
The field of merit with qualities like a vast ocean,
To you, the one gone to thusness, I prostrate.

5. The purity that frees one from attachment,
The virtue that frees one from the lower realms,
The one path, the sublime pure reality,
To the Dharma that pacifies, I prostrate.

6. Those who are liberated and also show the path to liberation,
The holy field qualified with realisations,
Who are devoted to the moral precepts -
To you, the Sangha, I prostrate

7. Do not commit any non-virtuous actions,
Perform only perfect virtuous actions,
Subdue your mind thoroughly,
This is the teaching of the Buddha.

8. A star, a visual aberration, a flame of a lamp,
An illusion, a drop of dew, or a bubble,
A dream, a flash of lightning, a cloud,
See conditioned things as such!

9. Through these merits, may sentient beings
Attain the rank of all seeing, subdue the foe of faults,
And be delivered from Samsara's ocean,
Perturbed by the waves of ageing, sickness and death.

Heart Sutra

I prostrate to the Arya Triple Gem.

Thus did I hear at one time. The Bhagavan was dwelling on Mass of Vultures Mountain in Rajagriha together with a great community of monks and a great community of Bodhisattvas. At that time, the Bhagavan was absorbed in the concentration on the categories of phenomena called "Profound Illumination". Also at that time, the Bodhisattva Mahasattva Arya Avalokiteshvara looked upon the very practice of the profound illumination of wisdom and beheld those five aggregates also as empty of inherent nature.

Then, through the power of the Buddha, the Venerable Shariputra said this to the Bodhisattva Mahasattva Arya Avalokiteshvara; “How should any child of the lineage train who wishes to practice the activity of the profound perfection of wisdom?”

He said that, and the Bodhisattva Mahasattva Arya Avalokiteshvara said this to the venerable Shardvatiputra: “Shariputra, any son of the lineage or daughter of the lineage who wishes to practice the activity of the profound perfection of wisdom should look upon it like this, correctly and repeatedly beholding those five aggregates also as empty of inherent nature.

Form is empty.

Emptiness is form.

Emptiness is not other than form.

Form is also not other than Emptiness.

In the same way, feeling, discrimination, compositional factors and consciousness are empty. Shariputra, likewise, all phenomena are empty; without characteristic, unproduced, unceased; stainless, not without stain, not deficient, not fulfilled. Shariputra, therefore, in Emptiness, there is no form, no feeling, no discrimination, no compositional factors, no consciousness; no eye, no ear, no nose, no tongue, no body, no mind; no visual form, no sound, no odour, no taste, no object of touch and no phenomenon. There is no eye element, and so on up to and including no mind element and no mental consciousness element. There is no ignorance, no extinction of ignorance, and so on up to and including no ageing and death and no extinction of ageing and death. Similarly, there is no suffering, origination, cessation and path; there is no exalted wisdom, no attainment and no non-attainment.

Shariputra, therefore, because there is no attainment, Bodhisattvas rely on and dwell in the perfection of wisdom, the mind without obscuration, thus without fear. Having completely passed beyond error, they reach the end-point of Nirvana. All the Buddhas who dwell in the three times also manifestly, completely awaken to unsurpassable, perfect, complete Enlightenment in reliance on the perfection of wisdom.

Therefore, the mantra of perfection of wisdom, the mantra of great knowledge, the unsurpassed mantra, the mantra equal to the unequalled, the mantra that thoroughly pacifies all suffering, should be known as truth, since it is not false.

The mantra of the perfection of wisdom is declared:

TADYATHA (OM) GATE GATE PARAGATE PARASAMGATE BODHI SVAHA

Shariputra, the Bodhisattva Mahasattva should train in the profound perfection of wisdom like that.”

Then the Bhagavan arose from that concentration and commended the Bodhisattva

Mahasattva Arya Avalokiteshvara saying: “Well Said, well Said, son of the lineage, it is like that. It is like that. One should practice the profound perfection of wisdom just as you have indicated. Even the Tathagatas rejoice.”

The Bhagavan having thus spoken, the venerable Sharadvatiputra, the Bodhisattva Mahasattva Arya Avalokiteshvara, those surrounding in their entirety, along with the world of gods, humans, asuras and gandharvas were overjoyed and highly praised that spoken by the Bhagavan.

(This completes the Arya Bhagavati Prajnaparamita Hridya Sutra)

Heart Sutra – Mantra Recitation

This mantra is very precious. And it can be seen as a very universal mantra. In the sense that of course, the whole class today, is going to be on the basis of this mantra. And you will see the significance that how this can be seen as universal. If you know the meaning you will feel the tremendous joy over having met with this mantra. The meaning of which is so profound for yourself, for your family members, for everyone depending on how expansively you can think about others. You will see that this is incredible, great mantra, and the benefit.

As we recite this mantra, its meaning in simple terms is to cleanse our mind, finally to discover the ultimate treasure of happiness that each one of us have. Yet, why it is not visible at the moment is because that is like the gold mixed with the soil. When the gold is mixed with the soil, the gold is not visible. Ideally speaking, the gold should be glowing, shining. But when mixed with the soil, it does not glow. We don't get any clue that the gold is there. But the gold experts can see the gold there. And how does the gold expert convince us of the presence of that is by slowly removing the dirt, removing the soil. As the soil is removed, slowly gold inside will start to glow. The more the soil you remove, the more the gold inside will glow. What determines that the gold inside glows vibrantly? What determines that? The more you remove the dirt. Here, TADYATHA (OM) GATE GATE PARAGATE PARASAMGATE BODHI SVAHA, the meaning is to... Say, the gold inside, the gold of the ultimate treasure is within each one of us. At the moment why that is not visible is because that is mixed with the mental stains, mental defilements. We have to remove the stains one by one. As we remove the stains one by one, slowly the gold inside, the ultimate treasure, the treasure of happiness within you, will start to glow.

Just as for somebody to remove the tuberculosis bacteria as of now, it takes like six months. So it happens in a process. First phase is gone. Second phase of tuberculosis is gone. Then the healing starts to take place. Likewise, the mental stain is removed in five different steps – (i) GATE first, (ii) second GATE, (iii) PARAGATE, (iv) PARASAMGATE, (v) BODHI SVAHĀ. Later on, you will come to realize what these five are. For the time being if we go in to this, it will take us so much of time. For the time being we will just recite. It should be reminder for us that finally my job is to – when the problem is there, instead of blaming outside, see how I can blame the mental stains. When the mental stains are gone you become like a sun, no cloud, nothing can obstruct you. We may not see the sun, we see the sun to be obstructed, but the sun is not obstructed. Because, it is just the cloud which is between us and the sun. You cross the cloud

and the sun is brilliantly there. So, each one of us will become like a sun where no obstacle can obstruct you anymore.

As we recite this mantra what should be reminded of is that finally I should be happy. And the real happiness is related to my mind. External factors are there, external factors play a very important role. But finally, it should be pertaining to my mind. This mind decides whether you are happy, unhappy. So the treasure of happiness, ultimate happiness is within each one of us. It is no doubt there is no difference in what you have and what the Buddha has, what Mahatma Gandhi has, what His Holiness the Dalai Lama has.

Anybody who has these three qualities perfect love, perfect knowledge and perfect power manifested in their full form, you are known as the Fully Awakened being or the Buddha. Buddha does not mean, Buddha is not confined to Buddha Shakyamuni. Everyone whether you are Buddhist, non-Buddhist, whether you are girl, boy, rich, poor, educated, uneducated. All have this potential to become the Fully Enlightened being.

Like a diamond, one kg diamond picked up from a ditch and one kg diamond so clean outside there. If you give it to the diamond expert. He will say that these two diamonds are exactly the same there is no difference. What is the difference? They are filthy just on the surface, smeared with the filth. You remove the filth, clear that, it is perfectly clean as the clean one. Finally, the diamond like ultimate happiness within myself. I need to learn how to get rid of the mental filth, so this diamond will become manifest and will be unraveled fully. GATE GATE PARAGATE PARASAMGATE BODHI SVAHA. Cleansing the mind is in the form of these five stages. Stages which we have to do and we have to study now. In English go, go, GATE GATE is go, go, go beyond, go utterly beyond and establish your Enlightenment, establish your full awakening.

There are five steps. And these five steps they are nothing but the five stages of the cleansing of the mental defilements, the cleansing of the, are removing the mental stains from your mind. The five steps. So these five steps also referred to as the five paths, five paths towards Enlightenment. Path of accumulation, path of preparation, path of seeing, path of meditation, path of no more learning.

Of course we're going to study and the very likely this session we're going to also study these, what these five paths are. Through five paths we purify the mental defilements. And then the true nature within yourself, each one of us, we may think that okay, I'm just hopeless person, I can't really become better than what I am now. This is not true. The point is that we must gain the conviction that the potential within each one of us. And there is no difference between girl or boy. There is no difference between ethnicities. There is no difference between this religion, following this religion, following that religion. Everyone has the same potential. And this is not just a flattery, this is not just a means, exaggeration, this is not just a means to please the individuals. No. This is a fact.

See, that should you come to a situation where you have to go through some illness, mental stress, depression, feeling lonely, feeling lost and say you hear about your friends who are going

through similar tragedies, miseries, problems, pains, loneliness, anxiety, stress and so forth. You can recite this mantra. Of course, if you know the meaning and recite it then the benefit is going to be many more times, much, much more, more effective, more beneficial. And even otherwise it will be of incredible great healing for us.

Then the question is how to make it happen. First let us start by bringing them in your visualization. And then later on we are going to learn how to transcend this kind of thinking. This kind of thinking is known as ordinary thinking. With the ordinary thinking, creating a division between you and others, creating split between you and others. Then all these problems arise. The moment the divide between the self and others is transcended then you see that, you will experience the incredible, bountiful of happiness. This is the whole purpose.

This is what we should be reminded the mantra of as we recite this mantra seven times. And when you in the new place if you can say this mantra for others, for all others the innumerable human beings are there, innumerable animals are there, insects are there, the local spirits are there, and the celestial beings are there. For them if you recite this, this will be so good. Finally for them to discover the ultimate happiness. Everybody seeks happiness. But we don't know how to seek the happiness. This is the way by which to seek the happiness by cleansing your mind of the mental defilements and discovering the ultimate happiness within.

We come to know, we come to see the situation that so many unfortunate things are happening around. For example what is happening in Kerala and then what is happening in the Middle-east, then what is happening around us also the individual families, family members going through difficulties, challenges, hospitals and your friends meeting with accidents and what not, all these problems. All problems arise from their causes. And causes of course there are external factors as causes, internal factors as causes. And external factors of course we can't expect to stop all the external factors. While some very Enlightened beings such as His Holiness the Dalai Lama they are really working to tackle the external factors. For example like introducing what is known as Universal Ethics. Finally problems are twofold. The problems created by the human beings themselves and the natural disasters. We can't do much about natural disasters. For example say like say the world there is constant change happening, global warming and so forth. And global warming also for two reasons, not necessarily only the man made problem, the human beings are also involved in the global warming.

But then the other natural phenomena is also taking place. For example, like the dinosaurs which existed once, million years ago. And slowly they all disappeared. Not because that the human beings were being so nasty, they created something and the dinosaurs disappeared, its natural process. So there are two things happening, one is the natural process contributing to the global warming and then other man made contribution to the global warming and so forth. We see that this is what is happening.

At least what is contributed by the human beings, the mischievousness, or the misunderstanding or the wrong perceptions or the self-referential ego and the selfishness, and these things actually destroy the world. Not only the world eventually they destroy yourself too. The point is these are all because of the misperception, finally rooted down to what is known as the misperceptions. So

how to rectify the misperceptions. His Holiness the Dalai Lama is thus coming up with an idea of introducing what is known as Universal Ethics. That all boils down to teach humanity that we can survive only if we experience love and affection towards your family of human beings, otherwise not. This is the final message. When this is lacking then all the man made problem arises. Therefore visionary leaders such as His Holiness are putting effort for the benefit of the humanity at large, not just you know my country, your country, my religion, your religion, like this but for the human the, humanity at large. This is amazing. Such people are so rare. Such a person, who really works for the world, for the humanity at large is so rare. This is one thing.

Then number two is say the on that basis, finally people's mind, thinking should be changed. What we're doing here say the study of the great Nalanda masters legacies the whole purpose is not for us to become Buddhist but the purpose is to become a good human being, purpose is to become somebody who can see the world from a broader perspective in time and in space. So that you can see what the future is like. And how the future can be directed, so that the whole world can become happy world. To see that how the world can be better in terms of the space, larger world in terms of space. Not only in your own place, but across the world. This is the whole purpose.

With that in mind imagine as we recite this mantra, visualize that the all these Enlightened beings who could really see the world, in a very broad sense, from distance in terms of time and space they are there with us for example like Buddha Shakyamuni, like Jesus Christ, Krishna and all these Enlightened beings, Prophet Mohammad, all these Enlightened beings, they are there to inspire us. They are not there to convert us, but to give a direction, to give us a light. So that you are happier, your families are the happier, and the humanity, family of the human beings they are happier, family of the whole the habitat and the inhabitants, everyone live harmoniously and in a great conformity.

As we recite this Heart Sutra mantra let us reflect in the following way. This Heart Sutra was actually said in Vulture's Peak in Rajgir. When it was said Buddha Shakyamuni was presiding over this congregation. And Arya Avalokiteshvara, the Bodhisattva of compassion and Shariputra, two of them were also there. And the rest of the audience also included, Bodhisattvas, monks, nuns, lay devotees, they were all there. Just imagine, that you are also there, your family members are also there and everyone, all sentient beings, the human beings, the animals, the insects, the hungry ghosts, the local spirits, the hell beings, the celestial beings, gods and goddesses. Imagine that everyone is there. And visualize that Buddha Shakyamuni was exhorting thus, exhorting us thus. Don't remain in the fears of Samsara. Come, come towards ultimate happiness. Invoke this treasure of Enlightenment within yourself and experience the boundary less happiness. And you hearing this melodious voice of the Buddha Shakyamuni, you inspire your two parents, you inspire all your family members, inspire everyone in this universe. Look this is what our compassionate teacher, Buddha Shakyamuni is exhorting us. Let us not remain in the fears of Samsara anymore. Let us all go towards the ultimate happiness by cleansing the mind of the mental defilements and making this incredible treasure of the ultimate happiness become manifest and unraveled. Everyone hearing what you are saying, they are so inspired, they happily join you in the journey of cleansing the mind towards Enlightenment.

With that in mind, imagine, that you are leading this and all sentient beings, everyone is happily joining you. And all the Enlightened beings they are watching us with the incredible great sense of pride, great sense of joy and great sense of the admiration in what you are doing. We recite this mantra seven times. And while you recite this mantra bring into your visualization your two parents and all your family members and everyone. Even particularly the people who you find difficult. Who you think that this is something which I cannot really imagine going along with. You just bring them all with you. Because of the fact that you feel somebody as difficult, means that, that makes you unhappy. Only if you are able to make this person your friend then this unhappiness will disappear and you will be filled with happiness. This is what we are going to recite and which is so precious.

TADYATHA (OM) GATE GATE PARAGATE PARASAMGATE BODHI SVAHA

Turn to the next page.

By the teachings of the three Supreme Jewels possessing the power of truth,
 Many inner and outer hindrances be transformed.
 May they be dispelled (one clap).
 May they be non-existent (one clap).
 May they be pacified (one clap).
 May all negative forces opposed to the Dharma be completely pacified.
 May the host of eighty thousand obstacles be pacified.
 May we be separated from problems and conditions harmful to the Dharma.
 May all enjoyments be in accord with the Dharma.
 May auspiciousness and perfect happiness pervade this place now

Eight Verses of Mind Training

(Tib: Lojong Tsik-Ghay Ma) - Geshe Langri Thangpa

Page 32 of the Prayer book

The Eight Verses of Mind Training is the teaching on finding the remedies. Remedies to cleanse the mind of the mental defilements. What we are learning is that within the mind the defilements which we also call as the demons, self-grasping ignorance. This ignorance gives rise to the negative emotions such as attachment, greed, anger, jealousy, competitiveness, fear and so forth. And these in turn will drive us into contaminated karmas. And these karmas will eventually throw us project us into the miseries, endless miseries. Then on the other side we have the self-centered attitude. These two things, self-grasping ignorance and self-centered attitude, these two will work hand in hand.

All these turbulent state of the mind, the mental anxiety, fear, tension, depression, so forth are created. We see this mental turbulence, lack of the wisdom and lack of the compassion. The counterforce of compassion is anger. This anger is somehow rooted to what is known as the self-referential ego. How to crush this self-ego? In fact again the self-centered, the self-grasping,

self-referential ego referring to always I, I, I. How is this thought so destructive? When it arises, it gives us a feeling of a strength and it gives us some kind of false illusory confidence that I have to destroy others, that I have to protect myself. In actuality it cannot really do anything good to us. It only destroys us. And if you don't believe in this be watchful when it arises in us.

Say when you interact with someone else. And somebody says that so you are less qualified than me. What is your emotional reaction? Instantly the ego will arise. Likewise we see that there are so many situations. Any basis, we see that there are situations where the ego, self-referential ego arises in us. When that arises that it does not do anything good to us. It only comes in the facade of guarding us, giving us strength, giving us protection, so forth. It is actually not. This is a greatest deception.

How can we distinguish between someone who is say ordinary versus evolved? If somebody who is able to see this self-grasping ignorance, that this is what is creating miseries on me. It is not freeing me, it is not giving me strength. It is giving me a false deceptive, stupid, foolish courage. And this is the one which actually destroys me. Somebody who realises this, is evolved person. Somebody who sees that the self-grasping, when the ego arise, self-referential ego arises then you feel the strength. And somebody says - "oh no, no cool down." "For what cool down?". (TL) "What cool down!" The moment you say this, this is just telling others that I am ordinary person, I am still the servant of the self-grasping ignorance, I am still the servant of the self-referential ego. I'm still weak.

When you are calm and peaceful, if you see two persons. Both are being attacked by someone else, insulted by someone else, criticized by someone else in the same measure. But one remains calm, peaceful. "Yes, I know the external person, the other person really insulted me, criticized me baselessly. But whether I am irritated or not is in my hand. Whether I feel irritated or not is in my hand. Why should I feel irritated when the other tries to make me unhappy? And then if I say yes which means that I am agreeing to him. I am justifying what the other person did as correct." The other person wants to provoke you and you are provoked. Whereas if you don't, if you are not provoked you are not actually approving other person's actions and you are actually saying that other person, "you failed in your job trying to provoke me. I am not provoked, I cannot be provoked by you."

And the other one person easily becoming irritated, agitated. Who do you think is more evolved and who is ordinary? The one who is easily irritated, agitated, surrendering to the self-grasping ignorance, surrendering to the ego that person is ordinary. We can easily say this.

But when we are captivated by this ego, when this ego captivates or arrests us, then we fall prey to this. We fall prey to the self-referential ego. We behave in the same way. Just create two scenarios where on the one hand you are here and two people are there. Both being badly insulted in group. And one person remains so calm, peaceful, not surrendering to the self-referential ego. Other person surrendering to the ego. You look at it. This is amazing, the first person is wonderful. He is so evolved, she is so evolved. The first person, the second person is, no. This is what is known as ordinary person. Because of that he was suffering. Both received the same insult. But the one is not suffering, person B is suffering.

Likewise if somebody attacks me, how will I behave. I will not behave like the second person, I will behave like the first person. When it does happen then that is the time by prior reflection on this when it does happen to you, anything of such things happen then it is for you to give a second thought, should I really act impulsively in line with the self-referential ego or I will say no to the self-referential ego. And then within yourself if you are able to do this..... Our habit is what? Our habitual tendency is to surrender to self-referential ego. But if you give yourself a little time and stay controlled, “let me not give into the self-referential ego, let me not give in to anger.” You remain calm, peaceful.

You will see the magic. Otherwise you become so irritated, you breathe so heavily. Then you meet your mother, you meet the people who love you and they show affection towards you. You become even more angry towards them. You shout at your mother and so forth. Now, no, this is not happening. I am so calm, peaceful. You meet your mother, you appreciate the mother’s love and affection. Your mother gives you a say a cup of tea, you enjoy this tea. It’s amazing. You see the difference. This is the purpose of the spirituality. This is the purpose of the study of the Nalanda Diploma Course and Nalanda Masters Course International.

With this in mind, we see that the self-referential ego when it arises that must be under control. That is to be blamed, not you. Don’t blame yourself that I am just hopeless person. “I am the worst person,” don’t blame yourself. Blame the self-referential ego. And this ego will manifest in the form of anger. When you see that the situation is out of your control and the ego is there it will manifest in the form of anger. And the anger is the sign of weakness and by no means it is a sign of strength. How?

If you chase the dog as long as the dog sees that there is a place for the dog to escape the dog will not bite back to you. It will run, run because there is a place to run. There is strength there, there is escape there. but when the dog is cornered the dog cannot run anywhere. Then the dog becomes desperate, will attack you. Anger is being aggressive, attacking others. This anger is simply the sign of the weakness, it is not sign of strength. Calmness, despite knowing the situation, maintaining calm, peaceful, confidence that is the sign of strength.

In practical terms, how should we be doing? Self-referential ego this is what is visible to us. At the same time this is the master mind of the other emotional states. And what manifests out of this self-referential ego the first thing is the manifestation in the form of anger. How to get rid of anger, how to say no to anger and how to see that this anger which comes in the facade of guarding you, protecting you, strength of yours. Not at all. It is sign of weakness. Instead of guarding you it destroys you eventually. First of all your peace of mind is disrupted. And everybody seeks peace of mind. Everybody goes to on excursion, to Goa, the beach like this. For what? To find a relaxed state of mind. What peace of mind? Everybody craves for the peace of mind. First thing the anger does is it destroys the peace of mind.

You are going out in the wilderness for holiday. You go and say it’s a very peaceful place there. And then suddenly a stranger comes and says - “Where are you from? You are encroaching in my place like this.” Are you in a paradise? No, your peace of mind is disrupted. Your whole holiday is disrupted. What disrupted the holiday? Not that person. Your anger disrupted it. If the

person comes but you don't give into anger, you can explain, you can have a dialogue, you can apologize, I am sorry. 99% of the people if you say sorry and if you, you know, unknowingly, unintentionally can make some mistakes. If you say sorry, if you leave. Nobody will say anything. 99% of the people will forgive you. It is not a problem.

But our self-referential ego will not seek forgiveness from the other person, will try to fight with the other person. And then the whole holiday is just disrupted. What disrupts the holiday? Anger inside us. Anger is the one which destroys us. This is a sign of the greatest sign of the weakness. Weakness means that you don't want something and you are getting it. You don't want misery and you are getting the misery. That is the weakness. Someone who is strong, I don't want the misery. Say who has the immune system very strong immune system and weak immune system. Who can get the illnesses more easily with the immune system. Then someone with anger the unhappiness is more, mental irritation is more. Therefore anger is the sign of weakness which means that the immune system within you is very weak.

Just see that how much we can control our anger. The first step that you should take is towards your mother because mother is the first victim of your anger. You cannot express anger easily towards the strangers because strangers may equally slap you. You are aware of that so therefore you don't, you dare not show towards strangers and towards your colleagues. But with your mother you are confident that even if you shout at your mother, mother will not slap you back. Mother is the first victim of your anger. See how you can control this towards your mother. Just make your mother happy, make your father happy. And see to the change in the happiness of your own mind. This is a magic, it's amazing. You will see this. When you see that you are being so good to your mother but otherwise you can easily shout at your mother, the father, that stops now. It's under control. The glow in the mother's face, glow in the father's face will make you glow even more. The more you glow all the family members they will be so happy. When the family members are so happy, the neighbours will be so fascinated by your family. Then they envy your family. This is so important.

Finally, we see that anger is the sign of weakness. This anger is given rise to by the self-referential ego. How to get rid of the self-referential ego? What we are reading from here Eight Verses of Mind Training that will help us to subdue the self-referential ego and boost our self-confidence. Ego is to be subdued and self-confidence should be boosted. Don't forget it. Self-confidence must be boosted. This is so important. And ego must be subdued. Otherwise ordinary people we see that when the ego is subdued our self-confidence also goes down. This is wrong. When we boost our self-confidence our ego also goes up. This is the sign of our being ordinary. Highly evolved beings their ego is subdued, self-confidence is boosted. This is the sign of being evolved.

And then more you are able to build the peace of mind immune system builds up, immune system gets strengthened. And more the immune system gets strengthened, physically you become healthier. In fact, many of the illnesses, problems and so forth, the doctors, they come to realise that in some cases miraculously, they disappear. And even doctors, don't have answers. In most cases, it's because they are able to maintain, boost the immune system. And how to boost the immune system? Boosting immune system is primarily done because of the happy state of mind. Self-confidence not giving into self-referential misperceptions. We are saying that may I offer all the victories to others, may I take the suffering, may I take the loss, suffering on myself.

These are not self-denial, these are very skillful ways to reject the self-referential misperception, to crush the self-centered mind. The more we crush the self-centered mind the more ease you feel, the more happy you feel, more confident you feel. This is the whole, the skillfulness employed in this practice. With this in mind let's turn to page 32, Eight Verses of Mind Training.

1. With a determination to achieve the highest aim
 For the benefit of all sentient beings,
 Which surpasses even the wish-fulfilling gem,
 May I hold them dear at all times.

2. Whenever I interact with someone,
 May I view myself as the lowest amongst all,
 And, from the very depths of my heart,
 Respectfully hold others as superior.

3. In all my deeds, may I probe into my mind,
 And as soon as mental and emotional afflictions arise,
 As they endanger myself and others,
 May I strongly confront them and avert them.

4. When I see beings of unpleasant character,
 Oppressed by strong negativity and suffering,
 May I hold them dear - for they are rare to find -
 As if I have discovered a jewel treasure!

5. When others, out of jealousy,
 Treat me wrongly with abuse, slander and scorn,
 May I take upon myself the defeat
 And offer to others the victory.

6. When someone whom I have helped
 Or in whom I have placed great hopes,
 Mistreats me in extremely hurtful ways,
 May I regard him still as my precious teacher.

7. In brief, may I offer benefit and joy
 To all my mothers, both directly and indirectly.
 May I quietly take upon myself
 All hurts and pains of my mothers.

8. May all this remain undefiled
 By the stains of the eight mundane concerns.
 And may I, recognizing all things as illusions,
 Devoid of clinging, be released from bondage.

From my two collections, vast as space, that I have amassed
 From working with effort at this practice for a great length of time,
 May I become the chief leading Buddha for all those
 Whose mind's wisdom eye is blinded by ignorance.

Foundation of All Good Qualities

Page 39 of the Prayer Book

The foundation of all good qualities is the kind and perfect pure Guru;
 Correct devotion to him is the root of the path.
 By clearly seeing this and applying great effort,
 Please bless me to rely upon him with great respect.

Understanding that the precious freedom of this rebirth is found only once,
 Is greatly meaningful and is difficult to find again,
 Please bless me to generate the mind that unceasingly,
 Day and night, takes its essence.

This life is as impermanent as a water bubble;
 Remember how quickly it decays and death comes.
 After death, just like a shadow follows the body,
 The results of virtuous and non-virtuous karma follow.

Finding firm and definite conviction in this,
 Please bless me always to be careful
 To abandon even the slightest negativity
 And accomplish all virtuous deeds.

Samsaric splendours are unsatisfying and unreliable;
 Seeking them is the door to all suffering.
 Recognizing these shortcomings,
 Please bless me to generate a strong wish for the bliss of liberation.

Led by this pure thought,
 Mindfulness, alertness and great caution arise.
 The root of the teachings is keeping the pratimoksha vows.
 Please bless me to accomplish this essential practice.

Just as I have fallen into the sea of Samsara,
 So have all mother migratory beings.
 Please bless me to see this, train in supreme Bodhicitta,
 And bear the responsibility to freeing migratory beings.

Even if I develop Bodhicitta, but I don't practise the 'three types of morality',
 I will not achieve Enlightenment.

With my clear recognition of this,
Please bless me to practise the Bodhisattva vow with great energy.

Once I have pacified distractions with wrong objects
And correctly analysed the meaning of reality,
Please bless me to generate quickly within my mind-stream,
The unified path of Calm Abiding and Special Insight.

Having become a pure vessel by training in the general path,
Please bless me to enter
The holy gateway of the fortunate ones,
The supreme Vajra vehicle.

At that time, the basis of accomplishing the two attainments
Is keeping pure vows and samaya.
As I have become firmly convinced of this,
Please bless me to protect these vows and pledges like my life.

Then, having realized the importance of the two stages,
The essence of Vajrayana,
By practising with great energy, never giving up the four sessions,
Please bless me to realize the teachings of the Holy Guru.

Like that, may the Gurus who show the noble path
And the spiritual friends who practise it have long lives.
Please bless me to pacify completely,
All outer and inner hindrances.

In all my lives, never separated from perfect Gurus,
May I enjoy the magnificent Dharma.
By completing the qualities of the stages and paths,
May I quickly attain the state of Vajradhara.

Three Principal Aspects of the Path

Page 73-75 of the Prayer Book

What we discussed thus far is that finally our job is if somebody is going to ask you what is the meaning of your life. We can put in different ways. One way is say be kind to yourself and be wisely kind to yourself. This is one way of putting it. To articulate it more clearly, to make it more precise what you mean by to be kind to yourself, to be wisely kind to yourself is what you want get the maximum, what you don't want get rid of that the maximum. What you don't want? I don't want fear, I don't want problems, and the problems when I see, when I feel the prospect of me having the problems there is a fear coming in me. In other words say I don't want any kind of fears, any kind of fear, no matter what degree, I don't want any fear. This is the one. And what do you want? I want maximum happiness.

Say, like the sound of a clap. This sound of a clap should necessarily come into being by the combination of the two hands. So likewise, oftentimes people, what we do is that if you don't believe in what I'm saying here just try this and ask anybody else, anybody else. For example, the exercise which we did earlier say mathematical calculation. A simple mathematics calculation you'll try to say it very slowly the other person will give the answer. And then you make it very fast and the person cannot give the answer. Then, ask the other person why you cannot give the answer. And the person will say that because you are saying very fast. And the person will not say that because my mind does not work as fast as you say. So we blame outside, right? Actually your mind does not work as fast as how the other person is saying. Your mind is slow. We don't say that my mind is slow. We say that you are saying fast.

The point that I'm trying to say here is that we always look for external factors to blame for our misgivings, for our problems. Point is that what we are doing here is that finally somebody or let's say that the problem you point to external factors, and the problem you point to the internal factors. Of the two hands one is symbolizing the external and the other symbolizing the internal. When we point to the problems external and internal, this demarcates the people, ordinary people from the evolved people. Ordinary people always blame outside, external factors. Evolved people will blame inside. Not you, don't blame yourself. Because you as a person, you, I, you that person is very important. This is not to be blamed. What is to be blamed? Internal factors, not the self. Not the self but the two factors which the self is tainted with. The two factors the ignorance and the self-centered attitude, self-grasping ignorance and self-centered attitude. These two are to be pointed to for the blames.

Pointing to external factors and thinking of getting rid of the external factors for your happiness this is very temporary. In other words what does it mean by ordinary person? Ordinary person means somebody who looks for temporary solutions. And what do you mean by evolved beings, noble beings, evolved beings? Evolved beings are the beings who look for permanent solutions not for temporary solutions. Looking for temporary solutions is important. But exerting all your energy, effort, everything just to look for a temporary solution is very unwise. We have to look for temporary solutions because when we go through acute tuberculosis problem and then alongside or pneumonia, tuberculosis whatever. And along with this the symptom is reflected at times in the form of the acute pain, acute fever. So first we have to calm down the fever. That is immediate solution, temporary solution to calm down the fever. When the fever is calmed down it doesn't mean that your tuberculosis is over. The main problem is still there.

Wise people will look to cure, calm down the temporary fever and then look to tackle the main problem tuberculosis or the pneumonia. Whereas the ordinary people are the ones who only look for the temporary solution to get rid of the external factors. And the external factors cannot be gotten rid of completely. Because the Buddha appeared on this Earth even he could not eradicate all the external factors. Mahavir came on this Earth he could not eradicate all the external factors. Likewise Jesus Christ came, and the great Ram came on this Earth. And likewise Prophet Mohammad. And all these Enlightened beings they came. External factors still remain the same, if not multiplied, still remains the same in the world.

The point is that people who look to remove the external factors which is actually not at all

realistic. You can remove the external factors temporarily. So these are all temporary solutions. Whereas the wise people they go for the permanent solution.

Three Principal Paths or the Three Principal Aspects of the Path, this tells us, how to and what could be the permanent solution? Permanent solution is to be sought from within, sought within to get rid of the two demons inside. And the two demons what are they? Self-grasping ignorance and self-centered attitude. And then from the another angle we can say is afflictive obscurations and the cognitive obscurations. Afflictive obscurations and cognitive obscurations And then to make it very precise the self-grasping ignorance and self-centered attitude. These are the two demons inside.

If you think of eradicating these two then these two eradicated for good is not a temporary solution, it's a permanent solution. In other words what we can say is that who invest everything to look for temporary solutions are ordinary beings and who invest their energy to eradicate, to look for the permanent solution, they are the noble beings. This is how we make the distinction. Ordinary beings versus the noble beings. With this in mind how do noble beings do? They will tackle the internal factors not just the external factors. Of course external factors are to be taken care of. This is what I'm always warning people of. Often times some people they attend some teachings and then they go to the other extreme, extreme of saying that - "oh external, and no, external factors are nothing. You suffering from tuberculosis is your mental perception".

This is total...this is again very unrealistic and another extreme. External factors are there, internal factors are there. Both are there. But external factors try your best to get rid of the external factors. But don't expect that you can get rid of external factors altogether. Because external factors as I said earlier, all these Fully Enlightened beings came on this Earth, even they could not eradicate the external factors. And then if this is the case then in what way they are referred to say Enlightened beings? Because they are so wise, finally they know that the problem should be brought to an end. And the problems the miseries, the tension, stress, they are nothing, they are like the sound of clap. Just as sound of a clap comes into being, arises by the two hands, all problems arise from the combination of two factors, the external, internal.

So what did they do? For the external factors, impossible to get rid of them altogether. So what they did was they invested their energy to get rid of the internal factors. They are so successful in getting rid of the internal factors. And the good thing about removing the internal factors is that once the internal factors are removed, they are removed for good. And the external factors once they are removed, it's not for good. External factors nobody can eradicate external factors completely. Even the Enlightened beings could not. Therefore the wise beings will try to get rid of the internal factors.

In short, for us to extract the greatest meaning out of our life or give a greatest meaning to your life is to make sure that these three principal aspects of the path are within us. The three are, one – renunciation, number two – Bodhicitta, number three – the wisdom of Emptiness. These three things.

When I speak about the renunciation often times people get very wrong impression of what

renunciation is. People get impression that renunciation means renounce your good food, good house, good companion, and good places and so forth. This is total wrong understanding of what renunciation is. Renunciation is to renounce your miseries. It is not to renounce your happiness. Renounce miseries; short term miseries and long term miseries, for that matter we need to know this mantra which says - YEH DHARMA HETU PRABHAVA, all these phenomena they arise from causes including the miseries. Miseries which we dislike, they also arise. They don't arise randomly. They arise by dependence on the causes. Only, if you cut the causes then you can think of severing the miseries, bring an end to the miseries. For that matter, renunciation is to renounce your miseries for which we have to know how to get rid of the cause of the miseries.

With this renunciation the true understanding of renunciation, very refined understanding of renunciation is the one which can give you the greatest sense of fearlessness. Finally we see that, just see whether you agree with me or not. Whether you are believer or not, whether you are Buddhist, Hindus, Christians, Jains, Muslims, non-believers, everyone simply shuns miseries, shuns fears. Do you agree with me or not? Everyone, everyone shuns miseries, number one.

Number two, again whatever religion that you are following, whatever say the ethnicity that you belong to, whatever nationality that you are with, everybody embraces happiness. These are the two things which everybody aspires to do; to shun the miseries, to shun the fears of life and to acquire the maximum happiness. This is what everybody seeks to achieve. If that is the case then knowing that happiness is also because of the cause and conditions and the miseries that which we dislike is also because of the causes and conditions. Then we need to know what to adopt in order to acquire the maximum happiness and what to discard in order to get rid of all the fears and the stress and depression of past life. For that matter, the first, the aspect of the path which is renunciation that is to get rid of all fears of your life, this life and the future lives.

In other words renunciation means to renounce your miseries, not renounce your happiness. Don't forget it. Now to renounce the miseries, how to renounce miseries? For that we have to remember the mantra which we everyday recite, YEH DHARMA HETU PRABHAVA, all phenomena arise from their causes. If you want to renounce the miseries, you have to know how to renounce the causes of the miseries. If I ask this question to people, to everyone in this world that who wants to renounce your miseries. Everybody will say I want to renounce miseries. But if I ask who want to renounce the causes of miseries. First they will ask me what are the causes of miseries. And then I explain what the causes of miseries are contaminated karmas, afflictions, and the ignorance. Then they get lost. What is ignorance? What kind of ignorance? They are totally unaware of what the cause of the miseries are.

While nobody wants miseries but hardly .0001% of the beings care to explore what are the cause of the miseries. Therefore only the wise people will look for what the cause of miseries are and then eradicate the cause of miseries, so that the miseries will be gotten rid of. In short the renunciation means to renounce your miseries. And the deeper understanding, the very subtle, nuanced understanding of the renunciation that will be done only in relation to the experience of Emptiness which you will surely get to know once we are closer to the end of the program we will be introduced to the Emptiness concept. one.

Number two is Bodhicitta. Again the same thing, it's not like - "oh! Bodhicitta you are very kind, you are going to the charity." Again people look at that as something, nice people, only noble people do that. This is something like abnormal. Normal people will not do that. So they are abnormal. On the one hand they see this charity means abnormal, people who cannot be competent in the corporate world, only they will do that. This is again a total misconception. Bodhicitta unconditional love of Bodhicitta, what is this? In the first place don't start with Bodhicitta. Start with the two questions; what don't you want, what are those things that you don't want and what are those things that you want. In other words what you want and what you don't want. Ask these two questions. And everybody will say that I don't want suffering. If you don't want suffering practice renunciation. What do you want? I want happiness. If you want happiness practice Bodhicitta. As simple as that.

And tell me who on this Earth wants happiness? Indians or the non-Indians? Everyone. The boys or the girls? Both. 20 plus or 20 below? Both. Everybody wants happiness. Buddhist, non-Buddhist? Everyone. This is who we are. This is what is meant by Bodhicitta. If you really want the maximum happiness go for Bodhicitta. And how and why? Don't follow blindly. Simply because somebody says nicely, what do you want? I want happiness. What degree of happiness do you want 10%, 100%? If possible 100% go for Bodhicitta. "Oh yes I have to go for this." This is where we are following blindly. Never follow blindly. How do we follow then?

Listen to what the other person has to say and then explore, then analyse, then scrutinize, analyse. By analysing through the various very systematic rational ways, then we'll come to realise that you have the maximum sense of love and affection, unconditional love towards others. You are the happiest person. Everybody seeks to achieve that. How? We should be daring to ask all these questions. Not to take them blindly.

This unconditional love, very courageous feeling of love and affection, wishing to become Buddha for the benefit of all sentient beings. Wishing to become Buddha doesn't mean that you should become Buddhist. This is not the connotation. Buddha means the Awakened One. Wishing to be awakened so that you can be of greatest benefit to your parents, to your family members, to everyone, to all sentient beings.

In the process what happens is that while we seek, while you extend, render this incredible sense of compassion, love towards the other beings, in turn, you acquire the maximum happiness. This is the wonder. What you want is maximum happiness. If you want maximum happiness just embrace Bodhicitta and embrace unconditional love towards others. And then, if you don't want fears of life just get rid of all the causes of this suffering. All the causes of suffering such as contaminated karmas, afflictions and so forth which we have already learned.

Renunciation and unconditional love or Bodhicitta. These two have their own aspirations, goals. The first goal is to get rid of the fears. And the second goal is to acquire the maximum happiness. Or in other words, to put it very technically the first goal is to achieve liberation or Nirvana and the second goal is to achieve total Enlightenment, total awakening for yourself. For these two things, for these two aspirations to be materialized, we need the help of the wisdom of Emptiness.

What is number three? The wisdom of Emptiness. Of the Three Principal Paths the wisdom of Emptiness, number three will make you to accomplish the two aspirations, the goals of the two aspirations. Number three the wisdom of Emptiness will help you to achieve the goals of the aspiration of renunciation and the goals of the aspiration of the Bodhicitta.

You have learned over the last many sessions as to how the wisdom of Emptiness finally plays the role to accomplish what you seek. Wisdom of Emptiness is the one which actually cleanses our mind of the mental defilements and retrieve the Nirvana from within, retrieve the fully awakening from within. Retrieve the maximum happiness from within and subdue all the miseries from within. This is all done by the wisdom of Emptiness. It is for this reason that we have these three things.

Therefore, we see that these three things are known as the Three Principal Paths or the Three Principal Aspects of the Path to Enlightenment. Enlightenment meaning, don't think of Enlightenment oh this is Enlightenment is something religious, no. it's meaning to discover the ultimate treasure of happiness that exists within you. To make this treasure within yourself to come out. And that you become fearless in nature, you become the happiest person. This whole, this is known as the awakening, this is known as the Enlightenment.

And then this text is so beautiful. Why I'm saying this that this text is beautiful is that of course you will ask three questions pertaining to renunciation, Bodhicitta and the wisdom of Emptiness. And I will ask these questions to you and then see whether the questions which I ask you they are the questions that can potentially arise in your mind pertaining to these three things. The first question is that - "why should I, why do I have to cultivate renunciation, why do I have to cultivate Bodhicitta, why do I have to cultivate wisdom of Emptiness," first question.

Question number two, if I give you a convincing answer, yes you have to cultivate this. Because of this, this, this, because you will become fearless what you don't want is fear. If you don't want the fear you have to cultivate renunciation. And what you want is maximum happiness. For that matter you have to cultivate? Bodhicitta.

You may follow any tradition. It is not necessary that you have to follow one tradition, you can follow any tradition. And by following such traditions if your mind is becoming happier, happier and happier, less and less judgmental of other people, becoming happier, happier, and your body may age but your mind becomes happier. By the time you reach age say like 30, 40, 50, 60, if you are given a choice, what do you want, you want what you are now or you want to go back 20 years younger than what you are? What are your choices? Now, I'm the happiest which means that now you are becoming happier, happier. You are happier. So which means that physically you are becoming less and less competent but mentally you become more and more strong. This is what is required. When that is happening, this is clear indication that you are in the proper track. It doesn't matter what tradition that you are following. In fact all these different traditions from the different tradition for example the Hinduism, Christianity, Islam, Jainism, Buddhism, Sikhism. From all the traditions just imagine there are all the many Enlightened beings.

What they practice, we see that either they are practicing, renunciation or they are practicing the

unconditional love towards others or they are practicing the wisdom. We see that so these are the three principal things which if we embrace, then no doubt, we're going to be happier and happier person. And that the one thing that you see that you are becoming happier.

Number two, how you see that you are becoming happier, another way of seeing that is that people around you they will just feel more comfortable to be with you. If that is happening, you are genuinely becoming a happier person and then your life is becoming of greater meaning.

Here, this is so beautifully done and the author Lama Tsongkhapa, he is a literary giant. Literary giant of Tibet, Lama Tsongkhapa, literary giant and also the one who became Enlightened, the moment he left the body, he became Enlightened. This is known as the Enlightenment at the time of the *Bardo*, in the time of the intermediate state. So highly accomplished practitioner, plus the literary giant of Tibet. In fact, if you read his writings later on. If you become more and more sophisticated in your learning when you are able to understand what his writings are, if you are able to appreciate his writings then you will see the depth of his intellectual enquiry and the skills and the say the degree of his compassion, the degree of his practice.

Basic point is that so all these points, what are the three points? Renunciation, Bodhicitta and the wisdom of Emptiness. These three points. For these three points what we see is that each of these three points are explained with three salient features.

One, why do we have to cultivate the three points, why. Number two, how to cultivate. Number three, what is the measure of having cultivated these three points.

First, if I relate this to renunciation, why should we cultivate renunciation? Number two how to cultivate renunciation. After knowing why to cultivate the meaning, the reason why we have to cultivate, the benefit of cultivating this. The moment we speak about renunciation, people get the impression that - "the poor guy". This is impression people get. Even that person wishes to renounce miseries. Even that person. Everybody. In short no one in this world seeks miseries, everybody wants to renounce miseries. Yet, because of their failure to understand what the renunciation is, they are in a way running away from renouncing the miseries. Because they interpret renunciation as renouncing the happiness. This is where we are going wrong.

Then point number two, how to cultivate this. Now, having involved in this cultivation then you may have a question as to what is the measure of having cultivated. These three points. Likewise, you apply these three points to Bodhicitta. Why to cultivate the Bodhicitta? How to cultivate the Bodhicitta? And what is the measure of having cultivated Bodhicitta? Then number three the wisdom of Emptiness. Why to cultivate the wisdom of Emptiness? And how to cultivate wisdom of Emptiness? And the measure of having cultivated the wisdom of Emptiness. The three points. This is so beautifully captured in the following stanzas, 14 stanzas. Let us slowly read them and see how much you can understand this. And if you are really interested the in this there are number of teachings given by His Holiness the Dalai Lama on this the text. And Tibet House we also have the recordings of the teachings on this short text. You can freely collect it from Tibet House for your reference.

I bow down to the Venerable Lamas

1. As well as I am able I will explain
 The essence of all the teachings of the Conqueror,
 The path praised by the Conqueror's children,
 The entrance for those who desire liberation.

Just for your information because that this is quite a new class I need to make little bit of explanation here and there. Essence of all the teaching of the Conqueror. Conqueror here referring to the, refers to the Buddha, anybody who is fully awakened, who conquers. Somebody, who has conquered the enemies of one's own mind, who has conquered the enemies of the afflictions. Conquered all the enemies of the mind. What are the enemies of the mind? Afflictive obscurations and cognitive obscurations. Meaning all the mental defilements.

What is enemy? Enemy is somebody who harms you. And more than the external enemies, more than external enemies your mental defilements harm you the most. Because the mental defilements they stop you from becoming very independent of external factors. If the mental defilements are already gotten rid of, your mind becomes like the sun which cannot be obscured by anything else. We see the cloud obscuring the sun. But if you go beyond the cloud you see that the sun is shining. So the shining sun cannot be obscured by any other factors. Likewise your mind, if the mental defilements they are gotten rid of then your mind becomes like the sun totally liberated, where you don't have to depend on any external factors. For example, no hunger, no thirst, no cold, no heat, no sickness, no ageing, no death, no depression, no tension. All these problems we are totally freed of, when the mental defilements are gone.

If you have this potential where we're totally going to be freed from sickness, ageing, death and so forth, somebody says - "you are stupid guy". And you just easily become irritated. Unease is simply attracted, by somebody else simply saying not nice words towards you. This is how weak we are. The true nature of us is not weak. The true nature of us is so pure, so powerful which is not at all affected by any external factors. What does it mean by weak? Weak means that you are easily affected by external factors. This is weakness. So whereas the true nature of each one of us is very strong, is not at all going to be affected by any other external factors. Should it be the case that this nature comes fully and unraveled fully. Once, the enemy of the mental defilements are gone then the all weakness is gone. You will never become sick. We never will have any kind of the problems.

And the children of the Conquerors. Conqueror's children here refers to the beings who aspire to become Enlightened like the king's son. King's son is so important because the king's son is eventually becoming the king. Conqueror here refers to the Buddha, the Awakened One. and then somebody who is aspiring to become a Conqueror, who is aspiring to become the awakened one, who is aspiring to become the Buddha, so that person is known as the Conqueror's child. It doesn't matter whether you are girl, boy, educated, uneducated, or say rich, poor, it doesn't matter. Anybody, anybody who wished, who makes the very strong commitment seeing that finally I don't want to be weak. And how not to be weak is through two means.

One, get rid of the demon of the self-centered attitude. Number two get rid of the demon of the self-grasping ignorance. By eradicating these two demons. Anybody who wishes to get rid of these two demons so that you become very, very strong and not at all vulnerable to any external factors that person is known as the Conqueror's child. And this child is eventually going to become the Conqueror or the Enlightened One, the Awakened One. This is what we are going to read.

Make sure that because you are part of the Nalanda Diploma Course in a way we are very much into more systematic learning. Because of that we should not be complacent with the very naïve understanding of the renunciation, naïve understanding of Bodhicitta, naïve understanding of Emptiness. What do you mean by naïve understanding of these three things? Naïve understanding means renunciation, renunciation means give up your good food, give up your good house, give up your people, the good environment, you suffer. This is a very naïve, wrong understanding. What is naïve understanding of Bodhicitta? Means be kind, be kind this is Bodhicitta. No, no way, this is very gross, overly simplistic.

Number two. What is wisdom of Emptiness, what is the naïve understanding of the wisdom of Emptiness, number three? People will say wisdom of Emptiness oh everything is empty, everything is impermanent. This is overly, overly simplistic understanding. This is not the real understanding. Therefore, now that we are part of this program we should be very precise. And if, should you come across people who are very naïve in their understanding of renunciation, Bodhicitta and the wisdom of Emptiness then it is you who should render you kindness towards the others by sharing with them what exactly does it mean by renunciation, what exactly does it mean by Bodhicitta, and likewise the wisdom of Emptiness.

After a being a part of the Nalanda Diploma Course and the Nalanda Master Course and then when you get the wisdom to see what the Nalanda legacy is then you read his texts, you will be fascinated, you will be thrilled to see this, "wow, I'm now meeting with the gem, I've never seen such a gem in this universe till now. Now, I'm meeting with this gem." This is who the author is. We are so fortunate to meet even with this very simple, very short text. Which is so concisely done. We just read it and the more the insight that you gain, deeper the insight that you gain of what the reality is constituted of and your psychology, you read this and you will be fascinated, you will be thrilled to see what this author has to offer to us. Let's read this together now.

I bow down to the Venerable Lamas

1. As well as I am able I will explain
 The essence of all the teachings of the Conqueror,
 The path praised by the Conqueror's children,
 The entrance for those who desire liberation.

2. Listen with a clear mind, you fortunate ones
 Who are not attached to the joys of cyclic existence,
 Strive to make good use of leisure and opportunity,
 And direct your minds to the path that pleases the Buddha.

3. Without pure renunciation,
 An end to attraction for the pleasures of cyclic existence is unattainable.
 The craving for existence also binds beings.
 Thus, from the outset, seek renunciation.

4. Reverse attraction to this life
 By reflecting on how leisure and opportunity are difficult to find and how life is ephemeral and without span.
 Reverse attraction to future lives
 By repeatedly thinking of the infallibility of karma and its effects, and the miseries of *Samsara*.

5. Contemplating thus, when for an instant , you do not,
 Admire the splendours of cyclic existence,
 And remain intent on liberation day and night,
 Renunciation is born in you then.

6. Renunciation, if not tempered by a pure mind of Bodhicitta, however
 Does not bring forth the perfect bliss
 Of unsurpassed enlightenment;
 Therefore, the wise ones generate the excellent mind of *Bodhicitta*.

7. Swept up in the current of the four powerful rivers,
 Tied by strong bonds of *karma*, so hard to undo,
 Caught in the iron net of self-grasping,
 Completely enveloped by the darkness of ignorance,

8. Born and reborn in boundless cyclic existence,
 Ceaselessly tormented by the three miseries,
 Thinking of your mothers in this condition,
 Generate the supreme mind (of *Bodhicitta*).

9. Although you train in renunciation and the mind of Bodhicitta,
 Without wisdom that realizes the ultimate reality,
 You cannot cut the root of cyclic existence.
 Therefore, strive to understand dependent arising

10. One who sees the infallible cause and effect
 Of all phenomena in *Samsara* and *Nirvana*,
 And destroys all focuses of apprehension,
 Has entered the path, which pleases the Buddha.

11. Appearances are infallible dependent arising;
 Emptiness is the understanding that is free of assertions.
 As long as these two are seen as distinct,

You have not yet realized the intent of the Buddha.

12. When these two realizations are concurrent,
 Where the mere sight of infallible dependent origination
 Concurrently destroys all modes of grasping through definite discernment,
 At that time the analysis of the (profound) view is perfected.

13. Furthermore, appearances refute the extreme of existence;
 Emptiness refutes the extreme of non--existence.
 When you understand that emptiness arises in the form of cause and effect,
 You are not captivated by the view of extremes.

14. O my child, once you have thus realized,
 The points of the ‘three principal paths’,
 Seek solitude and cultivate strong determination
 And quickly reach the final goal.

Noble Mahayana Sutra – Dependent Arising

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Homage to all Buddhas and Bodhisattvas

Thus did I hear at one time. The Blessed One was in the realm of the Gods of the Thirty-three, sitting on the throne of Indra. Together with him were great hearers such as the venerable Aśvajit; bodhisattva mahāsattvas such as noble Maitreya, noble Avalokiteśvara and Vajrapāni, who were adorned with immeasurable precious qualities; as well as various gods such as the great Brahmā, lord of the Sahāworld, Nārāyana, the great Īśvara, Śakra, chief of the gods, and Pañcaśikha, king of the gandharvas. On that occasion, the bodhisattva mahāsattva Avalokiteśvara rose from his seat and, having draped his upper robe over one shoulder, knelt down with his right knee on the peak of Mount Meru. His palms pressed together, he bowed toward the Blessed One and addressed these words to him: “Blessed One, these gods all really wish to build a stūpa. Now that they are present in this entourage, please teach them the Dharma in such a way so that their merit of Brahmā [F.125b] will increase, and the merit of the monks, nuns, laymen, and laywomen will increase much more than that of all types of beings in the world of gods, māras, and Brahmā, including renunciants and brahmins.” At this, the Blessed One spoke the verse of dependent arising:

*Ye Dharmā Hetu Prabhavā Hetum Teṣām Tathāgato Hyavadat Teṣām Cha Yo Nirodha Evam
 Vādī Mahā Śramana Ye Svāhā*²⁴

All phenomena arise from causes.
 The causes are taught by the Tathagata.
 The cessation of the causes, as well,
 Is taught by the Great Seer.

“Avalokiteśvara, it is like this: This dependent arising is the dharmakāya of all the Buddhas. He who sees dependent arising, sees the Tathāgata. Avalokiteśvara, if a faithful son or daughter of a noble family builds in a remote place a stūpa the size of a gooseberry fruit, with a central pillar the size of a needle and a parasol the size of a flower of the bakula tree, and inserts this verse of dependent arising which is the dharmadhātu, he or she will generate the merit of Brahmā. When such persons pass on from here and die, they will be reborn in the world of Brahmā. When they pass on from there and die, they will be reborn with fortunes equaling those of the gods of the pure abodes.”²⁵ After the Blessed One had spoken these words, the hearers, bodhisattvas, the whole assembly, and the universe of gods, humans, asuras, and gandharvas rejoiced and praised his teaching. This concludes the Noble Mahāyāna Sūtra on Dependent Arising.

Meditation

A. Why to do Meditation?

It is good for us to do little bit of mediation. Five minutes meditation. I'm going to give a quick instruction on the mediation again. There are two kinds of meditation. Overall meditation means the habituating in a virtuous object, habituating, familiarizing, the practice to familiarize your mind, the with a virtuous object. This is known as meditation.

Generally speaking meditation is of two kinds; one is single-pointed meditation and the other one is analytical meditation. There are two kinds. single-pointed meditation and analytical meditation. What are the two kinds of meditation? If I'm not wrong I have already explained this before. But I can see that new faces are coming up for the, this program Nalanda Diploma Course. So I'd like to give it here also. For those who already heard it, it is for you to refresh these thoughts. And for those who are new that will be helpful for you.

Basically it's like say the say in dark we don't see anything. And for that matter if you want to read a book you have to seek the help of a light. This light should have two attributes, two characteristics or two qualities. One is that this light must be a very bright light, it should not be very feeble light. If it is very feeble like a, say, very like incense light, a very small light then it cannot serve the purpose to read the book. So light must be very bright.

And number two, along with the brightness of the light, the light must be steady. Otherwise even though the light is very bright but from the corner of your house if there is a wind blowing then the light becomes flickery. If light's flickery again it does not serve the purpose for you to read the book. You agree with me? If the light is flickery, how many of you have that experience that you put on the candle and the candle light's flame is flickery and it's very disturbing to your eyes, strain for your eyes. How many of you have this experience? Raise your hands. Almost all, maybe younger ones nowadays you all have the mobiles with the light. Basically what I'm saying is the light, the candle light, the flame. If it is flickery, again this is problem. So it should be what? It should have two characteristics. What are they? The brightness and the steadiness. Brightness and the steadiness.

The brightness of this light to dispel the darkness of your own mind. Finally we realise that, we'll

come to realise that the ultimate treasure of happiness is not the money. It's not the house, it's not the good cars. These are the means to invoke the happiness within us. These are temporary means to invoke, to retrieve the happiness which already exists within yourself. And whereas the real source of happiness is within yourself, each one of us. It is not that only if you are rich, only if you are educated, only if you are say of the high caste then you will be happy. That is not true. Everyone. It is for this reason that the Buddha, totally rejected the concept of the caste system. It is only for this reason. Because finally everybody has the same potential of happiness. Believe it or not.

Just say for example say if you are by yourself, some people say that - "okay I have privacy." Some people say that I am lonely. And if you are with other people. Some people say that wow! I'm not lonely. And some people say that I have no privacy. How you interpret the same situation determines whether you are happy or unhappy. It has nothing to do with whether you are rich, poor, educated, uneducated, whether you are high caste, low caste. No, finally the source is within yourself. It is for this reason the Buddha said that deep inside everyone, deep inside the true nature of the mind, everyone is as pure as the Buddhas, everyone. If that's the case everyone is like the child of the Enlightened being. Everyone is going to become Enlightened. The point is whether you put effort or not. That is your individual business. If you put effort then everyone has the capacity. It is for this reason that this light, the true purity, the perfect, the blazing light is within each one of us.

While we have this true nature of the purity within us, perfection within us. Why we are not experiencing that is because that true nature is obscured by the mental defilement. For example, like this water, if I take this water from Yamuna directly from Yamuna. Tell me, can you drink this? You'll like to drink it?

Participant: No.

Venerable Geshe Dorji Damdul La: You don't want to drink it. Why? It's so polluted. The same water you treat it with the processes such as reverse osmosis, the technology of the reverse osmosis and the ultra-filtration, and the chemical element, so forth. By treating this same water with these the technologies we see that all the dirts can be removed, all the filth can be removed. And then what is left there? Pure water is left there.

On the other hand imagine a black charcoal. And I assign you to make it white, inside out. Inside out you make it white. So what you do? You remove the black part. If you remove the black part from the black charcoal, what will happen? Charcoal will disappear. You agree with me? For the black charcoal if you remove the black part the charcoal will disappear. Whereas with the dirty water remove the dirt, the water will not disappear. Instead of the water disappearing what will happen the water will become very clean. With the black charcoal, remove the black part, instead of the charcoal becoming white the charcoal will disappear. Tell me what is the difference between these two things? Why with the dirty water when you remove the dirt, instead of water disappearing water becomes clean. With the black charcoal instead of the charcoal becoming white the charcoal disappears. Why? Anyone.

Participant: It is the characteristic. It is the true characteristic of the water to be clean.

Venerable Geshe Dorji Damdul La: Very good. Anyone else? The answer given here is very correct. However dirty the water is, the true nature of the water is never dirty. Removing the dirt, the purity comes out from within. This purity which came out later, this purity where did it come from? From outside or from the dirty water? From the dirty water itself. It is there but because of the dirt, the filth, temporary adventitious dirt there, this purity remains dormant. The purity remains dormant and it is not visible. It is not that the purity is absent, purity is there. If purity is absent then remove the dirt, the purity should not come out. The fact that it comes out means that the true nature and the temporary nature, these two are separated. The dirts are removed these are temporary nature. Remove them, then the true nature within the purity comes out. What comes out is the true nature after removing the dirt.

However dirty our mind is, it doesn't matter, it's not a matter of say, the religion, however dirty your mind is. Even say Hitler, however dirty his mind is the true nature of mind is not dirty. Don't forget it. True nature of mind is so pure. In our case as well, each one of us the true nature of our mind is so pure.

Now if it is so pure then how come all these mental dirts they are there with us. What is the nature of these mental dirts? The nature of mental, these dirts are in the form of ignorance. We don't see our true nature. If we don't see our true nature this is because of the ignorance. Ignorance means not knowing. Not knowing that you have such a beautiful nature within yourself. Lacking this knowledge is known as the ignorance. This ignorance is responsible for attracting all these mental dirt. The moment these dirts are attracted then what happens, you become so vulnerable. We become so weak. And if you don't want to be weak, remove the mental dirt, the purity will come out.

How to remove the dirt? Knowing that these mental dirt, mental defilements, somehow they are rooted to the ignorance. How to get rid of this ignorance? Ignorance is like darkness. How to get rid of this darkness? It is only through introducing the light. So to eliminate, to eradicate the darkness of the ignorance it is only through introducing the light of the wisdom then the darkness of ignorance can be eliminated. So the wisdom plays a very important role. And this wisdom must be a blazing wisdom.

What is the title of this book, this brown book? What is the title of this brown book? The Blaze of Non-dual Bodhicittas. The Blaze, so this is the title given there, And what kind of blaze? The blaze of the mental qualities. What mental qualities? The two Bodhicittas. The Blaze of the Non-dual Bodhicittas. Two Bodhicittas in the non-dual way. What are two Bodhicittas? Conventional Bodhicitta and the ultimate Bodhicitta. Conventional, ultimate Bodhicitta refers to the wisdom of Emptiness. This wisdom, very brilliant, blazing wisdom.

This wisdom even though you have a very sharp axe but if you don't have the energy or if you don't have the enthusiasm to cut the poisonous root, poisonous tree. Then this sharp axe will not work. What is required on top of the sharp axe? Enthusiasm and the strength. This enthusiasm, strength is indicated by the conventional Bodhicitta – aspiration to become, to be

awakened for the benefit of all sentient beings. That is the conventional Bodhicitta. Conventional Bodhicitta is the aspiration. And the wisdom of Emptiness is the bright light. So these two; the bright light of the wisdom and the bright light of Bodhicitta, these two are required.

Now, the point is that this light must be very bright. This wisdom must be very bright wisdom. And this wisdom must be very steady. To know the path for the brightness of this wisdom we are undertaking the class. We are doing this class to awaken, to make this wisdom very bright. And the mediation that we are going to do now, the five minute meditation it is to build the steadiness of this wisdom.

B. Instructions For Single Pointed Meditation

We are going to do the five minutes mediation. And for this I'm going to give a quick instruction. Because the point is that oftentimes people do their meditation with the help of the YouTube. This is not really a good idea. Point is that when you go wrong then the YouTube will not tell you that you are going wrong. Then it's going to be disaster. For the practice of meditation it is always good to get a proper instruction and where you are going wrong there must be somebody to help you. With this in mind this meditation, the single-pointed meditation, there are so many kinds. And what we are doing here is a very simple meditation, yet very, very helpful. Particularly for the younger one. Now days the younger ones they are very busy with their gadgets and because of this you are cut off from the society. You are cut off from the society, you are busy with this. And then because deep inside we are all social animal. We have to be with other people. And yet this facet of being social animal that is being the cut off from you. And then what happens, the reaction comes inside in the form of agitation, irritation, depression, stress and depression can come in. For that matter to quell these problems this meditation would be very helpful.

B. 1.0 Four Points to keep in mind

This meditation has four points to keep in mind. Four points are:

1. Body posture.
2. Focal point.
3. Identifying the errors of meditation
4. Applying the remedies to overcome the errors.

Let me repeat the four points and perhaps you can help me what are the four points. One.

Participant: Body posture.

Venerable Geshe Dorji Damdul La: Body posture. Number two?

Participant: Focal point.

Venerable Geshe Dorji Damdul La: Focal point. Focal point meaning what you should be meditating. And then number three identifying the errors of meditation. Then number four applying the remedies to overcome the errors.

B. 1.1 Body Posture

Body posture wise, sit in a lotus posture, *padmasana*. This is very helpful. Particularly people who are thinking for long term meditation like say every day five minutes, 10 minutes, 20 minutes, every day. If you think of doing such meditation then learning how to sit cross-legged would be very helpful. For the cross-legged position, the left foot over should be on your right leg and the right foot should be on your left leg. Left foot should be on your right leg first. Left foot should be on your right leg. And the right foot should be on your left leg. The position should not be altered. Left foot should be on your right leg, then the right foot should be on your left leg

If you can do it well and good. If not at home, in your respective the places or home or house you can do that, you can try this. And you may start feeling pain initially. Initially it's little painful because you're not too used to that. And if you can do it the moment you start feeling the pain, again you can release it. Release it, let the pain go away. Once the pain is gone, again bring it back. Slowly your body, you will get used to this. And it's not difficult. If you learn how to sit in this position, then your mind, you can maintain the freshness of your mind for a longer duration of time. This would be very helpful. One.

Then number two which is so important is that your back should not be leaning against a support. The back should not be leaning against a support. But if you have back ache problem and without leaning against a support if you have problem then you must lean against the support.

The point is meditation is to be done by mental consciousness not by your body.

But for those people who are feeling fine and still if you lean against the support then it's not good idea. You can be on a chair still you can keep your body upright without leaning against the support. Meanwhile when your body is upright make sure that your body is flexible. It should be flexible, it should not be rigid. And particularly when you are starting your meditation fresh, the tendency is that you being unaware, you may become very unaware what is happening on your body. And then you are unaware of what is happening to this body, your body may slowly tense up, slowly become tense. If that happens just keep an eye on your own body which is once in a while just see if your body is stiff or in a flexible, in a relaxed state. The body must be in a relaxed state. Once you are able to make sure that your body is in a relaxed state for the next like say two weeks, three weeks then its fine, then you don't have to keep an eye on your body. Automatically it's in a relaxed state. You have already learned that.

Somebody who is in this meditation for some time for about the consistent, for about like few months or one year, two years. So they can easily sense it, the feel the difference. When you sit freely upright the freshness of the mind, the moment you lean against the support the freshness will decline. You could feel it instantly, you could feel the difference.

Then number three. Eyes should not be closed. Eyes should not be closed say is half open, 45° cast down. Eyes half open 45° cast down. If you have learnt your meditation with the eyes closed till now then what I may suggest is that you can do it, say with whatever practice that you have been doing the other meditations you can do that with the eyes closed and with this meditation, we do with eyes open. Whereas if you do with the eyes open, initially, it is very difficult. Later on you see that the meditation is full of light and full of the lightness, you will feel the lightness of your meditation. Whereas with the eyes closed it is quite dangerous in the long run. I'm not going to go into detail on this point. So eyes half open, 45° cast down.

Then for the meditation, let's say the sound, for example the clock. I'm not too sure if I mentioned this in this class. The clock so where the sound of the second hand moving, tick, tick, intermittent sound. That is very disturbing to your meditation. So if possible try to do, get some soundless clocks like what we have here. Table clock, wall clock, whatever, nowadays the soundless versions available. You can get them. And then if you have to use fan, and then if there is freely suspended cloth, they will move. Your eyes can see that. So that is also very harmful to your meditation. It can easily distract you. So the point is that the things should not be moving in front of your eyes. This is very important. Then breathe normally. Don't force your breath. Don't control your breath.

And the tip of the tongue should touch the upper palette to avoid excessive accumulation of saliva in your mouth during the meditation. It doesn't mean that saliva will not be formed. It will form but it's going to be less, if you keep your tip of the tongue touching upper palette. Then the lips and the teeth, keep them in their natural course. And right hand on your left hand and the tips of the two thumbs joining. And the two thumbs standing, tips of the two thumbs joining, two thumbs standing place them on your laps in a restful state. This is your body posture.

B. 1.2. Focal Point

Number two is focal point. There are so many kinds of meditation and so many kinds of single-pointed meditation. What you are going to do here is you visualize a very tiny white dot between your nose and the upper lip. Just touch this spot between nose and upper lip, touch this spot. You feel it? Okay, you feel it. Don't look at it with your eyes. Just touch it. If you feel that yes I'm feeling something which means that your mental consciousness is feeling this. Your mental consciousness. This mental consciousness, which feels that, yes I am feeling something that mental consciousness is employed to meditate, that meditates not your eye consciousness. For example when you are sitting here, you can think of your own house, your own room, you can think of the India Gate. So that thought process is not happening on your sensory consciousness but is happening on your mental consciousness level. So this mental consciousness, now while you are in Tibet House you can still think of the India Gate, that is mental consciousness. That is to be employed for your meditation. So what we meditate on is the tiny dot 1mm or 2mm in diameter, a very tiny white dot between your nose and the upper lip. This is one thing. And then if you can, then multi-tasking, while you focus your mind there, you also count your breath.

While you focus your mind there on the tiny dot between your nose and upper lip then multitasking count your breath. Breathe in, breathe out, cycle one. Breathe in, breathe out cycle

two. This is what we're going to do as the focal point, for the focal point, number two.

We need to do for five minutes here. Five minutes means it's the for some people it's going to be like 60 cycles, cycles of the breath. And for others it may be 70, 80, 90, 100. It should not be more than 100, more than 100 or 110. Of course it depends on the length of your breath. But if it crosses like 110 then you might have to go for medical check-up, it may be some health issue. Generally speaking it's between like 60 to 100. This is what we're going to do.

But at home for the beginners I would suggest you don't do for five minutes at a stretch, in one stretch. Instead do just 21 cycles. 21 cycles is little over one minute, one and half minutes. 21 cycles. And if you want to do more, you can do more. 21 cycles, keep a short break, five seconds, six seconds gap without standing up. Just sit, relax yourself. Keep a gap of like six-seven seconds. And again you do 21 cycles. You may do like 21 cycles into three times as beginners. 21 into three times in the morning. 21 into three times in the evenings.

And for those of us who find it very difficult doing this for whole one month, two months, still you cannot manage these two things, multitasking. Then I would suggest you to do just count the breath rather than focusing on the tiny dot. Just count the breath. Breathe in, let your mind be one who, which counts the breath cycle. Breathe in, breathe out cycle one. Breathe in, breathe out cycle two. Just do that. And if you are successful in this then see if you can incorporate the dot, multitasking.

Then later on, if it is very successful. Successful meaning that you don't fall prey to the mental excitement, mental scattering, mental laxity then you can extend to like five minutes, later on to ten minutes, 15 minutes, 20 minutes. This is how we can slowly extend the duration. The emphasis must be on the quality of the meditation not the quantity. This is how we should begin with. Number two.

B. 1.3 Identifying the errors of meditation

What is number three? Point number three? Identifying the errors of meditation. While doing meditation, there are the various mistakes and errors. And there are two main errors. And the one point. Some of you, one of my friends. Friends meaning somebody who I came to know. And this person said that he was meditating for last three years. And I really took it seriously. And then later on he said that in my meditation nowadays buildings are coming up. What kind of meditation are you doing, I asked him. Then he said that - "I just close my eyes like this." I said no, where did you learn this from. He said no I just listened to somebody who was going on hiking in the Himalaya. There some American people they were going on an adventure. And somebody told me, that person told him that you have to meditate. And then he started meditating, just sitting there like this. This is totally wrong. The point is that we should be exceptionally be mindful of point number three – identifying the errors of meditation. And the errors of meditation they are broadly speaking two;

1. Mental excitement
2. Mental laxity.

Mental excitement and mental laxity. Mental excitement means your mind getting scattered here and there, pulled here and there, scattered, distracted here and there. Shopping malls, right? You are sitting in meditation and your mind is pulled by the shopping malls or wherever, party and so forth. This is mental scattering, mental excitement. And the other one is mental laxity, mind becomes sleepy that is mental laxity. As an indication of mental laxity, mental the mind becomes lethargic, heavy, in-serviceable, and torpor. All these are the indications of the mental laxity.

B. 1.4 Applying the remedies to overcome the errors

Should any of these two things happen just go for number four. What is number four? Applying the remedies to overcome the errors. There are two kind of remedies –

1. Introspection and 2. Mindfulness.

Introspection is, say I'll give you one example, say if you have a pet dog. And if you lost the pet dog. First you go and search for the pet dog, searching for the pet dog is introspection. Say your meditating mind is like the pet dog. Now, the mind instead of meditating, it gets lost. It gets distracted or sleeping, that is like the losing the pet dog. So you go in search for the pet dog. You go in search of what your mind is doing, so that is introspection. The moment you see that your mind is distracted or the mind is sleeping then your job is... the moment you find your dog the job of the introspection is done.

Next is job of the rope. Tie the dog with the rope, bring back home, tie to the pillar at home. Likewise your mind, meditating mind is like the pet dog when it is distracted or is sleeping, laxity and excitement. You will first go in search of.... go to see what your mind is doing. That is introspection. The moment you see that your mind is distracted or in lax state then the job of the introspection is done. Next is job of the rope-like mindfulness. So mindfulness is given the analogy of the rope. With the mindfulness bring the mind back to the intended object of the meditation. This is what you need to do five minutes.

Participant: Geshe la. When the eyes are 45° , for me there is a tendency to close it. When the eyes are 45° it tends to close so is it okay if I keep the eyes open, wide open.

Venerable Geshe Dorji Damdul La: Okay for the 45° this is not something mandatory. It is not mandatory. Whichever is more convenient to you, do that one, 45° or 90° cast down.

This was a very quick instruction on the breathing meditation. Once we learn how to do this meditation, it is, it will be very helpful for us to extend the same to any other meditation. Because the same applies, except for the focal point. We can change the focal point whatever you prefer, whatever you desire. Otherwise the rest like the body posture then identifying the errors of meditation then applying the remedies they all remain the same. Let's do five minutes Meditation.

Dedication at the End of the Teachings

In the land encircled by snow mountains,
You are the source of all happiness and good;
All-powerful Chenrezig Tenzin Gyatso,
Please remain until Samsara ends.

Just as the brave Manjushree, and Samantabhadra too,
Realized things as they are,
Also I dedicate all these merits in the best way,
That I may follow their perfect example.

I dedicate all these roots of virtue
With the dedication praised as the best
By the Victorious Ones Thus-Gone of the three times,
So that I might perform the noble Bodhisattva's deeds.

May the supreme Bodhicitta
That has not arisen, arise and grow,
And may that which has arisen not diminish
But increase forever more.

*Jangchup semchok rinpoche
Ma-khay pa namkhayghurchik
Khaypa nyam-pa may-pa yang
Gong nay gong dhu phevarshok.*

As long as space remains,
As long as sentient beings remain,
Until then, may I too remain
To dispel the miseries of the world

Due to the merits of these virtuous actions,
May I quickly attain the state of a Guru-Buddha
And lead all beings, without exception,
Into that enlightened state.

I dedicate the merit thus gathered,
Towards the realization of the deeds and the prayers,
Of all Buddhas and Bodhisattvas of the three times,
And to the upholding of the Dharma of teaching and realization.

May I, in all lives, through the force of this merit,
Never separate from the four wheels of the Mahayana vehicle,

And accomplish all the stages of the path,
Renunciation, Bodhicitta, perfect view and the two stages

With the wish to free all beings,
I shall always go for refuge
To the Buddha, Dharma and Sangha
Until I reach full enlightenment.

Inspired by wisdom and compassion,
Today in the Buddha's presence,
I generate the mind of full awakening
For the benefit of all sentient beings.

I go for refuge to the Triple Gem,
I confess the negativities individually,
I rejoice in the virtues of all the beings,
I hold the precious Buddhahood in my heart.

The path of the union of Emptiness and compassion
Is lucidly explained by the Protector of the Dharma and the beings
of the Snow Land.
You are the Lotus Holder, Tenzin Gyatso.
We supplicate you that your wishes are fulfilled spontaneously.

May the operations of evil thoughts and deeds,
Of the negative forces of humans and non-humans,
Who harbor malice through perverted prayers
Against the teachings of the Buddhas,
Be totally vanquished through the power of the truth of the Three
Jewels.

In all my lives, never separated from perfect Gurus,
May I enjoy the magnificent Dharma.
By completing the qualities of the stages and paths,
May I quickly attain the state of Vajradhara.

Throughout my future lifetimes,
May I always be guided by Arya Manjushri
And be able to uphold the Dharma in general and
The teachings on Dependent Origination in particular,
Even at the cost of my life.

Class 1- The Life Story of Shakyamuni Buddha -Part 1 of 2

Session 1 of 2nd May 2018

Subject : The Life Story of Shakyamuni Buddha, 3 Baskets & 3 Higher Trainings.
Teacher : Venerable Geshe Dorji Damdul La
Location : Tibet House Delhi
Date : 02 May 2018
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Summary of the Teachings in the Session

Buddha Shakyamuni's Biography.

A. Explanation on why to do Prostrations, light lamps and say Prayers Page 27

(Main Teaching Starts)

Thank you. Please take your seats. This one year Nalanda diploma course International, of course as compared to the Nalanda masters course international, is going to be much easier, which means that you may feel more relaxed. This is fun, right? Now the point is when it comes to the philosophy, it may be little technical, but the point is that we are not going to give up, particularly when it comes to philosophy. If you give up, this is the greatest failure. Nobody can fail us, it is only yourself, who can fail. When you give up, that is your greatest failure. Nobody can drive you further, when you give up whereas, as long as you don't give up, no matter what, the other people denigrating you, undermining you, being scornful of you, so forth, it doesn't matter. You will forever shine in what you are doing, particularly the philosophy. Some people may think that "oh I am not really for philosophy, I don't have this thinking, this philosophical thinking mind" and so forth. I would say, this is not true, first just give yourself a try and then see how it works.

Today, it is about the biography of the Buddha Shakyamuni, who appeared on this earth, and then what he taught actually taught in a summary form. This is what I like to share with you in this class, and of course it's not going to complete today, we need another session. Meanwhile, I would like to also share with you that, where technicalities are going to be involved and some challenges, you may feel some challenges in terms of understanding the concepts, I will inform you that there are some senior participants here [01:00:00] for example, like Deepesh la is there, then Pooja la, Reema la and then we have Tejal la, professor Kaveri la and Rebika there. We see that there are number of them and then Tenzin Chodon la there, now hiding.

So, the point is that I see the some cases here, who are actually participants of the Nalanda masters course. Those of you, come to know each other, who are doing the Nalanda masters course and so forth, so when you have some difficulties, feel free to discuss these points and questions with your seniors. And, some of them are so eager to join this class also. So, it's a great opportunity for us to seek clarification. And, of course you also feel free to raise your questions in the class. But, of course the point is that this class, we need some momentum. For that matter, there should be little bit flow, where you find some technical terms, you are little unaware of, you need the clarification so forth. Don't hesitate to ask these, raise your hands, then which is necessary I will be very happy to answer right there.

Some of you already know that I travel a lot, so in my absence, we are very fortunate that we have very competent, some of my friends who have been with me for the last many years, and who have been studying with me for many years. I will also request them to be your tutors. They will also give some lessons for you. They would be very enriching. For example, Deepesh la is there. I would very much request Deepesh la to conduct the tutorial for the participants. That would be very helpful. Then we have other participants also.

B. Buddha Shakyamuni's Biography

The Buddha Shakyamuni's biography... in the very standard text there is a mention of what is known as the 12 deeds of the Buddha Shakyamuni. In Tibetan, (*tib: dže pa chu nyi*) – 12 deeds. I will go through the 12 deeds later on. First, what I want is to explain this more, not really in a traditional way. I want to do it to cater to the language, the propensities of the modern, today's audience. For that matter, I remember His Holiness, his style of teaching is very different from the traditional teachings. If you were to listen to the traditional teachings, I will say that the next session, second class, the number will be reduced to half, (GL, TL) but if the teaching will be done in the traditional way. So, His Holiness the Dalai Lama's style is very different. He always encourages us to go back to the very rich tradition of wisdom, not something ritualistic, traditional, go into the wisdom directly. Wisdom tradition is amazing, wisdom tradition of India.

And my teacher, you won't believe, at the moment he is 80, one of my teachers, he is very kind. I am extremely indebted to him for all his kindness, wisdom and so forth. He did not have any modern studies, any modern education. Today, if I were to look for a world's number one logician, world's number one philosopher, I will pick him up as that person. The world's number one logician, a real logician. On the spot debate, nobody can compete with him, everything coming on the spot, so sharp, economy words. And what you say, he will through questions, give answers, which is good enough for the next remaining ten questions, that you are about to ask. Just the answer is good enough.

So, such a brilliant teacher, in fact, since we started the Nalanda Master Course International, whenever I informed this to him, he is just filled with happiness. He would say "it's amazing, it's so good" but he would always give me warning that don't teach them in a traditional way. This is the warning that he gives. Then, he would say that, don't teach that from a, b, c, d, e, f because they are already exposed to the modern education and modern education system is already extremely refined. Amazing, such a brilliant, openness of his thoughts. So this is the warning, the

advice that he always gives me.

With this in mind, say the 12 deeds of the Buddha, it becomes more traditional. If you are really interested, I will reserve that for the second class. First, let us imagine, just see what is your life? How many of you are below 20? Raise your hands. One over there. One, two, and then Reesha, three. Let's say below 25. There must be number of you, many of you. Some of you are below 25, some of you are in 30's, some of you are in 40's, 50's, 60's. It doesn't matter. Just, whatever number of years you lived thus far, accordingly you have the experience. That number of years of experience, on that basis, this is the number of years that I lived, and then let's compare this with the life of Buddha Shakyamuni. This young prince Siddhartha, at the age of 29, he left his palace.

So, maybe most of us are closer towards 29 or little over 29. Then, myself way above 29. The point is, let's try to compare the two; our life, my life. What I seek? I seek happiness, I don't want miseries. But, in my life, last like 50 years, I am 50, say if you are 20 years, 30 years, 40 years, 50 years, 60, 70, 80 whatever. These number of years, I was seeking happiness, I don't want miseries. This is the main agenda of my life. But was I successful? Oh I had this problem, that problem, this happiness, that problem so forth in my life. Then Prince Siddhartha, the Buddha Shakyamuni when he was a young prince, prince Siddhartha, what was his life like? So, I am going to take you over, first to his life, since he was in the palace till his enlightenment. I will take you through this.

And, then what I would suggest here is at least in this hall, outside is up to you, at least in this hall try to be as empirical as possible. Empirical meaning, try to be as realistic, as objective as possible. Meaning that, there are so many realities, objective realities. By the way, what I mean by objective is what is really there, [01:10:00] don't superimpose your thought processes, on the object. Object has its own reality, don't mix that with what you think. Don't mix the two things up. Try to see the reality as it is. This is so important, at least when you are in Tibet house. The moment you go out, it's up to you. This is so important.

Why I am saying this? One time, a friend of mine, early morning I received a call. And, she said that Geshe la now I have already given up on Buddhism. I asked, you have given up Buddhism. She said, "yes I have already given up Buddhism". What happened? I was so curious what happened. She said, "all these many years". How many years? Maybe, four years, all this many years, I am praying to Buddha, I am praying to Tara. Tara is the female Buddha. I am praying to Tara, I have been praying to Buddha. I have been praying, praying, praying, my prayers are never answered. I said, "what prayer did you do, what were you praying for"? Then she said, "I am praying that my brother gets a job and he never gets a job". I said, "now I know why you are giving up on Buddhism". If your brother doesn't get a job don't pray to Buddha. If you are hungry, don't pray to Buddha, go to the kitchen. It does not make any sense. If you are sick, if you have gall stone, go to the hospital. If you are hungry, go to the kitchen. This is the best way, rather than praying for Buddha. And, then your little energy that you have, you are wasting it. Buddha please remove my hunger, the moment you say this, energy is consumed. Little energy that you have you are wasting it. So, Buddha is meant for those things which you cannot practically do, those things then the Buddha can help you, God can help you, Buddha can help

you. Those things you can do and you don't do it and rely on Buddha, this is disaster. So, I said that if you want your brother gets a job, don't pray to the Buddha. If this is the reason why you became Buddhist, this is wrong. Don't become a Buddhist. Your job is to tell your brother, study well, don't go to the pubs, study well, sit for your competitive exams, prepare for the competitive exam well, go for coaching, go for tuitions instead of going to the pubs. And then prepare for the competitive exams 100%. If he has the capacity to get the job, by doing this, he will get a job. By going to the pubs, and praying to Buddha, you will never give you a job. I told her this.

The point is, let's be very realistic and also very objective. This is so important. Let us also be very objective. Objective meaning, don't impose your thought processes on the reality. You will never find the reality, if you impose your thought processes on the reality. If you don't find the reality, you are always in darkness of the ignorance.

It was 2004, no the end of 2003, I was in England, in Cambridge for my English, as a fellow there in college. And I met a brilliant physicist, he was least interested in me because he saw that I am a Buddhist monk. What has a religious person to do with physics? We came together because of common friend, common friend say I think was celebrating his birthday, so we were together there. By the way, from amongst the participants here, how many of you are from physics background? Raise your hands. Tara ji one, anyone else? No one is from the physics background. Geeta ji? No. Okay. This is including myself, it's terrible. Except for one, two, terrible. Why terrible? Listen to what he said and who was he? He was a brilliant physicist. In the course of our discussion, he said, in this world only physics is education. Therefore, it is a disaster for all of us. He said that, it is only physics which is education. I said why? He said, because only physics allows you to have a clear thinking, all other side are imitation of the earlier teachers. This is what he said. Then I said, then it's good, listen to what the Buddha has to say. Then I quoted the Buddha "the bhikshu's, the wise men, and wise women, just as the goldsmith tests the purity of the gold by cutting, rubbing and burning the gold. You should also examine my words and put them into practice not simply because you respect me." He remained silent for a few seconds, then he said, "oh the Buddha must have been a great physicist" (GL).

So, the point is that we should be very objective in our approach. Say, whatever I share with you, you may have questions and don't suppress your questions. It does not mean that I have all the answers. Keep this in mind. It does not mean that I have all the answers, but your questions are so precious. The moment, the questions are suppressed, we are suppressing the objectivity. The moment the objectivity is suppressed, we suppress the reality. The moment we suppress the reality, we suppress the wisdom. The moment we suppress the wisdom, we encourage the ignorance. As long as the ignorance prevails, we will never have a lasting happiness. The whole purpose, the whole agenda of our life is to have lasting happiness, so that is defeated. For that matter, no matter what happens, your questions are so precious. Then, later when you switch to the Nalanda Masters Course International, when you switch to that level, some of you may be very much exposed to the philosophy and some may not be so exposed. Those who are very exposed, if you ask very complicated questions, right in the beginning, then others, the beginners they feel lost. To support them, who are more beginners, we then ask them to note down the questions, keep them and when we come to the main point of discussion, where most of the students they could understand something, there all these questions must be brought up.

With this in mind, what we need is that at least while you are doing the Nalanda Diploma Course International, it is so important for us to maintain the sense of objectivity. And, any questions that we might have, never suppress them. This should be our approach. Meanwhile, keep this in mind that there are other participants of the Nalanda Masters Course. If we are very interested, say two, three, four people can have one, the senior friends, who can attempt to give answers to the questions but keep in mind, that I am also available there for questions, clarifications, if you need. [01:20:00]

So, it was 6th century AD, that there was one incredibly great scholar, by the name Acharya Dignaga. And, he is also respected as the father of the Buddhist logic. Later on, as a part of the Nalanda Masters Course International, we will study one passage, which I am going to quickly explain to you now. That passage, elaborated into a whole chapter of 283 stanzas, very dense. And these 283 stanzas, further explained into two huge volumes. They all came from one stanza. This stanza, not even stanza, two lines, this is amazing two lines. This is what I would like to share with you. How these two lines were given? Where was that? Acharya Dignaga, of course he was the father of the Buddhist logic. He was in a hermitage and he was attempting to write the whole doctrine, say the treatise on Buddhist logic. With this intention, on the slate, in those days, wrote down on slates or the leaves and so forth. So, he wrote the word of salutation, which we are going to learn now. One stanza, word of salutation, he wrote it, and then he went for his alms begging. Coming back, he realised that what was written there, was erased. Again, next day he wrote the same thing, again he left. It happened three times. So finally who was this? Acharya Dignaga finally, what he did was that instead of writing this word of salutation, he wrote that - “whosoever erased my work, if you erased this out of fun, my work is not a matter of fun. It is a very important work, please don’t erase this. If you erase this because you disagree with what I wrote, show up in person. Don’t silently, don’t confidentially do it, show up in person. Show up in person” means, we can debate. This is what he wrote and left.

Coming back, he saw a man waiting there and the two of them started to debate. In those days, like 1000 years ago, 2000 years ago, in India there was this amazing tradition. It’s literally, people of different ideologies, they actually meet. And a very risky bet. What is the bet? That, if I lost the debate, I have to be converted to the tradition of the other person. So, if Deepesh la lost this debate, all of us are converted to the other tradition. This was the bet, very scary bet. You all students, have to be converted. So with debate, this father of the Buddhist logic, Acharya Dignaga, who can compete with him? So the other person lost the debate. And, the other person, while he lost the debate, still he did not except the defeat. He started to, with his miracle power, send fire from his mouth against Acharya Dignaga and his robes were burnt. And Acharya Dignaga, he felt very sad. Then this slate, Acharya Dignaga, threw it in the sky. He said, “I was writing this meant to benefit so many people, but if I cannot help even one person, how can I possibly help all the beings”. So, I cannot possibly think of helping all the beings by writing this composition. He just threw the slate. And, to his amazement, the slate never fell. He looked up in the sky and he saw Arya Manjushri, the Buddha of Wisdom was holding the slate in the sky. Then Arya Manjushri told him that, “my child why should you feel demoralized, I am always there to bless you, to guide you”. And this work of yours, you just continue doing this, my blessing is always there with you. This work will become eyes for millions in the future, to see the reality.

So, this stanza which I am going to explain to you now, this is what he wrote then. All these episodes happened related to the stanza. So this stanza is on page 4 of the book. Page 4, the second last paragraph, the second last verse. Let's see.

The one who has transformed into the reliable guide,
 Motivated by altruism to benefit sentient beings.
 The teacher, Sugata, and Protector, to you, I make prostrations

These are the two lines, which Acharya Dignaga wrote and then all these episodes happened. These two lines, words are amazing. You won't believe, 7th century incredible great logician Acharya Dharmakirti, he read these two lines and he was just baffled, petrified by the two lines and he started to compose a whole commentary of the two lines. His commentary came into whole one chapter with 283 verses. And you read this, the two lines with 283 verses. Which means that we can read it. You not will understand anything. It's so condense, for that you need to read 2 huge volumes. The whole text we are going to study as a part of Nalanda Masters Course International. What you are going to study here is just an intro, to reflect on the biography of the Buddha and compare to our biography, with your own biography.

You see these, the second last stanza, page 4, which reads "The One who has transformed into the Reliable Guide". How many of you have not found it? "The One who has transformed into the Reliable Guide" meaning that transformed, this is key word, transformed. Meaning that, this prince, Buddha Shakyamuni as a very young baby, then teenage, so then young adult, like then, the first 29 years, he remained a prince. Of course a very special prince, naturally gifted with compassion and very intelligent, amazing skill in the art of the archery and learning, reading, writing, poetry and so forth, but as an ordinary prince. After six years, he was transformed into the light of the world. Light of the world, meaning not in the metaphorical sense, not in a say exaggerated form. Meaning, that he taught us the way. What way? Which we are going to learn here. It says, the one who has transformed into the reliable guide. What we seek is we seek ultimate happiness. What we seek is we seek to abandon all miseries. This path, he became the one to teach this path. He became the reliable guide. A guide who is so reliable. From an ordinary prince, he was transformed into a reliable guide, to guide all beings from the state of misery, to the state of ultimate happiness.

That is fine. How do you know this? This is next question. How do you know that he became the guide, to guide us from the miseries to the ultimate happiness? For that we have to know the four steps.

1. One, is the motivated by altruism to benefit all sentient beings.
2. Teacher.
3. Sugata.
4. Protector.

So by these four points, we came to realise wow this is amazing. [01:30:00] The first, motivated by altruism. Altruism to benefit all sentient beings. Altruism meaning? What is altruism?

Participant: Pro social behaviour.

Venerable Geshe Dorji Damdul La: Wow, you must be from university. Yes altruism.

Participants: Loving all sentient beings without the any prejudice.

Venerable Geshe Dorji Damdul La: Loving all sentient beings without the prejudice. Very good. Anyone else?

Participant: Thinking about others.

Venerable Geshe Dorji Damdul La: Thinking about others. Basically, the three answers given there, from this girl over there, gentlemen over here. By the way what is your name?

Participant: Anjali.

Venerable Geshe Dorji Damdul La: Anjali. What is your name?

Participant: Mark.

Venerable Geshe Dorji Damdul La: What is your name?

Participant: Mayank.

Venerable Geshe Dorji Damdul La: So, the three answers there, just the ideal answers. Say a sense of responsibility, a feeling of love and affection which takes the responsibility of others, to remove the pains, take the responsibility of others on your own shoulders, that is altruism. A sense of love and affection which takes the responsibility of others on your own shoulders that is the meaning of altruism.

It says that motivated by altruism to benefit sentient beings. This is when this young prince was still in the palace, which means he was starting from an early age, like when he was a teenager. You know Devadutt, his cousin brother shot this one bird. And, the bird fell and it fell next to prince Siddhartha. And, he was just removing the arrow and nursing the swan. And, Devadutt said that, this was my swan. Like this, there is a fight going on. Then this young prince Siddhartha, he said that this swan will belong to somebody who helps this swan, not to someone who destroys the swan. I am the one who is helping him and you are the one who is destroying him. Amazing, such a wisdom there, full of love and affection, just to defend this swan, the injured swan. He is courageously coming, with the wisdom to convince the world, that this swan should be liberated, not be put to suffering in the hands of Devadutt. From there, this young prince Siddhartha, he displayed such a feeling of compassion towards others. And, for us also, each one of us, in most likelihood that we must have displayed some degree of compassion to someone at one time, in one occasion. In some cases, you may have displayed say to a more number of people. And, in some cases with more difficult situations, and so forth. No doubt, I am pretty sure that each one of us displayed this biography of the Buddha Shakyamuni, the

biography of compassion, we also did that in our biography.

Now, what happened was that in the palace he could see so many problems, it was not as you know how the usual historical biography of the Buddha conveyed. Oh, he saw the four sights sickness, aging, death and then monastic, and he left the palace, not as simple as that. The reality of the biography was that, he saw in the palace; Who are in the palace? The royals are there, plus maids are there, plus servants are there. What is happening? What is the chemistry among those people? Among the royals, there were young boys and all those boys they are not Enlightened. There is so much of jealousy there, so much of bully there, and you are seeing all these things. And, he was gifted with such a planter, compassion to others, he could not bear those things. He could not bear the royal young boys bulling the maids, the dancers. He could not bear those things. And, then in those day's wars was a very frequent phenomena, wars between the kingdoms and among the kingdoms. With the wars, how many innocent people die. How many children are left becoming orphans, how many people become widows because of the war, he was seeing all these things. So, it says, guided, motivated by altruism to benefit all sentient beings. It says that, look, these are the miseries that beings are going through. Then, on top of that, sickness, aging, death, monastic – the four sights. There he realised that just by being in the palace, just as a very kind prince, does not help to remove all these problems. I must look for answer to all these problems. So he left the palace at the age of 29. We have to see the biography from more realistic... more closely. Then what happens. It says what? Is that what next phrase is motivated by altruism to benefit sentient being? What's the next? The teacher. What he realised that finally, all these problems that beings are going through are because of the darkness of the ignorance. How to get rid of the darkness of the ignorance? It is by introducing the light of the wisdom and who will give the light of wisdom? somebody has to teach the light of wisdom. So, he recommend that I should teach the light of wisdom to all the beings. The next question. Did he have the light of wisdom himself? He did not have because he did not have he went to search of this light.

So number two is the teacher. So he wanted to teach the beings, the light of wisdom so the darkness of ignorance which is responsible for all the miseries can be brought to end, and beings will not have to suffer any more. for that matter he was looking for the light. He was looking for somebody to give him the light. he was looking for a teacher. So first he met his first teacher Alara Kalam, Acharya Alara Kalam the teacher who already had a very sophisticated high level Samadhi experience, the meditation experience. He had a very profound meditative experience. Prince Siddhartha took his help and he learned the skill of the meditation. He soon acquired that skill as the same level as his teacher, and when he taught the skill, then he went to teach once more, and he requested for more teachings. Teacher said that - "nobody has acquired this since I have attained, I have no more teaching to give now, now we are at the same level" and he said, "ok Venerable Sir I came here to look forward the solution for all the problems of the world, and still I did not get it."

So, he went in search of another teaching. Finally he found the second teacher, Acharya Udreka. and Udreka from the mundane point of view, the meditation experience of the mundane world. For the time I am just going to say mundane world. Later on as you go through more sophistication of the studies, then what do you mean by mundane world, this you will learn later

on with more precision. So, this Acharya Udreka his meditative experience has reached the pinnacle of the mundane meditation. And, he received again his teaching from him, whose meditative experience was far deeper than the first teacher. And again very soon prince Siddhartha reached the same level. And again he asked for more teachings. Then Acharya Udreka said that, [01:40:00] "Now you've already reached the same level as me. Now there is no point for you to go to look for any other path. You have already found the path. And, all my students are your student also. So stay with me and guide my students". Again, prince Siddhartha said the same thing, "I came here to look for a path, a solution to solve all the problems of the world. And still I did not get the solution."

Then he left, and finally he sat for six years of penance, austerity, meditation, and he found this path – the path known as the wisdom of dependent origination and Emptiness. He found this wisdom. Finally, he realised that this is the wisdom that I should teach all beings so that the darkness of ignorance within the minds of beings will be eliminated. And that, they will not have to experience miseries anymore. Now, if you have discovered, or if you have invented a medicine —so in the case of this, it is a discovery—if you think that you have discovered a medicine, so this medicine, how do you know that it actually works? You have to experiment it. So, he first experimented it on himself, this wisdom of dependent origination and Emptiness, he experimented it on himself to see whether it works. He was meditating for six years on this. What is that wisdom? Unconditional love and the wisdom. Unconditional love was the driving force for him to go in search of the wisdom. So, the wisdom that he found... now, don't ask me, "What exactly is this wisdom, I would like to know. I will not leave Tibet house unless you teach me this wisdom tonight." This is where people spend years and years. But, you will surely get it, provided you are being very consistent with the study, reflection and meditation. This is so important. So the point is, he experimented this on himself.

Imagine, that you are fast sleep, and then, you start having a dream of a ghost. By the way, how many of you ever had a dream of a ghost in your life? Raise your hands. Most of us. How many of you never had, no clue what is the dream of a ghost? Raise your hands. One, two, three, four, five, six... unlucky ones. (GL, TL) Anyways, you are lucky that you did not have the nightmare. Now you are unlucky. The fact that you did not have to go through the nightmare, you were lucky. The point is that, imagine that you are going through a nightmare because of a ghost dream. And the ghost is chasing you. And then, what do you do? You run, you run for your life. And the ghost is also running after you. And then often times we fall. Yes, no? We fall and the ghost will not spare you. The ghost is about to grab you. Then what is your emotional reaction?

Participant: We will wake up.

Venerable Geshe Dorji Damdul La: No, you will not wake up. What is your emotional reaction? "Now I am gone!" Your hair standing on end—"I am gone!"—so much of fear, excruciating fear. The ghost is about to get at you and your mother wakes you up. Now what is your emotional reaction? "Wow! What a relief." Tell me, is it the same person who went through the nightmare – so much of fear, the same person coming out of the dream and the fear dissolves – such a relief, it's the same person or different person? Same person. Why the same person had to go through this nightmare in the dream, and why you are freed from the

nightmare and you have such a relief when you come out of the dream? Why? Anyone, very quick?

Participant: Because, you thought it's real.

Venerable Geshe Dorji Damdul La: Because, in the dream you thought of the dream ghost as a real ghost. And when you wake up?

Participant: It was a dream.

Venerable Geshe Dorji Damdul La: You realise that it was not a real ghost, it was a dream ghost. Tell me, what is in my right hand?

Participants: Flower.

Venerable Geshe Dorji Damdul La: Flower. What is in my left hand?

Participant: Nothing.

Venerable Geshe Dorji Damdul La: Nothing. Just imagine a blue flower? Now tell me what is in my right hand?

Participant: Pink flower.

Venerable Geshe Dorji Damdul La: Pink flower. What is in my left hand?

Participant: Blue flower.

Venerable Geshe Dorji Damdul La: There is no blue flower. There is an imaginary blue flower. I asked to imagine, I did not say that there is a blue flower. There is an imaginary blue flower. Now tell me, what's the difference between these two things? This pink flower in my right hand and the imaginary blue flower in my left hand, what is the difference between these two things? Tell me.

Participants: Realness.

Venerable Geshe Dorji Damdul La: One is real and one is not real. Very good. Now, can you make it little more complicated, or would you be eager to follow me to go into little more complication. That is, say, this flower is the object, and your mind is the...

Participant: Subject.

Venerable Geshe Dorji Damdul La: Subject. This flower is the object, your mind is the subject. Now, the left hand – imaginary flower is the object and your mind is the subject. Yes? What is the relationship between the object and the subject? Here, in the case of imaginary blue

flower and the subject, this imaginary blue flower comes from the object or from the subject?

Participant: Subject.

Venerable Geshe Dorji Damdul La: Subject. This pink flower comes from the subject or from the object?

Participant: Object.

Venerable Geshe Dorji Damdul La: Very good. This is the distinction. The pink flower in my right hand, it exists from this object. Imaginary blue flower exists from the subject? Technically, what you call this as – this pink flower exists objectively and the imaginary flower exists...

Participant: Subjectively.

Venerable Geshe Dorji Damdul La: Wow! Just day one you got it, amazing. Now you already know what is subjectively existent, objectively existent. This is amazing, just day one. Not even whole day, it's just one hour. Now, the point is, tell me, the dream ghost is subjectively existent or objectively existent?

Participant: Subjectively.

Venerable Geshe Dorji Damdul La: Wow, amazing. In the dream you saw the dream ghost as objectively real or subjectively real? In the dream?

Participant: Objectively.

Venerable Geshe Dorji Damdul La: In your dream you saw the dream ghost as objectively real. Because of this the fear arises. When you wake up. Why the fear dissolves? Because you saw the dream ghost as subjectively real – it's empty of objective reality. You saw the dream ghost as subjectively real, you saw the dream ghost as empty of objective reality. Let's say, this flower. Tara jha ji, this flower is mine. What did you hear from me?

Participant: This flower is mine.

Venerable Geshe Dorji Damdul La: This flower is mine. Do you agree with me that when I say that this flower is mine, indirectly or implicitly I am saying that this is not yours? Do you agree with me?

Participant: Yes.

Venerable Geshe Dorji Damdul La: When I say, "This flower is mine", indirectly I am saying that don't touch this, this is not yours, this is mine. This is a nice way of saying that [01:50:00] it is not yours. If I say, "It's not yours", it is very offensive. Whereas, if I say, "Oh, this is mine", you are not offended, meanwhile, the message is conveyed. When I say, "This is mine", it means

that it is not yours, *not*, not is the negation. So, when you say, “The dream ghost exists subjectively”, implicitly you are saying that the dream ghost is not objectively real. Dream ghost is not objectively real; not, empty, they mean the same; not and empty, these are all the words of negation. What is the negation? When you say, “The dream ghost is subjectively real”, you are saying that the dream ghost is not objectively real, you are saying that the dream ghost is empty of objective reality, empty. So we said the wisdom of depending origination and Emptiness. It does not mean that nothing exists – everything is empty, this is not the connotation; rather, everything exists, they do not exist objectively. If everything exists and if they don’t exist objectively, how do they exist? They all exist subjectively. Tell me, dream ghost exists or not? Raise your hands who say that dream ghost does not exist. One, two, three, four. How many of you say dream ghost exists. One, two, three... dream ghost exists?

Participant: Subjectively.

Venerable Geshe Dorji Damdul La: Dream ghost exists. Let me say, dream ghost does not exist as a ghost, how many of you agree with me? Dream ghost does not exist as a real ghost, how many of you agree with me? Real ghost and ghost, these two are synonymous; synonymous means they mean the same. Nilisha Ji and real Nilisha, these two are same, you agree with me or not? Flower and real flower, these two mean the same? Yes of course. So, dream ghost is not a ghost, how many of you agree with me. Yes. Dream ghost, although it is not a ghost, but it is a dream ghost – how many of you agree with me. Good. Dream ghost, it does not exist as a real ghost but it exists as a dream ghost, how many of you agree with me. Wonderful. It does exist, it does not exist as a real ghost, but it exists as a dream ghost.

Likewise, everything exists, but everything exists subjectively, not objectively. This is what we are going to learn. With this, the point is that, the moment you realise when you come out of the dream... you realise that the dream ghost is subjectively real or objectively real? What will you realise? You will realise that it is subjectively real. When you realise that it is subjectively real, implicitly you will realise that the dream ghost is empty of objective reality. When you realise that the dream ghost is empty of objective reality, your fear dissolves.

What do you want? You want fear or you want the fear to dissolve? We all want the fear to dissolve. If you want to dissolve your fear, you should see things as subjectively, not as objectively. If you see things as objectively, it will only create miseries. If you see things as a subjectively, your miseries will dissolve. This is the basic idea that we need to learn in this one year.

So this, the prince Siddhartha, he was experimenting with this wisdom to see the Emptiness of objective existence. He wanted to experiment this on himself, to see, whether by having this wisdom, my nightmare, the fear of the nightmare dissolves or not; he was experimenting it. Then what happened is that, as he experimented, then this process of experimentation—seeing things as subjectively real—he started to see things as subjectively real. When do you see the dream as subjectively real, in the dream or outside the dream?

Participant: Outside the dream.

Venerable Geshe Dorji Damdul La: Outside the dream. What is called as ‘outside the dream’ is in the dream or waking state?

Participant: Waking state.

Venerable Geshe Dorji Damdul La: Waking state. So, he became fully awakened. He came out of the dream and he was fully awakened. It is for this reason that one of the epithets for this prince Siddhartha, Buddha Shakyamuni, was the fully awakened one. He is known as the fully awakened one; Buddha. ‘Buddha’ means the fully awakened one.

What’s the benefit of fully awakening? That you are not going to be affected by the dreams any more. All the nightmares of the dream will stop. This is the purpose. So he experimented this, and then, what happened is that all the nightmares created by the ignorance, they all dissolved. And what happens when the disturbance dissolves, what experience you will get?

Participant: Peace.

Venerable Geshe Dorji Damdul La: Peace. What is the next phase, altruism? Or, what is next?

Participant: Sugata.

Venerable Geshe Dorji Damdul La: Sugata. Sugata means, the one who has gone to the state of perfect bliss. The bliss of the freedom from all fears. The bliss of freedom from all fears. He experimented this and experienced the bliss of freedom from all fears. Then he became the Sugata, Sugata meaning the one who has gone to the perfect bliss of freedom from fears, all fears. He experiences, then once he experiences, what is his job then? Now he becomes so confident that, “Ok, now I have found the path. So this path I have to teach to all the sentient beings so that their miseries will come to an end.” So, he went to... what is next?

Participant: Protector.

Venerable Geshe Dorji Damdul La: Protector. So, next, with this confidence that he obtained, he went to protect the beings by removing their darkness of ignorance by shedding the light of the wisdom of dependent origination and Emptiness. He went to protect the beings by dispelling the darkness of ignorance. He became the protector by protecting the beings, by removing all their fears by teaching them or by giving them the light of the wisdom of Emptiness or dependent origination – the wisdom of dependent origination and the wisdom of Emptiness. These two things, eventually we will come to learn that these two mean the same. But, for the time being you can say the wisdom of dependent origination and Emptiness. This is the protector.

Now, if you see the biography of Buddha Shakyamuni like this – “He was once a young prince. He was just seeing all the horrible things in the palace and the wars among the different kingdoms. Then he was disillusioned by the Samsaric problems. Then he left the palace, went in search of the path for him to teach to all the beings. And then he experimented this with himself.

Then he experienced the Sugatahood. With this confidence then he went to teach the light of the wisdom to all the beings, so that the darkness of ignorance of the beings will be eliminated and that they will be freed from the fears of Samsara.” This is his biography. With this biography, for ourselves, just see, “Ok, if this is how he undertook the journey [02:00:00] to benefit all beings, I also have the same capacity. Whether or not I have this capacity? Maybe he is a special one. Oh, I don’t have the capacity. Or, maybe, who knows, I also have the capacity!” So, whether or not, each one of us has this capacity, this is the next question. There he said that, it is not whether you are a Buddhist or not Buddhist, whether you follow me or not follow me, this is what he said – everyone has the seed of perfection; whether you are male or female it doesn’t matter, whether educated or uneducated it doesn’t matter, whether you are from high class or low class it doesn’t matter; everyone has the same seed of perfection. The analogy given is that of a diamond. You pick up a diamond from a diamond shop – so exquisitely clean. And another diamond, suddenly you randomly find the diamond in a sewage – very dirty water, somebody picked that up and you do not know that this is a diamond, “Oh, it’s so dirty, throw this away!” And both diamonds are one kilogram each. “Other one is so clean, wow. This is so...” We, the ordinary people, will distinguish between the two things – “One is very clean, this is so expensive. This is so smelly, dirty, throw this away.” But, in the eyes of the diamond experts there is no difference. The diamond expert will not sell this dirty diamond even for one penny less. You believe it or not? He will just clean this up, it becomes the same diamond. Tell me, which is cleaner – inside, inner core of the two diamonds, which is cleaner?

Participant: Same.

Venerable Geshe Dorji Damdul La: Same, no difference. Likewise, each one of us, whether you are a boy, girl, educated, uneducated, from this country, from that country – it doesn’t matter. Whether you are high class, low class, it doesn’t matter. Within each one of us we have a diamond. And this diamond, the diamond that you have, the diamond that others have, the diamond that Buddha has, the diamond that Jesus Christ has, Prophet Mohammad has – no difference, this diamond is the same. How do we know this? Let us not follow blindly, this is what we have to discover through rational enquiry. We will stop here.

Let us do quick dedication prayer. Let us turn to page 278. Unlike the other studies, while what we are learning, we try to be as logical – from your side also you should try to be as logical, from my side also I will try to be logical. This is a very logical system, and then, we can make it very academic. But this one year it’s not going to be too much into academic. If we make it too academic then the whole purpose is going to be defeated. And, often times you may feel that it is so dry; very complicated one. And then, with the excuse of it being so dry: “I’m not interested!” Therefore, see if it has relevance to you own life. And, I am so happy that so many people who joined the Nalanda masters course international, I am so happy to get the feedback from them that it literally changed their lifestyle, their relationship with their parents, their relationship with their husbands, with their wives, with their children, with their co-workers. Just this morning I got an amazing feedback. Somebody, who said that five years ago if the same thing had happened I would have slapped the person. So that time the person was shouting at me, I could maintain the calmness, not out of timidity, but out of confidence to maintain the calmness. I was not affected. This was the amazing change, she said, that she felt because of the study of the

Nalanda masters course international. I'm so happy to hear that. If this is happening, imagine, if in the world the number of the people with this transformation increases, whether or not the world is going go into the crisis – of corruption, of terrorism, of bullying, of gender discrimination, of gap between the rich and poor, and so forth. Will these problems happen? No, no way. Therefore, this is an amazing inspiration for us. It's so inspiring to hear these stories. Finally, who you are, remain a good human being. From this, see if it can help you to become a good human being, very kind person, very sensible person. This is the whole purpose of what we are doing here. Because, there is some purpose behind, life-purpose behind that, so unlike the other studies what we do is that, at the end we dedicate the virtues, the merits we have accumulated, so that others are also happy. Let's quickly read this. We'll read just the first page, page 278.

C. Dedication At the end of teachings

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Class 2- The Life Story of Shakyamuni Buddha -Part 2 of 2

Session 1 of 6th May 2018

Subject : The Life Story of Shakyamuni Buddha, 3 Baskets & 3 Higher Trainings.
Teacher : Venerable Geshe Dorji Damdul La
Location : Tibet House Delhi
Date : 6 May 2018
Transcriber: Tenzing Nyidon
Verified by : Reema Goenka
Edited by : Reema Goenka

Summary of the Teachings in the Session

Biography of Buddha Shakyamuni Continued...

Buddha Nature

Three Baskets of the Buddha's teachings

Wisdom derived through learning, reflection and meditation.

A. Starting Prayers

Setting a Proper Motivation	Page 34
Visualizing Refuge Field	Page 34
Visualizing Bodhicitta Field	Page 35
Purpose of the Practice	Page 36
Prayers	Page 40
Praise to Shakyamuni Buddha	Page 51
Heart Sutra Mantra	Page 54
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(Main Teaching Starts)

B. Biography of Buddha Shakyamuni Continued...

Last time we were doing the biography of the Buddha Shakyamuni on the basis of the stanza, the two lines from Pramanasamuccaya which we read from page four.

The One who has transformed into the Reliable Guide, motivated by altruism to benefit sentient beings,
The Teacher, Sugata, and Protector, to You, I make prostrations.

B 1.0 – Buddha Nature

From this what we have learnt is that the Buddha Shakyamuni is a great example for us. To tell us that everyone has the same potential irrespective of your gender, whether you are male, female, educated, uneducated, rich, poor, or say the social status high, low. We all have the same potential. We all have the seed of perfection. This seed of perfection is known as the seed of full awakening. Awakening, in Sanskrit is known as Buddha, so we call it Buddha nature. It means that everyone has the capacity to be fully awakened, everyone has the capacity to become perfect. The next question is what do you mean by perfection?

Perfection it can be understood in many ways. One thing that will be helpful for all of us to learn is that whenever a specific word is used by somebody else, then instead of defining it in your own ways first let us be a good listener. What the other person is referring to by this word. Say, perfection. Perfection meaning we have the capacity. What do you want? We want happiness, and we don't want miseries. Whether or not we have the capacity to achieve the maximum happiness which we seek, whether or not we have the capacity to shun all the miseries which we dislike. Answer is yes, this is known as the seed of awakening. Also referred to as the *Tathagatagarbha*. In English we put it loosely as the Buddha nature of the nature of the Enlightenment. We all can achieve Enlightenment. It is not that only if you are religious person then you can become Enlightened. Even, non-religious people, if they know the system well, how to discover this treasure inside. Even if you are non-believer you have this treasure, treasure of ultimate happiness within you.

The point is how to awaken this. This is the point. It is so important that if we gain conviction that I have this potential for perfection, the potential that I have is as same as potential that the Enlightened beings have. If you have this conviction then you will be very happy, you will never hate yourself. Often time's people speak about the self-hate. The greatest failure is when one hates oneself. Nobody can stop you from failure, from being unsuccessful and so forth. Only you can do it by being, by hating yourself. So this is a greatest failure.

Now, the point is that if we have a conviction, if you have confidence that I also have this potential within me which is also known as [00:20:00] *Tathagatagarbha*. *Tathagata* means the one who has gone to the ultimate, the one who has gone to the suchness, ultimate. So when you go to the ultimate state nothing can hamper you, nothing can stop you from all miseries.

This is so important. As I have been encouraging from day one that we should be very objective in our approach. At least in this class, Tibet House, Nalanda, the Diploma Course in Nalanda studies international. So here feel free to ask any questions pertaining to the discussions that we are doing. And it does not mean that I have all answers. It is not. Don't feel hesitant. "He might not have the answer, so he may feel offended." No, this is not the issue. Just raise your questions. These questions would a very learning, a great learning source for myself and for all others who are listening to you. With this in mind objectivity is what is to be encouraged. Alongside what is important is that enriching oneself with the information is important. At the same time gaining conviction in the information that you are enriched with that is even more important. In other words when somebody says that - "oh! we are equal." Say somebody

undermines you, somebody discounts on you and deep inside you instead of feeling demoralized, instead of feeling disheartened, discouraged, think that - “the other person does not know that we all have the same potential. So, this person whosoever being scornful of me, this person, is a clear indication that person does not know that everybody has the same potential.”

Everyone has the same potential. With this conviction even if somebody undermines you, you will not feel demoralized. You will always remain highly spirited. This is so important. And at the same time it is not just that you think that “oh everyone has same potential, although there is no same, the same potential is actually not true.” But then somebody says it and then you believe in it. This is not sufficient. The thing is that everybody has the same potential which is known as the *Tathagatagarbha*. How do you know that I have it? We must gain conviction. In other words what I'm saying is that as we learn this, as you are enriched with more and more information. This information that you are gathering you must gain conviction. And then you start feeling, start finding a tremendous incredible joy from within, that is so precious. Then, say otherwise under wrong situation people can easily go into depression. People can easily go into depression. Even if you are struck with such a situation still your mind remains calm, peaceful, not at all affected by external factors. Such things can happen to you, if you really start trying to gain conviction in what you are learning. This is so important. In other words try to shed aside the blind faith, keep aside the blind faith. This is so important.

Meanwhile, I don't mean to say that there are other the traditions, other systems and then when you go back from Tibet House and then you start asking questions to all these. I would say be very kind and be very sensitive to the situations. Only if you are confident that the other person can give answers then you can ask questions. Whereas if you think that the other give answers outside Tibet House then don't just apply what I'm saying, what I'm sharing with you to all other people. Then it may create more problem. For example, in your family, with others, this problem, that problem is there and then more problems can potentially come up. So this is totally unnecessary.

The point is that how can I know that I have the same potential of perfection as all the Enlightened beings. This is the question. This is so important. For this I'd like to give an example. Say you are in Delhi in June, end of June. End of June what is the temperature like?

Participant: 45, 46.

Venerable Geshe Dorji Damdul La: 45, 46. Sometimes it can be 47. Otherwise 45, 46. By the way this is what I've learnt seven years ago. When was that the iPhone 6 plus, when was that? Which year was that? iPhone 6 plus, no idea? iPhone 6, 7 was last year. Last year, no?

Participant: One and half year back.

Venerable Geshe Dorji Damdul La: 2016 was iPhone, 16, end of 16 what. iPhone what 6 plus? 6 plus or 7 plus?

Participant: 6 was 16, 7 was 17.

Venerable Geshe Dorji Damdul La: I learnt that when iPhone 6 plus first came in the market. I learnt from one of my friends that so many people slept in the street, next to the shop. I said “wow, it’s amazing, what a commitment.” (GL) It’s amazing. For sure they will not do this to wait for the gurus, to receive the blessing of gurus they will not sleep in the street. But for this iPhone 6 plus they are doing it. It’s amazing. The point is that the say you are waiting there and then the temperature is 46°centigrade. And if you go out to drink water people will not let you get into your row line. So you are very thirsty. And your friend, the person who is sitting next to you has a, one glass of water which is very dirty from Yamuna River. How many of you know what Yamuna River is like? Very clean water? No. Very dirty water. Very dirty water, glass of very dirty water. And you want to drink it? You are very thirsty but you don’t want to drink it. It is very dirty.

Now what you do is that you subject this water to treatment, reverse osmosis, ultra-filtration. You subject this water to all these different treatments. And finally all the dirts settle, removed and the very clean water came out. Now, do you want to drink it? Yes, this is the water, this is how all the mineral water, bottle water that you get from the market. This is how all this water come from. Now you want to drink it. My question to you, this clean water, it came from where? From the dirty water or from outside the dirty water? This is my question.

Participant: From the dirty water.

Venerable Geshe Dorji Damdul La: From the dirty water. But the question is in the dirty water before the treatment was given, in the dirty water is there the clean water? The water inside is that clean water or dirty water? Dirty water. So clean water was not inside the dirty water. So what is your answer? That clean water which came out later was it inside the dirty water or outside the dirty water?

Participant: Inside.

Venerable Geshe Dorji Damdul La: Inside dirty water. There are two glasses of water, one which is very dirty and one which is clean? No, it’s just one glass. What is your answer? You have the answer. Before I invite you to give the answer let me give you another analogy. [00:30:00] Let’s say a solid black charcoal, I ask you, I assign you to make it white, inside out. What do you do? You can remove the black part. What will happen to the charcoal on removing the black part? The charcoal will disappear.

Look at the two examples. One, dirty water. Removing the dirts, the water instead of disappearing the water becomes very clean. You agree with me? With the black charcoal, remove the black part instead of the charcoal becoming white the charcoal disappears.

Now my question to you is why the water, when you remove the dirts, remove the filth from the water, why the water instead of disappearing the water becomes very clean? Whereas the black charcoal instead of the charcoal becoming white the charcoal disappears, why? This is my question. Anyone? Very quickly. Raise your hands. Yes, over there, the girl over there.

Participant: Because of its nature.

Venerable Geshe Dorji Damdul La: Answer is 100% correct but because I'm not that intelligent you should give me the complete sentence. Answer is perfect, the answer that she gave is perfect but I want sentence to be complete. Anyone else? Yes.

Participant: Because that's the true nature of the water and charcoal.

Venerable Geshe Dorji Damdul La: Very good. Both answers are same but additional words are there. With the water, the true nature of the water is not dirty. When the dirts are removed you are separating the adventitious nature of the water and the true nature of the water. You remove the dirts then the true nature of the water which is so clean, so pure. It comes out. You agree with me? Good. With the black charcoal, intrinsic nature of the charcoal is not white, it is black. When you remove the black part, you remove the intrinsic nature. You remove the true nature of the charcoal. Then, because the true nature of charcoal is black, when the true nature is removed, the charcoal disappears. Whereas with the dirty water the true nature of the water is never dirty. However dirty the water is, true nature of the water is so clean.

In fact except for Charvaka, Indian tradition, Charvaka, all the Indian traditions like Jainism, Samkhya, Vedanta, Mimamsaka, Vaishayshika, Nyaya, Buddhism and Sikhism, they all share one concept which is the reincarnation, concept of reincarnation. This concept of reincarnation is common to all these Indian traditions. Now, in this world, I cannot speak about the universe and the Milky Way galaxy, I don't know. But about the, this world for sure the best book to explain, rationally explain what is reincarnation is the book Pramanavartika. Pramanavartika chapter two by incredibly great saint scholar by the name Acharya Dharmakirti 7th century AD. This is the best book. In terms of the book, on explaining on how do we account for the reincarnation. Later on we must study this Pramanavartika. In fact any Indian tradition follower of any of these traditions, if you really want to rationally explain the reincarnation to the scientists or to any other intelligent people this book is the best. It is purely based on pure the rational reasoning, and logic, it has nothing to do with the blind faith. This is little digression.

What he said is that -

*Sems-kyi-rang-bzhan-'od-gsal-ba
Dri-ma-rnams-ni-glo-bur-ba*

Which means the true nature of the mind is illuminating. The true nature of the mind is clear light. Clear light and illuminating.

*Sems-kyi-rang-bzhan-'od-gsal-ba
Dri-ma-rnams-ni-glo-bur-ba*

Mental stains are adventitious. This is a beautiful summary. True nature of the mind is illuminating and clear light. While the mental stains, mental defilements are adventitious. Adventitious means more like something which is not the true nature, it can be separated from the true nature. However dirty our mind is, however defiled our mind is, the true nature of mind

is never dirty. Let's say now that you are already introduced little bit, particularly with the two answers given by the two girls there. Tell me, say this water say which is so clean and another glass of water from Yamuna, freshly taken from Yamuna, not fresh water. These two water; one which is just right now taken from the Yamuna River without being treated, and the on the other hand we have this water. The two water, tell me which is more clean?

Participant: This one.

Venerable Geshe Dorji Damdul La: Both are this. Both are in my hands. Which is this? The left one? This is known as articulation. If you say, this, both are this. So, you have to say the one in my left hand. One in my left hand is more clean. Tell me which is cleaner the true nature of the Yamuna water or the true nature of the water in my left hand? Which is more clean?

Participant: Same.

Venerable Geshe Dorji Damdul La: Wonderful. Amazing. Yes, this is known as the true nature. When it comes to the true nature of the two, there is no difference for water. Here the true nature as well as the superficial nature both are same, both are clean. Whereas with the Yamuna River, superficial nature, adventitious nature is dirty and the true nature is very clean.

Buddha does not necessarily mean Buddha Shakyamuni. Buddha Shakyamuni is one of the Buddhas. Buddhas does not mean Buddhism. I told you this last time. In Sanskrit 'Buddha' is the meaning of full awakening. Any Enlightened person who is fully awakened from the ignorance is known as Buddha. Buddha's mind and your mind, which is more pure?

Participant: Buddha.

Venerable Geshe Dorji Damdul La: Buddha's mind is more pure. Now the true nature of the Buddha's mind and the true nature of your mind which is purer?

Participant: Same.

Venerable Geshe Dorji Damdul La: Same. Wonderful. This true nature of your mind which is pure as the Buddha's mind; that is within you or outside you? That is within you. That is the ultimate treasure of happiness. If you can invoke this ultimate treasure of happiness, if you can activate this, if you can unravel this treasure then you become the happiest person, you will become the most fearless person. This is so precious. We must identify this, we must know that even I have this true nature, the true nature of my mind is so pure.

With this very beautiful analogy given, very powerful and very effective analogy given. Say underneath the very simple the hut of a beggar, [00:40:00] underneath the floor of this simple hut of the beggar is a huge treasure. And as long as the beggar does not discover the presence of the treasure the beggar will remain as a beggar, will continue to suffer. The moment he or she discovers the treasure, he or she is no more beggar.

Likewise we are like this person, we have this treasure inside. As long as we don't discover this treasure we remain suffering, destitute, miserable beings in Samsara. The moment we discover this we are no more suffering beings, we are all liberated, each one of us, we become Buddhas. We all have this capacity, this is so precious to know this.

With this in mind, now if we turn to the book, The Blaze of the Non-dual Bodhicittas, the book page seven which we already read. Which says -

The Buddha does not wash the negativities of beings;
 Nor does He remove their miseries by His hands;
 His spiritual realizations are not transferred to them;
 It is by teaching the truth of suchness, that beings are liberated.

Now the point is how to awaken this seed of perfection within us? For that matter what we need to know is that this true nature is so clean, so pure. You agree with me? The true nature of our mind is so clean, so pure but our minds are not really pure, clean. We can know this. On the Sunday, the Monday mornings and the Friday evenings. Friday evenings, what is your Monday morning like? Oh how many of you are smiling Monday mornings? Only one, right. Why you are smiling? You are excited over your job?

Participant: Starting of a new week.

Venerable Geshe Dorji Damdul La: Are you sure? Really? (TL, GL). There two things. Theory and practice is different. In your case it's same. Wonderful. Otherwise Monday morning, "okay Sunday finished." We don't have to go far away. Just stand next to the highway look at the people, their face, all drop. (TL) Everyone is glowing on Friday evening. This is how our mind is easily affected by the external Sundays, Mondays, Tuesday, Wednesday, Thursdays, Fridays, finally Friday and Monday. How they can affect our mind so easily.

In other words the point is that how dirty, how defiled our mind is. Just see there are so many ways of looking at it, seeing this. One is that how weak we are, how weak our mind is. This still may seem very vague. It doesn't matter. What we mean is how weak our mind is, means that how easily our mind is affected by external factors. In other words how our mind does not have the freedom. How many of you have freedom over your mind? You may have, some of you may be very clear. I know, I don't have the freedom over my mind. And some of you may be thinking that what is this question, I don't really understand what he is saying. The point is the freedom of your mind. Meaning that you coming to Tibet House. And someone says- "what a stupid thing that you are doing here. You have only one Sunday. Even that you are going to Diploma Course without not being recognised by any university. (TL, GL). What a stupid thing that you are doing." And then you are in public. What is your name?

Participant: Shobana.

Venerable Geshe Dorji Damdul La: "Hey, Shobana, what a stupid thing that you are doing", someone says so in the public. You feel so embarrassed. The person just used some words and

these words have a tremendous power to simply affect you so badly. Which means that we are so weak. We are easily affected by even the words. Somebody does not have to come and grab you, grab at your shirt and pull and push. If somebody is doing that then its fine, okay that person is bullying me. Even words can bully us. Even the words can affect us. Words do not have any power of their own. But we are so weak that even the words can easily bully us. For example, say if you have to go into the public, there is a big gathering of His Holiness the Dalai Lama. Big gathering, I'm so excited to go there. If you have a broken arms and your friend who is perfect, physically so healthy, so perfect. Which of two of you if go there, who is more vulnerable? The one with broken arm or your friend who is physically so healthy. Who is more vulnerable when you go into the crowd?

Participant: Broken arm.

Venerable Geshe Dorji Damdul La: Why? Because you are going to same place. Why you are more vulnerable? Why not the other, your friend? Why not? Anyone?

Participant: He is strong.

Venerable Geshe Dorji Damdul La: Because he is strong. Vulnerable means you are weak. Why? How do you know that you are weaker, what are the indications there? When you are going to the crowd what are the indications? Yes, over there.

Participant: You will feel pain.

Venerable Geshe Dorji Damdul La: You will easily feel the pain. Somebody hits you like this, "hey my friend", doing like this [hitting lightly] as a gesture of friendship. "Hey long time no see". "Please don't do like this, I have pain". Whereas to your friend somebody is hitting like this, "wow! you are so kind", you know, this is a kind gesture. Whereas for you it's a pain. So you are so vulnerable. What do you mean by vulnerable? You are easily affected by the external environment. You are more easily affected by the external environment. You don't have the freedom. Where you don't have the freedom, you have the loss of freedom. Loss of freedom is the greatest of the miseries. If somebody is to ask you to define what is misery. The best way by which to define the misery is the lack of freedom, loss of freedom. Loss of freedom is the final definition of what the misery is, loss of freedom.

What we have learned earlier, the sound of a clap. You remember that? Sound of a clap, we did that last time. No? Did not? We did two classes or three classes?

Participant: One class.

Venerable Geshe Dorji Damdul La: One class. Some say yes, some say no. I'm confused now. I'm talking about the last Wednesday class. Did we do that? No. This is so important. What we were talking about right now is that the loss of freedom is the greatest misery. Loss of freedom is misery. Let's say the sound of a clap. This sound of a clap which is analogous to the miseries. For this sound of a clap to arise the two hands must be there. The right hand, one hand

symbolizing external factors and the other hand symbolizing the internal factors. Two things. When the two factors come together invariably the sound of a clap arises. And the sound of a clap symbolizes external factors.

Tell me say if you are put in a situation where you are disturbed [00:50:00] by the sound. Sound disturbs you so greatly. Just the movement does not disturb you anywhere. With the movement it's fine for you. Physical movements, hand's movement like this, this is fine. But the sound, you know, that some children they cannot bear any sound. Even the sound of the rain they cannot bear it. You know about these things? There are some people, the doctors, you know that? Any of the doctors will tell us about that. There are some problems. I don't know what label, what is that label, what you call that kind of problem?

Participant: Autism.

Venerable Geshe Dorji Damdul La: Okay, autism. There are these things. Now, say you are disturbed by the sound, you are not disturbed by the vision of the external movements. This sound is what you dislike. And then someone moves the right hand so forcefully. Are you disturbed? You are not disturbed. Left hand so forcefully, disturbed? Not disturbed. Disturbed? Very disturbed. The sound. Now sound is analogous with the miseries that we are going through. And this sound invariably arises by the combination of the external factors and the internal factors. Now, external factors how many such external factors are there? Anyone? How many external factors are there which are responsible for your problems? How many of you have problems in your life? Wow, only one or two. (TL, GL) Wow, this is amazing. All of us, all of us. Just be very honest. Speak your mind, speak your heart. And this will tell us, this will take us into the deeper philosophy. You will be fascinated that - "wow, I thought that I'm not really meant for philosophy. I understand the philosophy so well now." This depends on how much you go into the reality. How much you are able to invoke experiences to the best you can. Just give me some examples of what problems, particularly the very disturbing problems you had in your life. Anyone, very quick, give some examples, very quick. You may not give me the confidential things.

Participant: Bad boss.

Venerable Geshe Dorji Damdul La: Okay, bad boss. Yes, over there.

Participant: Bad education system.

Venerable Geshe Dorji Damdul La: Okay, education system. Bad boss. Anyone else, very quick, the doctor.

Participant: Health.

Venerable Geshe Dorji Damdul La: Health. Like what?

Participant: Illness.

Venerable Geshe Dorji Damdul La: Illness like what?

Participant: Precisely a heart attack.

Venerable Geshe Dorji Damdul La: Okay, heart attack. Yes. This is the doctor's thing. Yes here.

Participant: Vision loss at the age of 25.

Venerable Geshe Dorji Damdul La: Okay, visual loss. Yes, anyone else? Yes.

Participant: Having a special child.

Venerable Geshe Dorji Damdul La: Having a special child. Yes, anyone else?

Participant: Disturbing images in the media.

Venerable Geshe Dorji Damdul La: Disturbing images in the media. Yes, others? Others no experience? Yes?

Participant: Long term illness of family member.

Venerable Geshe Dorji Damdul La: Okay, long term illness of, okay, tell me, if you don't mind, what is the problem?

Participant: My father had cardiac problem.

Venerable Geshe Dorji Damdul La: Yes.

Participant: Which he was almost on bed for like six, seven years.

Venerable Geshe Dorji Damdul La: Yes, then.

Participant: So you know that was really, I mean, really very bad to see a person who you love a lot to actually go through that.

Venerable Geshe Dorji Damdul La: Okay, so to see a loved one going through the illness and so forth for a long period of time. Okay, maybe last person. Anyone? Otherwise you will not get a chance now.

Participant: Relationship problems.

Venerable Geshe Dorji Damdul La: Relationship problems. Very good. Our family. Anyone else?

Participant: Animals being hurt.

Venerable Geshe Dorji Damdul La: Animals being hurt. Why I'm asking this question is for two reasons. One is to wake you up from the lunch. Number two is to make you involve in the thought processes. Finally the class makes no sense and unless and until your thought processes are active. Therefore it is for these two reasons that I'm doing this. With this we see that for example, say in most cases just observe this and then finally you will discover the treasure of happiness within yourself. Let's say how many of you think you will have a problem if we have the Diploma Course classes happening in end of June?

Participant: No problem.

Venerable Geshe Dorji Damdul La: Okay, Palash, right?

Participant: Palash.

Venerable Geshe Dorji Damdul La: Okay, Palash is very enthusiastic. Otherwise most of us June 30th, even the AC, I'm just wondering whether the AC is working or not. We may think the AC is not working. There we see that just believe it or not, just see, be very honest and don't feel offended, don't feel bad that this is one of our natures. Whenever something wrong happens, generally speaking, instantly the blame goes outside. End of June, temperature shoots up to 45 in Delhi. And then what in February or January, what is the temperature?

Participant: 22, 23.

Venerable Geshe Dorji Damdul La: No, please be, don't be too gentle (GL). Delhi, end of January, beginning of February.

Participant: 4.

Venerable Geshe Dorji Damdul La: 4° centigrade. In Tibet House here in the class. Number of the people reduces (TL, GL). And we put the heating system, still the people, number of people reduces. If it is 18, 25, it will be jam packed. Which means that it's terribly cold. We blame what? Why didn't you come to class? It's terribly cold. Delhi is so cold. Delhi is extreme weather. We blame Delhi, outside. We never say that my body is so weak, I cannot take temperature below 10. We don't say this. We say the Delhi temperature is so low. It's so cold. Delhi temperature is so high. Say the places where the temperature is like over 50° centigrade, people there, they come to Delhi now. "Wow, such a paradise." We never say that my body cannot take this temperature 40, 41, 42, 45. How many of you said it in your life? There is so much problem in Delhi, in June, end of June because my body cannot take 45° centigrade. How many of you said it? And how many said the temperature is so high, its 47. How many said it? Most of us said it. We always blame outside, right?

The point is that this irritation, that agitation coming in us, this agitation coming in us is symbolized by the sound of the clap. This sound of a clap comes into being by two factors;

external and internal. External 46° centigrade, 46° centigrade, external. Internal, something is inside. If you think that "oh I'm so lucky that I'm not in 50° centigrade and when there is hot I can go to Tibet House. I can go to Tibet House library so forth. Whatever facility they have at least there is some the air con there, so I am very lucky like this." If you think that way then your irritation subsides. And by complaining, Delhi is terrible, temperature will not shoot down. By complaining about Delhi temperature, temperature will not shoot down. And then what happens temperature remains the same and then your irritation, [01:00:00] you get free from it. You know - buy one get one free. One is the problem of the external factor, this is what you get. And what is free is your own irritation from inside not thinking about the relative nature of the phenomena. Therefore the problems, all problems and in then eventually we will learn one thing which is so important. Tell me no matter what external factor is, temperature 50° centigrade, still my peace of mind should not be disturbed. How many of you want that? I should not be feeling agitated. My irritation should be zero. How many want it? Say, difficult boss, however difficult my boss is, my peace of mind is not going to be... I'm never going to stir my peace of mind. How many of you want this? How about, what about those people who did not raise your hands? You don't mind having the difficult boss? How many of you want a difficult boss? How many of you don't want difficult boss? Just speak very honestly. Raise your hands so that I will know who you are. Very good. Which means that we all don't want difficult boss. Including myself.

Now, the point is that the external factors; difficult boss, high temperature, low temperature, and say difficult partner, difficult friend, difficult parents, difficult children, difficult neighbour, difficult colleagues. We never say that I am difficult. How many of you ever said this in your life? I am the one who creates problem. How many of you said this? Sometimes, in your life say of 100, of say 10 from 0 to 10, how many the say, what rate, the what point, till what point you said I am the one always responsible for miseries, the all of the problems, family problems, and so forth. From 0 to 1, the what is the scale? How many? Ellora ji what scale have you said it? If you say 10, 10 means always, I always blame myself, I never blame outside. This is 10 point. And somebody says I remember one time I said it which means its 0 or 01. And never, I never said it, no I never said it that I'm the one who is creating problem through my family. Which means its 0. Scale from 0 to 10 it is 0. If you do like this it is as though like the whole world is imperfect and I'm the only one who is perfect. Because I never complained to myself. I never said that I'm the one presence of which disturbs the whole environment. We never said it. Never mind, don't worry.

Now one thing that I would like to share with you here which is so important. Don't forget it. Despite the most difficult situation, say under Nazis regime. How many people went through the holocaust, Nazi holocaust? And say likewise such a situation where it is not your fault at all and you are going through the greatest, greatest of the nightmare. Even under such situation if there is a way by which I don't have to surrender to the fear. In other words I don't have to through any fear. How many of you want that experience? I'm very serious. If you are very serious with this, keep this in mind. So today is more like a very basic intro. And finally for this we need to get to our more sophisticated learning of the philosophy. The point is that there is one thing known as the ignorance, a subtle, very subtle ignorance known as self-grasping ignorance.

Say somebody puts you in the worst of the, most unimaginable pains, the greatest, the gravest of

the pains, external physical pains. Still your peace of mind can be retained and you will not feel the pain. That is so important. And for that the doctors they do, they give morphines to cut down the pain. In the extreme most extreme cases doctors recommend morphines. There without morphines yet with all the like this, sound of clap, the pain which is given rise to by the external factor, whatever external factor. Crushed by say accident or crushed by machine or say whatever. And somebody say right next to one hour before capital punishment, one hour before the terrorist do away with you and so forth. Let's say in the most extreme cases where ordinary people will lose their sanity. Under such situation how to stop this fear? Even this fear, agitation, so much of fear, the pain of the fear is also the sound of a clap which invariably is arisen because of the external factor and the internal factor. External factor, somebody is actually there to kill me. And you see that this is happening within one hour. That is external factor. This could be one of the gravest the fear and the anxiety, the tension and the trauma that you are going through. And there is internal factor.

If the internal factor is not there external factor however strong, however forceful it is the sound stops. You agree with me? With the clap example, the sound does not arise. Finally what we don't want is we are affected by the sound, we are being affected by the sound, we are bothered by the sound. We don't want to hear the sound, experience of the sound of the miseries. Sound of the miseries can stop however strong the external factors are if you can keep control of the internal factor. What is that internal factor? This is known as self-grasping ignorance. Self-grasping ignorance. This is so important. If you can counteract this self-grasping ignorance. With this under control then however vicious, however strong the external factors are pain will not arise in you. You can stop the pain. This is so precious, so precious. And you don't have to believe in this. This is so important. You don't have to believe in this. Just two plus two equals four, four plus three equals seven. Like this you follow the steps you will get to that experience. Without having to believe in anything. Without having to go for blind faith. No blind faith. Rationally you follow the steps you will get there. Once you get there it's a magic, matter of habituation. With the matter of habituation, with the great deal of habituation then the self-grasping ignorance is under control within you. Once that is in control, then you are not affected by any external factors. If you are not affected by external factors you have gained your freedom. You agree with me? If you stop to be affected by external factors you have gained the greatest freedom. Getting the greatest freedom is freedom from the fears of life. No fear of life can affect you. You are freed from all fears of life. So that is when you get rid of the self-grasping ignorance.

How to get rid of self-grasping ignorance? How to get rid of the self-grasping ignorance. Self-grasping ignorance is like darkness. Ignorance which means you don't know. [01:10:00] In dark we don't know what is around you. So self-grasping ignorance is like darkness. Just as to eliminate, eradicate this darkness it is best to be done by introducing a light. To eradicate the ignorance, to eradicate the darkness of ignorance it is best to be done by introducing the light of the wisdom.

Now the question is this Enlightened being whose biography we have learnt on the basis of the four qualities. Four qualities – altruism to benefit all sentient beings, the Teacher, Sugata and Protector, to you I make prostrations. Which we learnt earlier. So this Enlightened being, the

Awakened One whose the say the diamond inside is cleansed completely. Cleansed completely where the true nature of the mind comes out like a very pure diamond coming out.

Say like a gold. Gold when mixed with the soil. For ordinary people like us we will not see gold there. It's just ordinary soil. We may dump this. But the gold experts will not throw this. This is so precious. What will they do? They said there is a gold there. But no, how do you know that there is a gold, there is no gold there, it's just ordinary soil. No, how will this person prove that there is gold there? The person will remove the soil. Remove the soil bit by bit. As the soil is removed, soil is separated from the gold then the gold inside will start to slowly glow. The more the soil you remove the more the gold inside glows. Likewise more the mental stains are removed then the more the gold inside, the seed of perfection inside you will start to glow. Then as the stains are removed completely you are known as the Buddha. You are known as the Fully Awakened One.

Now, with this the point is that finally the sound of clap, external and internal. Jesus Christ came, Ram came, Krishna came, Prophet Mohammad came, Mahavir came, Buddha Shakyamuni came, Guru Nanak came, Abraham came, Jesus Christ, all these Enlightened beings came but external world remained the same. You agree with me or not? Nobody could change the external world completely. External world is becoming worse now. Terrorism in such a large scale is happening. Corruption on such a large scale is happening. Cultural genocide, all these things on a large scale is happening. Which was totally unheard of say centuries, millennia ago. Now these things are happening. All these Enlightened being appeared on this Earth but they could not change the external world. So what's the point of these Enlightened beings coming on this Earth is not to expect to change the external world. Of the two hands, external factor, how many of you when you are by yourself, you will say that I'm very lonely. We all said it. As social animal we'll feel, "oh I'm very lonely." When you are out with someone else you will say, "I have no privacy". Yeah, this is reality.

With the external factors if you have aid there is a problem, if there is non-aid there is a problem. If you are by yourself that is a problem. If you are with other people there is a problem. So now the external factor, you can't really do anything with the external factor. Of course, try your best but keep in mind that, "oh now we realise with the external factor I cannot get rid of the external factors fully. Therefore I don't have to really bother about my external factors, like making money, earning my livelihood so forth, that I don't want to do." Don't do and think like that. Try your best to get rid of the external factors of suffering. Try your best. But don't expect the external factors to be gotten rid of fully. Of the two hands external factor, trying to make it zero, is just illusion. Try your best to make it less. But one thing that you can surely do is that you can make the internal factors zero. That is in your hand. But meanwhile it does not mean that you just ignore the external factors. No, don't do that. External factors, we make sure that we take care of them also, for example in a night don't go around. And then places where affected, where frequented by robbery and so forth don't go to these places. Places, say, prone to accidents, if possible try to avoid these places. So, this is how you try your best to get out of the external factors. But don't imagine that you can create the ideal situation where external factors will become zero. This is an illusion. Even the Enlightened beings, all these Enlightened beings came on this Earth, they could not make it happen. But what they succeeded in doing was to

teach us how to get rid of internal factors. This is what they have succeeded. So that we can do. That is in our hand.

With this in mind the next question is- say the internal factor. What you have learned thus far is the self-grasping ignorance, so this ignorance and the self-centered attitude - “I am more important”. Let’s say that we are 46° centigrade in Delhi, outside, and we have to wait for or whatever reason we have to wait for buses, we have to wait for metro, or whatever. So we have to stand outside for long period of time. And there is one, there are like say the say 50 or 100 people waiting there. Everyone is so thirsty. There is only one glass of water. Who likes to drink it? What is your answer? “Me”, right. Why? “Because I am thirsty”. Other are also thirsty? Answer is yes. But why you? You have no special reason now. The only reason left is that I am more important than others. This is the only answer that you have, which is also wrong. If you say I am more important than others, others will say I am important, more important than you. Who is correct? So that way, it is totally illogical for us. And which is actually the one which is responsible for us going through miseries? What is that? The illogical thinking that I am more important than others. That plus the self-grasping ignorance. For the time being you may not be able to distinguish the two things so well. Don’t worry. For the time being what I would suggest is you to say at least have these two terminologies with you. These two terminologies – self-grasping ignorance and self-centered attitude. Later on you will learn very clearly, very clear distinction of what these two are and how to get rid of each one of them differently by resorting to different methods.

With this the point is that the let’s say the self-grasping ignorance that is ignorance which is one of the factors inside. If you get rid of this factor all your pains 100% will go down to zero. No matter what forceful external factors are, pain will go down to zero, 100%. You don’t have to believe in anything. Just try to reach that level. You can reach it through logical learning, reflection and meditation. This ignorance like darkness, just as to eliminate the darkness we need to introduce the light, likewise to eradicate the darkness of ignorance is only through introducing the light of wisdom. That is to be introduced. Now this wisdom is like a light. Wisdom is like a light. Now, the job of these Enlightened beings is to teach us what this light is. so thus our darkness can be eliminated within, is to teach us what this light is.

We see that the Buddha teachings like any other greatly Enlightened being’s, the Buddha’s teachings is to teach us the light of the wisdom. This light of the wisdom. And this light of the wisdom [01:20:00] should have two characteristics. One is that this light if I want to see, say it is 12 am. What is it? 12 am, yes. 12 midnight, there is sudden power cut and I like to see all these thangka paintings and each one of you very clearly but there is no light. And somebody brings me a very small light. Does this serve the purpose for me to look at all these things clearly, very small light? No. The light must be very bright. So one of the characteristics this light should have is that the light should be very bright, one. Now, even if the light is very bright but if there is somewhere from the corner of the house there is a wind blowing and the light is very flickery. Does this serve the purpose? Again it’s very disturbing with the flickering? How many of you have this experience? When you are in your school days preparing for the exam and power cut and you have to light, depend on the what, the candle. And the candle light is flickery and it’s very straining. It strains your eyes so much. How many of you have the experience? How many

of you did not have this experience? Okay, the lucky ones. So it's very straining, your eyes will strain a lot if the light is flickery. It's very disturbing. So the light should be not only bright, it should be very steady and stable. This light should have two characteristics, to dispel the darkness of ignorance, light of the wisdom should have two characteristics. One is that it should be very bright. And number two it should be very steady and stable.

Steady and stable again we can bring this into two. One is, what is the opposite of the steadiness or stability? Shaky, flickery. Say flickery, let's say 100% flickery and 50% flickery which is better? 50% flickery is better than 100% flickery. Let's say one is the brightness of the light. Number two is the flickery, 100% flickery, very rough flickery. Still disturbing. In all we see that there are three, this light should have three characteristics. One, it should be very bright. Number two it should be not turbulently flickery. And even the subtle flickery should be gotten rid of, three. This light which is very bright is symbolic of the wisdom. Brightness is the wisdom *pragya* wisdom. Tell me anyone, tell me why we are trying to bring in this wisdom, why, what for? Anyone who remembers?

Participant: Get rid of the ignorance.

Venerable Geshe Dorji Damdul La: To get rid of this self-grasping ignorance. So because the ignorance is a very subtle ignorance, very sophisticated ignorance the light must be very bright light. So the *pragya*, one is the *pragya*. Now this *pragya* must be stable, the stability. For the perfect stability. For the perfection of stability we need the Samadhi practice, mental Samadhi that the mind should be, we should train our mind to be focused and concentrated single-pointedly. So that is known as the Samadhi, number two.

Now, in order to reach to this level of the perfect Samadhi that it should not be flickery. You should first get rid of the gross flickery, how this light is grossly wavering. We have to stop that. Where is this disturbance happening, disturbance of the flickery or the movement happening? The mind, mind does not listen to you. Mind moves. How many of you can move your mind according to my instruction. Just raise your hands. I promise you I will give you very simple instructions and not sophisticated instructions. I will give very simple instructions two plus one like this. How many of you can follow that? Once you raise your hand you have to promise that yes you will follow me. Is your mind obedient to you in that respect to follow simple mathematics, I will not even cross nine. I can go upto number five or six. How many of you think that you can follow my instructions? One, two, three. Are you serious? Now, follow the instruction. Mentally do it. Verbally you don't have to say this verbally. Mentally do it. $2+2+1+3+2+1-1-2+3$. Tell me what is the answer?

Participant: 11.

Venerable Geshe Dorji Damdul La: Wow, amazing. Your mind has been really following my instructions. This is amazing, wow. How many of you are really confident that your mind is very obedient to you? Raise your hands those who think that again same thing, I will promise I will not cross bigger than this number. Just follow, raise your hands who think that you can follow my instructions. Which means that your mind should be listening to me. Your mind should be

listening to you, to listen to me. Are you ready? 2+2+1+3-1+2-3+3+2-1+3+1-3+1+2+3.[Geshe la says these very quickly] What is the answer? (GL) Now, no answer. What happened? Hey, be louder. What happened your mind could not follow my instruction. Yes, no? Your mind could not listen to you. Your mind cannot follow my instruction. Why? Because my instruction is fast. Your mind is not fast. Your mind is very lazy. You got it? Which means this is how our mind is so lazy and not ready to listen to your instructions. We have to train our mind. This is not true nature of your mind. This is not the true nature of your mind. The laziness is not the true nature of your mind. The mind being very laid back. This is not your true nature of mind. Your mind is so fast. The true nature of your mind is so fast. For that matter how to train it? You have to train your mind to listen to you, first. And how do you know how the mind behaves? For you to train your mind you have to know how the mind behaves. How do you know the mind behaves? What are the symptoms? Anyone? What are the symptoms of how your mind behaves? Distractions.

Participant: Perpetual change.

Venerable Geshe Dorji Damdul La: Perpetual change. How do you see the perpetual change in mind?

Participant: Thoughts.

Venerable Geshe Dorji Damdul La: How do you know that your different, different thoughts are coming?

Participant: Diverse.

Venerable Geshe Dorji Damdul La: I'm saying that my mind is not behaving so well. How do you know that? "Hey, meditate for one hour. Don't move your body." After minutes you stretch your body like this as though like you have meditated for two hours. It's just after five minutes. This is how our mind behaves. How the mind behaves is expressed through body, speech and mind.

Say, you tell me that we are good friends. And you say but you don't listen to me. (TL) This is how you fight. First you say that we are good friends. But last time, I asked [01:30:00] for a favour but you didn't do it. The moment somebody accuses you, instantly your mind reacts like a fire. This is how your mind behaves. How do you know that your mind is so aggressive? It is expressed in physical, verbal actions. You agree with me? For example, say how many of you when you have little bit of quarrel or fight you bang against the table. How many of you banged, ever did that in your life? Banging against the table or banged, slammed the door. What made you to slam the door? Why? With the slamming the door your mind becomes more happy or the other person calms down? Automatically environment becomes better? No, right? Why did you slam the door? This is the indication of the roughness of our mind. You agree with me? The roughness of the mind is demonstrated in the physical action. And say be kind towards other people. Then you go out. And someone says - "okay who is going to have this water?" "Okay, I learnt from my mother that I should be kind." That was when you are 20% thirsty. When you

are 80% thirsty who is going to have this water? "My mother said be kind towards others, it's very stupid. I will have it." This is how your mind, what is your mind, the degree of your kindness is displayed in your external expressions. Likewise verbal expressions. Those who are extremely kind, they are so mindful of what they speak. For example say, Vivek and?

Participant: Shobana.

Venerable Geshe Dorji Damdul La: Vivek and Shobana. Let me say Shobana and non-Shobana. Because the moment I bring two real person there is a problem. Lady Shobana and lady non-Shobana. Two of them did the school performance. And Shobana was the one who was the top, the best performer that evening. Next day, lady Shobana and lady non-Shobana, two came to see me. Look, how would you greet me as a sensible person or non-sensible person? "Shobana, wow, congratulations you are so good, you were the best person yesterday." Other person was also a performer, right? "You are the best one", I don't say all others but - "you are the best one, amazing." You were outstanding which means others were hopeless. The person sitting next to you is hopeless. I'm totally not at all sensitive to the other person. With the intention to praise, make Shobana happy, I'm making the other person unhappy. Is this sensible person or non-sensible? Very insensitive person. We often times do this. We are not all sensitive to the others sentiments this way. This is how our mind is so spoiled. Our mind is so spoiled. Our mind does not know it has the capacity to see all these nuances and the sensitivities but our mind is never trained. In what way our mind is not trained? Very easy.

Within our mind we see that our mind can be classified into three groups. Mind which dictates my physical expression, mind which dictates my verbal expressions, mind which dictates my mental actions. You agree with me? Now say the moment someone says that meditate for half an hour and someone else says - "what a stupid guy you are. What are you doing here like a rabbit sitting here" You become so angry. Somebody said that hey what are you doing, you are supposed to be meditating. Why meditation? Which means that you don't have the control of your physical actions. Where are you going wrong? Mind which is to dictate, which dictates the body, which dictates the physical actions is not trained. It's totally spoiled. This mind which dictates the physical action is totally spoiled, it's not at all trained. It's so wild. This is one problem. Then somebody says -"hey, behave well. Don't physically act like this." "Okay, yes." "Meditate for half an hour." Then someone else says -"What a stupid guy, what are you are doing here. You stupid". The other person told me you are stupid. Otherwise usually what I do I stand up and go to fight, fist fight.

Now, I control my physical action because my mother told me never physically act. The other person says you are stupid. "You are stupid", this is my response. Which means that although physically I am controlled but verbally I'm not controlled. Verbal action is not controlled, number two. The mother says what I told you to be behave well. But mother you told me to behave physically well. Next time no physical, verbal both. The third time - "hey you are stupid", the other comes again tells you the same thing. "You stupid." So mentally what happens? Physically you stop. Verbally you stop. Mentally, - "you are stupid". It is already given in your mind. It's very spontaneous. Say, physically you are standing up, banging at the table, going to fight with the person, one. Number two, verbally saying that you are stupid. Number three,

mentally you are stupid. Of the three which is the easiest to be controlled? Tell me of the three which is roughest, which is the grossest?

Participant: Physical.

Venerable Geshe Dorji Damdul La: Physical. What is next?

Participant: Verbal.

Venerable Geshe Dorji Damdul La: Wonderful. What is next? Mental. Of the three which is most difficult to control?

Participant: Mental.

Venerable Geshe Dorji Damdul La: Very good. Which is second most difficult to control?

Participant: Verbal.

Venerable Geshe Dorji Damdul La: Verbal, right. And what is next? The grossest is easier to be controlled. Now of these three things the mind which dictates your physical actions, which dictates your verbal actions, which dictates your mental actions. Of the three we classify the physical and verbal together and we classify the mental together. In other words say in order to make this mind stable, make this mind steady, make the light very steady. This light is nothing other, none other than your own mind. This mind must be under control. How do you know that this mind is under control or not? Look at the symptoms physical, verbal and mental actions. Now, of the three which are the easiest ones to be under control? Physical mind which dictates the physical, mind which dictates the verbal.

Mind which dictates the mental actions is subtler. Training this mind which dictates the mental actions this is known as the practice of *Samadhi*. All the meditation exercises, single-pointed meditation exercises practice of *Samadhi*, are to control the mind which dictates the mental actions. Now, this is very subtle one.

There are three glasses of water. One is 100% dirty, second one is 50% dirty, third one is very pure. What you want is the water which is so pure. But the third one is empty, you only have the choice between first one which is 100% dirty, number two which is 50% dirty. Which of the two will you pick up in order, so for sure if you keep it for long time the dirts will settle and eventually become 100% clean. Which of the two water will you pick up in order to make it 100% clean, the 100% clean? 50% dirty or 100% dirty?

Participant: 50% dirty.

Venerable Geshe Dorji Damdul La: 50% dirty. Because 50% is already settled, right. So in order [01:40:00] to maintain a very refined control of the mind first you should have the control of the physical and the verbal. Training the mind to control the physical and verbal is known as

the practice of morality. Training the mind to control your physical and verbal actions is known as the practice of morality or *shila*, practice of *shila*.

With this we come to realise that very bright light is required, this is *pragya*, the practice of *pragya*, practice of wisdom. And this light must be very steady. The steadiness has to be developed in two processes, in two steps. First one, bring the steadiness of the mind on the grosser level, physical and verbal. That practice is known as practice of *shila*, practice of morality. And then once you control your mind which acts on the physical and verbal then you can go into the mental. That practice is known as *Samadhi*. We have the practice of *shila*, practice of *Samadhi* and the practice of *pragya*.

With these three things intact what we'll have? You will have a very bright and very steady light. This very bright and steady light has the capacity to get rid of the dullness of the ignorance. Once the darkness of ignorance is eradicated of the two hands internal hand is gotten rid of. Once the internal hand is gotten rid of then the external hand; however strong external is, the sound of the miseries stops. So you are disturbed by the hand or you are disturbed by the sound. You are disturbed by the miseries not by the external factors. If you are not disturbed, no matter what external factors is, there is no difference. So therefore your miseries will come to an end. Now, this is whole journey. We all recited this mantra, GATE GATE PARAGATE PARASAMGATE BODHI SVAHA. Meaning of this mantra is very secular in nature. It means don't remain in the fears of Samsara.

Your mind at the moment it is very defiled but the true nature of the mind is not defiled, it's so pure. Now why don't you meet with your true nature of your mind? Why don't you unravel the true nature of the mind? How to make the true nature of the water come out? By removing the dirts, by purifying it. Removing the dirts, likewise we have to remove the dirts of the mind so that true nature of the mind will come out. What are these dirts? These dirts are the self-grasping ignorance and self-centered attitude. These are the two dirts that we have to get rid of. And these two dirts can be gotten rid of in steps. There are five steps; GATE, second GATE, third PARAGATE, fourth PARASAMGATE, number five BODHI SVAHA. These are the five steps through which you remove the mental dirts. As you remove the mental dirts like the gold, remove the soil from the gold bit by bit then the gold inside starts to glow. Likewise the true nature of mind will start to glow. You become happier, happier, more and more fearless.

Then eventually what happens when the mental dirts are fully removed of the two hands, one internal hand is totally removed. Now, however vicious, forceful the external factors are the sound of the misery stops. Which means that your peace of mind, even if say you are in your mediation, you are just resting somebody says the worst thing to you, your peace of mind is never stirred. You are not vulnerable anymore. You are not affected by external factors anymore. That is the point where you have gained your total freedom. Gaining total freedom is known as Nirvana or Nibbana. This is the total pacification, total peace which is known as Nibbana in the Theravada tradition. With the Sanskrit it is known as Nirvana. It's same.

The point is finally if somebody is to really help you. This is very simple. I'm in need of 1000 rupees. The person gives you. Oh I'm hungry the person also give you food. Whenever you are

hungry the person gives you food. This is how the other person helps you. Another person does not give you anything. Other person only teaches you how to earn your own money. Which is more helpful? The person who teaches you?

Participant: How to earn money.

B 2.0 Three Baskets of the Buddha's teachings

Venerable Geshe Dorji Damdul La: How to earn money. Likewise anyone who teaches you how to activate this light, very bright light on the basis of the steadiness, the two steadiness, the practice of the *Samadhi*, practice of the *shila*, and the *pragya*. Anybody who teaches you how to ignite this light that is the one who is your best friend. That is the best of your friends. GATE GATE PARAGATE PARASAMGATE BODHI SVAHA. So what exactly are these five steps this we will learn later, not now.

Prince Siddhartha, from continuation from the last class. Prince Siddhartha after six years of looking for this, becoming teacher, experiencing Sugata and then eventually going out to benefit all beings, protecting all beings. In what way he protected the beings? We turn to page seven of the book, the second para, second stanza it reads.

The Buddha does not wash the negativities of beings;

It is not that the Buddha pour some water over your body then your negativities disappear. If that is happening we are so lucky. Then we don't have to put any effort. But it never happened. If this is as easy then nobody should be suffering now. But this is not reality. Number two.

Nor does He remove their miseries by His hands;

Say for example, if you have a, the thorn pricking you. Then your mother will come and remove the thorn. Your miseries, the Buddha comes removes the miseries. Nobody could do this on this Earth. Nobody could do this. If this is something what somebody can do by now who should be suffering now? Nobody should be suffering now. But the fact is that the suffering, if not increasing, for sure it has not decreased. Number two. Number three.

His spiritual realizations are not transferred to them;

It's not that "oh I have now seen the wisdom. I will share my wisdom with you each one of you. Your darkness of ignorance is gone. Now of the two hands one is removed from you. You don't have to put any effort." It never happened.

His spiritual realizations of the wisdom are not transferred to them;

So then how does it help us then?

It is by teaching the truth of suchness,

Truth of suchness is what? The light of the wisdom. It is teaching the truth of the suchness, the light of the wisdom that the, that the people they learn it. After learning this then they practice it. Then they see that the wisdom is ignited within yourself through your effort, right. You learn from the Buddha but you have to put the practice yourself. Put the effort yourself. And then the light is ignited within you. As the light is ignited then the darkness is dispelled, gone. This is how the beings are liberated from the fears of Samsara. It is only through Buddha's teachings, given that [01:50:00] these are the three things which can help the beings. What are the three things? *Pragya, Samadhi* and *Shila*. From bottom *shila, Samadhi, pragya*. It is only through these three things taught to us that the beings with concerted effort they practice this and then light is ignited with the stability and the darkness is eliminated and the beings are liberated.

If this is how the beings are liberated then what are his teachings? This is the question. Now then it becomes very easy. Finally what we want is, we want three things. *Pragya, Samadhi* and *shila*. His teachings should be on these three topics. You agree with me or not. If he appeared on this Earth to help us, so his teachings should be touching on these three areas. Any teaching of the Buddha which teaches on *Shila* it is known as Vinaya. There are three containers. Container for honey and container for jam, container for butter, let's say. Container for honey, jam and butter. There are three containers. Three containers means there should be three different contents. Yes? Say *shila, Samadhi, pragya* these are the three contents. *Shila, Samadhi* and *pragya* these are the three contents. And the teachings which teaches on these three topics they are the containers.

The teaching which teaches on *shila* is known as Vinaya. And the teachings which teaches the *Samadhi* is known as Sutra. Teachings which teach *pragya* is known as the Abhidharma. What are the three teachings? Vinaya, Sutra and Abhidharma. What are the three contents? *Shila, Samadhi, pragya*. This is what we need to know. The three teachings they are known as the Three Baskets of the Buddha's teachings. What are the Three Baskets of the Buddha's teachings? Vinaya, Sutra, Abhidharma. These Three Baskets in Sanskrit or in the Pali is known as *Tripitaka*.

Now I'd like to share one thing with you which is so important then we'll stop here. I will share one with you. Tell me once more, somebody already gave the correct answer earlier. My question to you is why do we have to ignite the wisdom, why do we have to ignite this wisdom. Anyone?

Participant: To remove the ignorance.

Venerable Geshe Dorji Damdul La: To remove the darkness of the ignorance. Very good. To remove the darkness of the ignorance. Very good. How do we know that the ignorance is there? At the moment we may not know. But there are they symptoms. What are symptoms? Any negative emotions arise in us, in my, in our life how many times say how many of you have ever experienced negative emotions such as attachment, anger, jealousy, competitiveness, and so forth? How many of you have never experienced any negative emotions? How many of you have the experience of negative emotions? Any time the negative emotions arise including fear, self-grasping ignorance is the fabric, it must be there. Self-grasping ignorance should be like the iceberg. In the North Pole. People build their igloo, right? Igloo. The people they build the igloo where, on the land or on the ice?

Participant: On the ice.

Venerable Geshe Dorji Damdul La: On the ice because it is ice everywhere. Oftentimes people also build the igloo on the ice-berg. There is no difference. All the negative emotions including fears they are like the castle built on the ice-berg, ice-berg of ignorance. They are like the castle built on the ice-berg of ignorance. Which means that where you see a castle at North Pole there you can take for granted that at the base is ice. Now where there is the negative emotions arising underneath, what underscores that is the self-grasping ignorance, ice of the self-grasping ignorance. It is there. Although we may not be able to identify what the self-grasping ignorance is at the moment but it is there. Later on we'll learn this. It is there.

Now, this ignorance the symptoms of this ignorance how strong are there, how strong are they, how intense are they? The symptoms of the ignorance. For example say anger. And you think that say you go back home. And then somebody tells you. Your name again?

Participant: Shobana.

Venerable Geshe Dorji Damdul La: Shobana, where did you go? "Oh I went to Diploma, Nalanda Diploma course." What is Nalanda Diploma Course? "It is about compassion and wisdom." "What compassion and wisdom, you have never changed. You joined this Nalanda Diploma Course since Wednesday and no change." It's the same person. It's as though like you take the tuberculosis medicine they expecting you to be changed tomorrow. The doctors will know this. You are expected be freed from tuberculosis the next day. This is their expectation. They say like this then what is your reaction?

Participant: Not possible to change.

Venerable Geshe Dorji Damdul La: No. If you are in public and its your happy birthday. And there's all your friends coming. And somebody says "oh Shobana ji, I heard that you are going to some Tibet something what". "Yes". "Oh but why have you been going there?" "Oh wow, it's amazing, Nalanda Diploma Course, amazing." "What amazing, what you learnt there? About compassion. But you are the same person, no change there. What is the point of going there?" In public that too on your birthday. What is your reaction? Then you may ask Nilisha ji, "Nilisha ji should I become angry?" Nilisha ji says- "yes of course, it's your birthday, it's just spoiling your birthday". "Okay, let me meditate on anger." Is this how you are going to have anger or it just bursts like this? It just bursts out, spontaneously, nobody has to teach you. "Hey, Shobana, you must now demonstrate your anger. It's so spontaneous. We are so expert. High quality anger, right. It comes out.

So this anger is to be subdued by what? Wisdom of Emptiness. And what is the wisdom of Emptiness like? Hey, Sunday we have a class, wisdom of Emptiness is still not there. That is the remedy. Remedy is still not come. And Sunday actually the class comes. Then say class finished, we just learned the label wisdom of Emptiness. It is like, okay I will give you a pizza and I give a label pizza, to each one of you. And you go home. No pizza just a label (GL). Like that we go. And the wisdom of Emptiness, when will the wisdom of Emptiness come to us? This is the

question. The opposite is so effective, high quality anger, attachment, jealousy, competitiveness, fear. They are high quality. Negative force is so high quality and the positive force wisdom of Emptiness, we have to send emails. Hey the class is happening next Sunday. “Oh should I go or not go, wisdom of Emptiness, should I go, not go?” It’s still [02:00:00] far away.

Now the point is that negative forces are bombarding us, bullying us, intensely and spontaneously. Whereas the positive force is nowhere. It is too far away. Let’s say that you completed your Nalanda Diploma Course. And then finally you are entitled to join what? Nalanda Masters Course. And then you study the texts or this one. This is one of the texts, very important texts which you are going to learn. Commentary on the Wisdom of Emptiness, you learn this. And then finally you get some understanding that everything is like a dream. It’s amazing. Let’s say this wisdom, is it that you get the first wisdom and then suddenly the negative emotions, they dissolve like this? No, negative emotions are as active and forceful as they are. Now, the positive side it has to take steps, slowly take steps to improve, slowly improve. “If this is how it’s happening. It’s really hopeless.” No, there is a hope. But whether you say it’s hopeless or hope for whatever, it has a steps, it has steps.

What steps are there? Three steps, for the wisdom, the counterforce, three steps. One is wisdom derived through learning. Number two is wisdom derived through reflection. Number three is wisdom derived through meditation. Three wisdoms. Wisdom derived through learning, wisdom derived through reflection, wisdom derived through meditation. These three wisdoms, we must cultivate these three wisdoms in steps. What do you mean by wisdom derived through learning? What do you mean by wisdom derived through reflection? And what do you mean by wisdom derived through meditation? Let’s see.

B 3.0 Wisdom derived through learning, reflection and meditation

First wisdom derived through learning. How many of you have heard the very famous equation $E=mc^2$? One, two, three, four, five, wow, most of you. Wonderful, amazing. How many of you know the derivative of this equation. One. Okay, Tara Jha ji. Only one. I remember myself having learnt this equation when I was in class 11, when many of these young boys and girls were not born. That was back in 1986 I think. How many of you were not born in 1986? Raise your hands. Okay, many of you. Okay, so in 86 I heard this, I learned this with the equation $e=mc^2$. Now, even now I know this. I know this equation. What is the Albert Einstein equation? I would say $e=mc^2$. But do you really know, how $e=mc^2$? I have no clue. This is known as say if somebody asked me, if you are asked that he is saying that Albert Einstein’s famous equation is $e=mc^2$, is this correct. My answer is correct or not correct? It is correct. It’s a form of wisdom. But I don’t have the conviction in this wisdom. It is just a borrowed knowledge. I borrowed from Albert Einstein. It is not my knowledge. I borrowed it. And I just mimic it. I mimic it correctly, that’s it. So this is known as the wisdom derived through learning. You learn from others, that’s it. You don’t have the conviction yet.

What is the next wisdom? Wisdom derived through reflection. Wisdom derived through reflection is what you’ve learnt, whatever you have learnt then you subject this to analysis. You subject this to analysis to see whether it makes sense. The first time you are convinced that wow

that is very true $e=mc^2$, that is very true. How do you know this? I know this. You don't have to quote Albert Einstein now. You know this. I know this equation how it is derived, I know this so well. So that is the first time you gain the conviction that is known as the wisdom derived through reflection. Through reflection you gain the conviction. Now how many of you have the conviction in two plus two equals four? How many of you have conviction? Those who did not raise your hands I know that I do have conviction but it's so easy, why should I raise my hands? (GL) Yeah, you thought like this. You have the conviction.

Now, tell me right what is the next? What is next? Wisdom derived through meditation. Exercise which we did earlier. We'll do it again. Okay, ready? $2+2+1+3+1-2+1+2+2$. What is the answer?

Participant: 12.

Venerable Geshe Dorji Damdul La: Wow, it's amazing. Okay, you got the answer. Very good. Which means that you have the conviction. Did you have the conviction in the answer that you gave? Or you just mimic someone else? No, you have the conviction. That is the wisdom derived through reflection. Now, the third one. Let's do it again. Ready? $2+2+1+3+4+1+2+2-3+1+2+3-1+2+3-1+2+3$ (Geshe la says this very fast) What is the answer? Which means that you are lost now. Why you cannot give the answer? It is too fast. You did not say that I am slow. (GL) You did not say that my calculation is slow. You said you are fast. This is the problem. You should have said that I am slow. When you say that I am slow then you will think of improving, making it fast. If you say that you have gone fast then you are expecting me to slow down. You will never improve. So instead you have to say that I am slow. If you say that I am slow then what will you see, what we think of doing? I should make it faster. How to make fast? How many of you can speak English without thinking, right? We all can speak English. How many of you speak Hindi without thinking? Very likely all, except for me. When I was in school I always failed in Hindi. Terrible, I spent the most of my time on Hindi before the exams. Always failed. One time I passed even that was not because of the proper pass-pass. Actually it was fail somehow I got pass.

The point is that our mind is not fast. Our mind is not fast. Is it true that your mind is not fast? Say in public when someone said that you are stupid guy. How fast does your mind work? Your mind is so fast. Like a thunder. How many of your mind is thunder like fast with the negative thoughts, with negative thoughts our mind is so effective, so spontaneous, so intense. There is a distinction between these two. Very intense and very spontaneous. With the positive thoughts our mind is very slow. With the negative thoughts our mind is so effective, so fast and spontaneous. This very fast, spontaneous, [02:10:00] intense negative mind has to be subdued. Yes. The fear, anxieties, stress, tension, they are so fast. This is what we have to subdue. To subdue this, how to subdue this? By introducing the counterforce. What is the counterforce?

Wisdom of Emptiness. Forget about wisdom even the simple mathematics we cannot do it fast. You agree with me? Even the simple mathematics that we cannot do fast. Now with the wisdom of Emptiness, it is even more complicated. So we make it very fast. How to make it fast? Those of us here who speak Hindi without giving thought, very spontaneously, coming out. And particularly something nasty to say (TL). It is so effective. The words are so effective. How did it

happen that you have such an effective language, very spontaneous, beautiful word structure, so forth.

How many of you have been thinking that I am going to Tibet. How many of you have to think that I am, I have to say going, not go? How many of you have to think about this? No one. How many of you don't have to think about it? It comes very spontaneous. All of us. Now tell me how come that when you are three years old, four years old, do you think that you are able to say all these things so correctly? No. But now you are saying everything so correctly. How come that you are able to say all these things spontaneously, correctly? How? Through practice.

What is the wisdom number two? Wisdom derived through reflection. This wisdom you have to practice it over, over, over again in order to intensify it, in order to make it natural and fluent and spontaneous. So that is known as wisdom derived through meditation. These are the three wisdoms. It is only through these three, the practice of the three wisdoms that we can eventually expect to introduce the counterforce which is so effective to counteract the self-grasping ignorance. And thus all our fears will come to zero. And then we experience the maximum happiness.

C. Question and Answer Session

We have another ten minutes. Any questions? Just raise your hands. One over, yes, one over there.

Participant: You see I was going through a very long period of illness. What I am going through is schizophrenia. And this is my second session here. I don't know, I do lot of other things also. I try lot of other things. I try. But sitting here, in a sitting class, so much I don't know how so much has changed inside me. I don't know its inner thing or what power that's, I don't know, I am not able to understand something, you know like its transmitted or something.

Venerable Geshe Dorji Damdul La: Okay.

Participant: So the very deep change inside me.

Venerable Geshe Dorji Damdul La: Okay, so now this is.

Participant: Is it possible?

Venerable Geshe Dorji Damdul La: 100% it's possible. But how? How? This thing was while my basic outlook, many of you, the particularly those of us here who are more, who have been with me for longer time they know my thinking is very different. But here I am compelled to share one part which is little to do what is known, what may come under what is known as the slightly hidden phenomena, slightly hidden reality, hidden reality which we cannot really understand it easily. What you are talking about is something very serious so therefore I have to bring it here. In fact this place, His Holiness the Dalai Lama himself has paid the many visits. He blessed this place a lot, one. Then number two so many highly accomplished masters, masters of

compassion, master of this wisdom they actually paid visit here and gave teachings to the public many occasions, since like 1960, 19 the like 74. And that for these last many years so many of the like-minded people who appreciate compassion, who appreciate helping each other, so many people would gather here for all these many years. And then we have been all talking about the wisdom of Emptiness to subdue our fear, schizophrenic the symptoms, all these things we have been talking, practicing. So the effect is being felt here. So this for sure the, this is benefit. Yes, it is very true. Yes, anymore questions? Yes.

Participant: Geshe la will you please maybe in...

Venerable Geshe Dorji Damdul La: For the sake of others introduce your name, introduce yourself, your name clearly. If possible what you are doing.

Participant: I'm Tithiya. I used to be a journalist. But I'm currently in the process of something, so I'm unemployed. And I've been living in Delhi for about a year. So my request was that could you also please give some instructions on meditation before the summer holidays begin.

Venerable Geshe Dorji Damdul La: This is a good question. Say the instruction on meditation. This is good point. So, the Deepesh la, we'll take it seriously. Yes, people who are interested in meditation instruction because there are so many people who are doing meditation on the basis of the book, reading books, on the basis of watching the YouTube and so forth. For the meditation it is actually playing with your mind. It's very dangerous. So therefore it must be done with the proper instruction. Not just by reading books, not just by watching the YouTube. So that we will surely do. The point is see how we can fix a date for those who are interested. Deepesh la, yes. Welcome. More questions. Okay, otherwise you may regret once you leave this hall (GL). No questions? Okay, more questions then I want to hear your name. Let's introduce yourself.

Participant: My name is Mark. I'm living in second year in Delhi. And my question is, may be just pray this is also going in the same direction. You said it's most difficult to control the mind and to stop negative...

Venerable Geshe Dorji Damdul La: Thoughts.

Participant: Attachment for itself.

Venerable Geshe Dorji Damdul La: Yes.

Participant: If someone tells you are stupid. So I heard of a path which is I think a person going to the East and was called the Jesus prayer. So in the end it's one word that you practice so much that it automatically comes to you when you say anything negative. It's like an alarm clock. Is that also going to the direction?

Venerable Geshe Dorji Damdul La: Say it again.

Participant: That if you are uttering something negative in your mind this word it is in this place Jesus as a word could be also different. Let's say holy word, is coming to your mind to alarm you that you are thinking negative. Is this also going in the direction?

Venerable Geshe Dorji Damdul La: This is a wonderful thing. It is very possible. Say it is only just not one word. Along with this one word so many thought processes you are training. You are training that this word, I'm going, not, I'm going to evade all other things. I will only embrace this word continuously I say this, continuously say this. So in the process you are trained in many other aspects as well. That you'll keep away, distance yourself from the past bad habits of uttering the nasty words. And then if this word is holy, particularly if this word is very holy, compassion for example, compassion, compassion, compassion. This word, same word compassion is actually mentally embodied in the form of living compassion by so many saints. So that will have effect on your mind to make your mind more calm, peaceful, compassionate. All these [02:20:00] factors are actually playing there. And it is very possible that your negative thoughts will come down.

Now when we speak of negative thoughts here, in this class, we are talking about the gross as well as the subtle. The gross-subtle meaning what the ordinary people can identify as negative thoughts, it all comes under gross. And there is a subtle one which the ordinary people cannot identify as subtle as a negative thought. Only when you are trained to see the reality very differently, to see the reality like a dream. Then you start seeing the subtler level of the afflictions, subtler level of the disturbing thoughts. That is the subtler. Uttering the such words can affect you to calm down your gross negative thoughts. The subtler one you have to have the experience of Emptiness which we'll study later on. Very good question, thank you. Anyone else? Yes, Ellora.

Participant: Geshe la it's a very small question. In this paragraph where it is said that it is by teaching the truth of suchness that beings are liberated. Geshe la when transmissions are done, what is it at that time when the guru does them?

Venerable Geshe Dorji Damdul La: So basically, don't expect too much from what is known as transmission, empowerment and so forth. Don't expect too much for us the ordinary beings. But effects are there. For example say if you are with a very kind person all the time, your mind is automatically affected. It does not mean that you will become a Buddha simply by staying by this kind person. With the kind person the worst of the people also they are around sometimes. Generally speaking if you are with a very kind person you also learn, you will imbibe this kindness. The transmission is somebody who is realised in the past. Maybe, I have the transmission but I may not have the realisation. But this word that I'm saying it is transmitted not just from me now. It is transmitted from the past teachers like this. In the past teachers no doubt they are highly realized beings. So their realization experience imbued in these words being transmitted to others simply effect. But if you practice it yourself then it's the real transformation will take place rather than expecting this thing to affect me, what you learn, you try to put into practice. Wisdom derived through learning, reflection. Don't just wait for what you call mystical experience to occur to you. Don't expect that. This is so important. But effect is there. That is in fact more refined you are more these effects will be felt. At this stage don't

expect too much from transmissions and so forth. At this stage we have to really work, we have to put our concerted effort. That is the best most practical path. Any questions? One over there. Yes. Introduce yourself.

Participant: My name is Raymond. And my question is that is non-duality and compassion really compatible? Because compassion would imply to duality as well.

Venerable Geshe Dorji Damdul La: Okay, so in fact non-duality and compassion how can we see these two going compatibly with each other. Here, what I would say is that first of all this audience I don't want to make it that the cut the audience half next time (GL). I don't want to confuse them. For the time being keep this question to yourself for the time being. There is no contradiction between the non-duality and the practice of compassion. There is no contradiction between the two. These two can be done. And please keep this question with you and later or we can do it personally, separately. And whereas if you want to, if you are compassionate towards others let them grow then ask this, reserve this for later on. So others can also enjoy this answer. One more there.

Participant: My name is Anahat and I am Ph.D. student in the National Museum Institute. We were talking about wisdom and compassion today. This might be a stupid question or an intelligent question but like you said in the previous class all questions are important. So what happens to wisdom and compassion that one cultivates after one is dead or one, when one passes away, what happens to the wisdom and compassion?

Venerable Geshe Dorji Damdul La: This is a very serious question. In a way the question is how can we convince that there is reincarnation? Is this the question? In other words the point is the immediate question and the hidden question. Immediate question is say in this life, let's say we cultivate the wisdom, we cultivate compassion to a great height of development. When we die what happen to these two things? These two things will disappear or will be transmitted. Will you continue with these two things in the next lives. So, for that we need to know that the reincarnation is an existing phenomenon, is a phenomenon that exists. Reincarnation, is a very serious question. This is what confronts almost all the ancient Indian philosophical traditions like Samkhya, Vaishayshika, Nyaya, then Vedanta, Jainism, Buddhism, Sikhism. All these traditions have to answer this question that how can you explain reincarnation. Whether or not reincarnation exists. If yes, how can you explain this. Two ways.

One, logically explain it. Number two, scold. If you don't accept it you are very proud. And then you scold it and you are forced to accept it. So this is not the wise way. So usually people when they cannot give the answer they will say that you are very proud. And then in a way you are saying shut up, don't ask questions. This is not a wise thing to do. So the point is how can we rationally say that the reincarnation exists. This is very important topic which we do as a part of the Pramanavartika chapter two. So, for that you are interested you have to join Nalanda Master Course, next batch. (GL) Anyway I'm just joking so those who are really interested in this, the whole teaching on Pramanavartika chapter two is available in bodhiwisdom.org, www.bodhiwisdom.org. So there all these teachings available, Pramanavartika chapter two. So there we discuss on the reincarnation, how the reincarnation is possible, we discuss on that.

Anymore questions? I hope you will not regret in the end. Now we will quickly do the end dedication prayer on page 278.

D. Dedication Prayers at the end

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Class 3 – The Four Noble Truths – Part 1 of 5

Session 1 of 9th May 2018

Subject : The Four Noble Truths
Teacher : Venerable Geshe Dorji Damdul La
Location : Tibet House Delhi
Date : 09 May 2018
Transcriber : Ngwanag Youtzo
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Edited By : Ankit Goel

Summary of the Teachings in the Session

The Three Turnings of the Wheel of Dharma

Four Noble Truths

Twelve Cycles of Teachings on the Four Noble Truths: Grouped in to Three Groups

Group One: The teaching on the four noble truths pertaining to identification.

Group Two: The teaching on the four noble truths pertaining to the practice.

Group Three: The teaching on the four noble truths pertaining to the results.

A. Starting Prayers

Setting a Proper Motivation	Page 34
Visualizing Refuge Field	Page 34
Visualizing Bodhicitta Field	Page 35
The Purpose of this Class	Page 36
Prayers	Page 40
Heart Sutra Mantra	Page 54

(Main Teaching Starts) [00:46:45]

Today the topic is four noble truths and the sixteen aspects. In fact, what I would like to do is the three wheels of the Buddha's teaching, then the four noble truths and the twelve cycles of the teaching of the four noble truths, and the sixteen aspects. So this will be a little modification of the topics – there are three wheels of the Buddha's teaching, four noble truths, then the twelve cycles or the twelve repetitions of the four noble truths, and then the sixteen aspects of the four noble truths. These are the topics to be covered as part of this. So, we may require like, say, another minimum two or three sessions. Last time what we were doing was the biography of the Buddha Shakyamuni. Then on that basis, we got the conviction that the Buddha Shakyamuni, he discovered, he did not invent, he discovered that each one of us has the ultimate treasure of happiness, which is also referred to as the (*skt: Tathagata Garbha*). (*skt: Tathagata Garbha*), the

ultimate treasure of happiness also known as the Buddha nature. Buddha nature, it does not mean *Buddhism*, it has nothing to do with *Buddhism*. Buddha nature means, Buddha, means awakened, fully awakened. You become fully awakened. Anybody, whether you are Buddhist or non-Buddhist, anybody who is fully awakened that person is known as Buddha. That seed of the awakening is known as Buddha nature or (*skt: Tathagata Garbha*). This is what we had learnt. We learnt that each one of us, no matter what religion that you are following, whether you are female or male, whether you are educated or uneducated, young or old, or whether you are from this religion or that religion or caste, everyone has the same potential. Seed of perfection is within each one of us. By no means, the potential that you have is inferior to mine. By no means the potential that we have is inferior to the Buddha's, Enlightened Beings' potential. It's just all the same. Now, if this is something of a reality – with the example of the dirty water, remove the dirts and the purity comes out from inside, the purity should not be sought from outside. If this is the reality of our mind, the treasure of happiness is within us. The next question is [00:50:00] how can we discover this? To discover this, last time we read – from this morning also... no, not this morning, just a few minutes ago – we read from page 7, the second paragraph (Prayer book):

The Buddha does not wash the negativities of beings;
 Nor does He remove their miseries by His hands;
 His spiritual realisations are not transferred to them;
 It is by teaching the truth of suchness, that beings are liberated.

Now, this is the only way. It is like, say, the prince Siddhartha, he experienced this ultimate awakening, he experienced that, and then he has to share this with us. He discovered that there is a treasure of happiness within each one of us. So, his job is to help us to discover that. From what we have read, just immediately before that, page four, the second last stanza. It reads -

The One who has transformed into the Reliable Guide, motivated
 by altruism to benefit sentient beings,
 The Teacher, Sugata, and Protector, to You, I make prostrations.

From there, the purpose for him is to benefit all beings, let them discover their own treasure, treasure within them. How? By giving teachings. Now, what teachings he gave after becoming enlightened? This is the next question. So for that, what happened was that the Buddha Shakyamuni... Where did he achieve Enlightenment?

Participant: Bodh Gaya.

Venerable Geshe Dorji Damdul La: In Bodh Gaya, under the Bodhi tree. How many of you have been there to Bodh Gaya? One, two, three, four, five, six, ok many of you. So there, under the Bodhi tree, he became Enlightened, he achieved Enlightenment. And after achieving Enlightenment, his job initially was that he intended to help others, protect others by teaching them, not by transferring his spiritual realizations. By teaching the light of the wisdom. But, for 49 days he did not teach. The Buddha did not teach for 49 days. He remained silent. Just gazing at the tree and just remained silent for 49 days. Then the kings of the heavenly beings, the kings of the Devas and Devis—Brahma, Indra—through their clairvoyance, they sensed that on (*skt:*

Jambudvipa), the planet earth, prince Siddhartha achieved Enlightenment. And, now already 49 days passed, still he is not engaging in giving teachings to the beings. So, what they did was that, the two of them—Brahma and Indra, the kings of the celestial beings—they became very concerned. They descended on the earth, they made prostrations to the Buddha Shakyamuni, and made the request – “Please don’t remain silent, please turn the wheel of dharma.” ‘Turn the wheel of dharma’ is a metaphor, it is a very nice way, it is a metaphor for giving teachings – “Please start to give teachings.” The metaphor used was, “Please turn the wheel of Dharma.” Then, Buddha Shakyamuni... Ok, why I said this stanza is very difficult – page six, the first stanza (Prayer book):

Profound, peaceful, elaboration-free, clear light, and non-composite;
 Such is the nectar-like Dharma I have discovered.
 Finding no one who can fathom this teaching,
 In silence I will retire into the woods.

In Tibetan:

*Sab shi troedrel osel dhuema jay
 Dhue-tsi tabhue choe shig kho woe ngay
 Su la shay kyang gho war mi nue pay
 Mi ma nag ghi nags su nay par ja*

This is the reply given by the Buddha Shakyamuni to Indra and Brahma, saying that, the path, the truth, the dharma that I have discovered is so profound, which I don’t see people around me can fathom this teaching, fathom the depth of this teaching. So, there is no point. Therefore, I rather feel like retiring or being into the woods in my own contemplation. This was what the Buddha Shakyamuni replied. And then, the Indra and Brahma, they made more prostrations and pleaded the Buddha Shakyamuni, “Please don’t remain silent, please turn the wheel of Dharma”. Then the Buddha Shakyamuni turned three wheels of Dharma. Of course, the Buddha Shakyamuni taught so many teachings. He achieved Enlightenment at the age of 35, 36. At 29 he had left the palace. Then for six years total – the austerity or the seclusion meditation. And then finally at the age of 35, he became Enlightened. From 35 till 81, at 81 he assumed Mahaparinirvana – passed away, till that, like for 45, 46 years, the Buddha Shakyamuni gave lots and lots of teachings. All these teachings somehow can be summarized into what is known as three turnings of the wheel of Dharma. All teachings of the Buddha can be summarized into what is known as three turnings of the wheel of dharma or three wheels of Dharma.

B.1.0 The three turnings of the wheel of Dharma

What are the three wheels of Dharma? This is what we have to know in general. First, after the request made by Indra and Brahma, then the Buddha Shakyamuni went towards Sarnath, Varanasi. From Bodh Gaya he headed towards Varanasi, Sarnath. Historically speaking, what happened was that, to repay the kindness of his two teachers... Who are the two teachers? The first one?

Participant: Alara Kalam.

Venerable Geshe Dorji Damdul La: Acharya Alara Kalam. And the second teacher?

Participant: Acharya Udreka.

Venerable Geshe Dorji Damdul La: Acharya Udreka, right.

The names may differ a little bit from Sanskrit, Pali. So, the first one is Acharya Alara Kalam and the second one is Acharya Udreka. In order to repay the kindness of these two teachers, Buddha Shakyamuni, through his clairvoyance, he was looking for where these two teachers were abiding. And then, from the people around, somehow, the Buddha was informed and through his clairvoyance he came to realize that both of them already passed away. And then, he was looking for whom to give the first turning. There were five ascetics. These five ascetics, the connection between these five ascetics and the Buddha Shakyamuni... For example, in this life, if you are somehow connected with His Holiness the Dalai Lama, the benefit is tremendous. If you have some connection with His Holiness the Dalai Lama, where His Holiness gives teachings somewhere – so nowadays the world of technology, the world of internet – you can receive/listen to his teachings directly from the internet or you can personally attend the teachings. This link with the holy beings, if you are able to make it, then somehow in your later lives they will be reactivated, these seeds of connection. So, how these five ascetics, they were connected with the Buddha Shakyamuni? These five were the first human disciples. Today there are seven billion human beings, but in those days, 2500 years ago, for sure there were not 7 billion human beings, maybe like five billion human beings or maybe four billion human beings. There were four billion human beings, but the first disciples were only five human beings. Why these five were so special? Because of their karmic connection with the Buddha Shakyamuni many, many, many eons ago.

What happened was that, many, many eons ago Buddha Shakyamuni was a prince, he was born as a prince [01:00:00] many eons ago. That was not at the time of king Shuddhodana, Kapilavastu. Not talking about that, this is just 2500 years ago, but many, many thousands, millions of eons ago. Prince Siddhartha or Buddha Shakyamuni, that many eons ago, he was born as a prince. And there were five demons. These five demons, they fed on human blood, human flesh, and human bones. And these five demons, they were just wandering here and there. Finally, they ended up in the kingdom where this prince was living. Then, these five demons, usually they feed on the... they kill the human beings through whatever means. What they noticed was that, the moment they entered this place, this area where this prince was living, they could not harm any human beings. So they were just wondering, how come this place is so protected? Then these five demons disguised themselves as human beings. And then they were just wandering and met a shepherd boy. A boy who was raising the cows or the cattle. And then they asked the boy, "Is it true that the people of your area, your kingdom, they cannot be harmed by demons, spirits?" The young boy said, "Yes, nobody can harm, no spirits can harm the human beings in this area because we are protected by the compassion of this prince." The compassion of the prince is so intense that it serves as a protection dome for all those people who are under the protection of this kingdom. Then the demons thought, "Ok, now we not

going to get food if we stay here in this kingdom.” Then what they did was, coming to know that this prince was so compassionate, they were tracking in what way this prince was compassionate. Soon they came to learn that this prince, everyday used to engage in charity work, in generosity. They also lined up, from early morning, right from six a.m., around that time. People just queued to get alms or whatever charity they want from this prince. And the prince was busy distributing charity to the poor people. And these five demons, they also came as the part of the queue. They lined up there, and finally it was their turn. And they met the prince. The prince said, “Ok, five of you, what do you want from me? In what way can I help you?” Then the five of them said, “Since last one week we did not eat any food. We are very hungry.” And then instantly, the prince was so compassionate, he was just moved to tears. He instantly ordered his ministers to give food, fruits, etc. Then they said, “No. we don’t feed on fruits. To speak very honestly, we are not human beings, we are demons. We need human blood, human flesh and human bones.” Then the prince said, “No, in my kingdom nobody is allowed to harm anyone. So, I cannot kill someone and give you.” But, then he felt so compassionate since they were hungry for the last one week. Then another thought came in him. He ordered his ministers, “Bring a knife.” Then he cut his own flesh and gave them. And then he made the prayer, this prince made the prayer that, “Today I am feeding these five demons with my own body. When I become Enlightened, may I feed them with the food of Dharma.” It is due to this prayer, this connection, that many, many, many lifetimes later, when he was born again as prince – Siddhartha, and became Buddha Shakyamuni, so there, he met with these five demons once more in the form of five ascetics. They became the first disciples as this prince said the prayer many, many eons ago. This is how the karmic connection works. With this, the point is, the first disciples – these five ascetics were the first disciples of prince Siddhartha.

Now, these three turnings of the wheel of Dharma, more detail, we will go into later, not now. What the three turnings of the wheel of Dharma are? Just as a very quick intro. The three turnings of the wheel of Dharma are:

1. Buddha Shakyamuni went to Sarnath, Varanasi. Then, he gave the first teaching. The first teaching, the subject matter is four noble truths. The first teaching was on four noble truths. If somebody asks you, “What is the first turning of wheel of Dharma?” You have to say, “Four noble truths.” And the place is Varanasi.
2. The second turning of the wheel of Dharma happened in Rajgir. And the teaching was on perfection of wisdom, (*skt: Prajñāpāramitā*) in Sanskrit.
3. The third turning of wheel of Dharma, the place is Vaishali. And the subject matter of the teaching is the teaching on “Emptiness of externality”. This is little technical, it doesn’t matter, just note it down.

For the time being, as long as you can identify where the three turnings of the wheel of Dharma happened and what were the teachings given there, that is good enough. The details, we will study later. By the way, how many of you have this list of the topics? You all have it. So make sure that you know what topics are there. I am not going to go into detail as to what exactly is the (*skt: Prajñāpāramitā*) sutra, what is Emptiness of externality, and so forth. These we will study

later on. For the time being, the first turning of the wheel of Dharma – what is the subject matter?

Participant: Four noble truths.

B.2.0 Four noble truths

Venerable Geshe Dorji Damdul La: Very good. First, what are the four noble truths?

1. The truth of the suffering,
2. The truth of cause of suffering,
3. The truth of cessation of suffering,
4. The truth of the path leading to the cessation of suffering. [01:10:00]

The four noble truths. Before we go into identifying each of these, what these four noble truths are and so forth, one thing which is very important is known as the ‘Twelve cycles of the teaching on the four noble truths.’ What are the twelve cycles?

Participant: Geshe la, what was the fourth noble truth?

Venerable Geshe Dorji Damdul La: The fourth one is the truth of the path—p a t h—leading to the cessation of suffering. Now, the four noble truths, the Buddha taught during the first turning of the wheel of Dharma. Where? Which place was that?

Participant: Sarnath.

B.2.1 Twelve Cycles of Teaching on the Four Noble Truths, Grouped in to Three Groups

Venerable Geshe Dorji Damdul La: Varanasi, Sarnath. So, when the Buddha was giving teaching on the four noble truths, he taught these in the form of twelve cycles. Twelve cycles of teaching on the four noble truths. And the twelve cycles can be seen in the form of three groups, twelve cycles split into three groups. These are:

1. The teaching on the four noble truths pertaining to identification.
2. The teaching on the four noble truths pertaining to the practice.
3. The teaching on the four noble truths pertaining to the results.

Of the three groups, what is the first one? Teaching on the four noble truths pertaining to the identification. So there, it’s pretty simple. The twelve cycles, we group them into three, each one of them having four each. So, the first group, Buddha said:

1. This is the truth of suffering,
2. This is the truth of the cause of suffering,
3. This is the truth of cessation of suffering,
4. This is the truth of the path leading to the cessation of suffering.

As simple as that. So there, the Buddha is helping us to identify what the four noble truths are. What is next?

Participant: Pertaining to the practice.

Venerable Geshe Dorji Damdul La: Pertaining to the practice. Very good. The teaching of the four noble truths pertaining to the practice. So, once you identify what the four noble truths are, what should you do now? You have to practice. So, what kind of practice? Buddha said:

1. The truth of suffering is to be identified.

There should be four. The first one, the Buddha said:

1. The truth of the suffering is to be identified,
2. The truth the cause of suffering is to be eliminated, to be abandoned,
3. The truth of the cessation of suffering is to be actualized, actualized meaning – to be attained. And then, finally,
4. The truth of the path leading to the cessation of the suffering is to be meditated upon.

This is the second group or the category of the teachings of four noble truths. Now, what is the third group?

Participant: Pertaining to the results.

Venerable Geshe Dorji Damdul La: Pertaining to the results. Now, the question is, if I practice the four noble truths the way the Buddha indicated in the second group, what result will I achieve? Then the Buddha said the third group:

1. Although, the truth of suffering is to be identified, there is nothing to be identified.
2. Although, the truth of the cause of the suffering is to be abandoned, but there is nothing to be abandoned.

Likewise, number three. Can you extend it? Anyone? Can you extend it to the number three?

3. Although, the truth of the cessation of the suffering is to be actualized, there is nothing to be actualized. Then finally,

4. Although the truth of the path leading to the cessation of the suffering is to be meditated upon, there is nothing to be meditated upon.

These twelve are known as the “twelve cycles of the teachings on the four noble truths”. Twelve cycles, often times, they are also translated as twelve repetitions. This is very important.

B.2.1.1 Twelve cycles of teaching on the four noble truths, Group One : Identifying the Four Noble Truths

The first one – identifying the four noble truths: 1) this is the truth of suffering, 2) this is the truth of the cause of suffering, 3) this is the truth of the cessation of suffering, 4) this is the truth

of the path leading to the cessation of suffering. This is so important. Because this is so important, I would like to emphasize so much on this part. But, I would like to go to the second group and the third group today. The first one, it may take us some time, and whatever little time that we get at the end, I will go to the first one. And then, whatever needs to be completed, we will do it in the next session.

B.2.1.2 Twelve Cycles of Teaching on the Four Noble Truths, Group Two: The Teaching on the Four Noble Truths Pertaining to the Practice

The second one, the second group – the practice. What are the four cycles?

Participant: Identify the truth of suffering.

Venerable Geshe Dorji Damdul La: The truth of the suffering is to be identified. What are the four teachings pertaining to the practice? Tell me? The truth of the suffering is to be identified. Then, second one. The truth of the cause of the suffering is to be abandoned. Number three, the truth of the cessation of suffering is to be actualized. And then? The truth of the path leading to the cessation of suffering is to be meditated upon.

First, the truth of the suffering is to be identified. Just imagine, often times, people say that, “Oh, Buddhism, which is very much about self denial, it always talks about misery, it only talks about suffering, impermanence.” It’s true, right? You listen to any teaching, it starts with suffering. How many of you noticed that? You already have suffering, and again, you go to a Buddhist centre, they talk about suffering. (TL) This is where we are getting a very wrong impression. [01:20:00] Say, what problems do you have when turn towards any centre, when you turn towards any teacher, any Dharma centers? I cannot really represent other religions because I may not be rightly representing them. But Buddhism, the little that I know, I can say that when you turn towards Buddhism it is not for you to acquire more miseries. We are already so rich in miseries, we don’t want extra miseries. We have to go for ways and means to cut down all the miseries, how to get rid of the miseries. When we go to any centre, “I have so much of miseries. Please teach me how to get rid of miseries.” This is how we started with the Nalanda diploma course. Yes? How many of you came to Nalanda diploma course saying, “I have so much of happiness, please teach me how to get rid of happiness.” How many of you joined Nalanda diploma course with that intention? “I have so much of happiness, please teach me how to get rid of my happiness.” How many of you started? No? If this is not the case, then the point is, “I have so much of miseries. Please teach us how to get rid of the miseries.” Is this how you come to any spirituality? You agree with me? This should be the basic intention.

Therefore, the point is, we speak about renunciation. And this word ‘renunciation’ is heavily loaded, because of which people instantly interpret this as ‘self denial’. To renounce good food, to renounce good house, to renounce good weather in the hills and come to Delhi. This is not the connotation. Renunciation means to renounce your miseries. If you have to renounce your miseries, first of all you have to identify what miseries you have. Let us explore, very quickly. I don’t want to go too much into detail, because this is what we are going to do little later – going into detail of the first: identifying the four noble truths, that we will do little later. Just see, to

renounce the miseries, we have to first identify the miseries.

Anyone who would like to share with the group here some severe miseries that you have encountered in your life? Anyone who likes to share that? Very quickly. Anyone? No? you don't want to share. Yes?

Participant: Dispute within the family members.

Venerable Geshe Dorji Damdul La: Dispute within the family members. Very good. Anyone else?

Participant: Existential crisis.

Venerable Geshe Dorji Damdul La: Existential crisis. Like? Seeking job? Or?

Participant: Life without meaning.

Venerable Geshe Dorji Damdul La: Okay. What is the meaning of life? Why should I live? Very good. Anyone else?

Participant: Relationship issues.

Venerable Geshe Dorji Damdul La: Relationship is a huge problem. Yes, relationship issues within the parents and children, amongst the parents, amongst the brothers and sisters, amongst the... so whatever, the relationship issues, this is a huge problem. Yes, Radha ji?

Participant: Short temper.

Venerable Geshe Dorji Damdul La: Yes, short temper, anger.

Participant: Extreme illness.

Venerable Geshe Dorji Damdul La: Extreme illness. Yes, very true.

The point is that the Buddha said that first identify what you are suffering from. Before you say that, "Please teach me how to renounce my miseries", first you have to identify what your miseries are. Once you identify the miseries so well, then you will learn how to get rid of the miseries. For that, pertaining to the practice, four noble truths, with the truth of suffering the Buddha taught what? What should we practice? We should practice to identify what the suffering is. If you learn how to identify exactly, precisely what the suffering is, that itself is greatly, greatly healing for us. It is amazing. That we will do little later. With the suffering, we have to identify this. What is the second?

Participant: Truth of cessation of suffering is to be actualized.

Venerable Geshe Dorji Damdul La: Second one. What is the second one?

Participant: The truth of the cause of the suffering is to be abandoned.

Venerable Geshe Dorji Damdul La: The truth of the cause of the suffering is to be abandoned.

If you don't want suffering, check the cause of suffering and abandon the cause. Say, if there is a poisonous tree and the poisonous tree gives rise to millions of leaves, poisonous leaves. Then the wind blowing through this tree and the leaves it creates skin rashes on your body. And then you come to realize that these skin rashes are because of the wind blown from the poisonous leaves. So, what will you do? You will remove the tree. You will change the tree, right? (GL) Let's say, just chop the tree. You just chop the tree from the top. You are relieved for the next one month. Next one month, the skin rashes slowly disappear, you are calm, happy, peaceful. After one month, again the leaves start growing. Is this a wise measure? Not really. So, what would be a wise measure? Tell me.

Participant: Pull the tree out from the root.

Venerable Geshe Dorji Damdul La: From the root? But the root did not disturb you, right? Yes? Root is under the ground. Wind did not go under the ground (TL) and then it caused skin rashes. But...

Participant: The seed is there.

Venerable Geshe Dorji Damdul La: But, as long as the root is there, what is on the surface, you cannot stop them. As long as the root is there, even though the root is not directly affecting you, the leaves will keep growing. So, somebody who is sensible will look for the root. You name?

Participant: Preeti.

Venerable Geshe Dorji Damdul La: Preeti. Preeti is very sensible and will look for the root. Likewise, if the dampness is there, look for the root. What is the cause of this dampness. Check the cause – the leakage. Likewise, you look for all these poisonous leaves, they are growing from where? If you keep removing the leaves one by one, after removing like two hundred leaves, by that time another four hundred leaves will grow. It's just pointless. And then if you chop from the top, for maybe one month you are freed. Again, the new leaves will grow. Now, the wisest thing to do is to see where it is coming from. To check the root, and then uproot it. Cut the root. The moment you cut the root, however millions of poisonous leaves that are growing there, without plucking even a single leaf, they will all dry automatically. We agree with me or not? If you don't want the miseries, if you want to renounce the miseries, you have to get rid of the root the miseries. You have to abandon the cause of the miseries. So, the second teaching is, the truth of the cause of the suffering is to be abandoned; number two.

What is number three? The truth of the cessation of the suffering is to be actualized. Finally, what do you want? What you want is that your suffering should become zero. That the suffering should cease, cessation. The cessation of suffering should be achieved. This is what you are seeking. And the cessation of suffering will be achieved only if you abandon the truth of the cause of the suffering. The moment you abandon the truth of the cause of the suffering, then the cessation of the suffering will be actualized. Actualize means you attain, you achieve the truth of the cessation of suffering. What is next?

Participant: The truth of the path leading to the cessation of suffering is to be meditated upon.

Venerable Geshe Dorji Damdul La: The truth of the path leading to the cessation of suffering is to be meditated upon. Then, how can I achieve? [01:30:00] “This, achieving the cessation of suffering, which is to be actualized – oh! this is an amazing idea, this is what I am seeking. But, how can I achieve that?” It is through meditating on the path which leads me to the cessation. Now the details, we will go into later on. Now, what is the next one?

B.2.1.3 Twelve Cycles of Teaching on the Four Noble Truths, Group Three: The Teaching on the Four Noble Truths Pertaining to the Result

Participant: Results.

Venerable Geshe Dorji Damdul La: Results. The teaching on four noble truths pertaining to the results. What is the first one? Although the truth of suffering is to be identified, there is nothing to be identified. So, four lines are there. These four lines we have to understand in two different contexts, which is so important. Two different contexts, it may become a little technical. Bear with me. Finally, this is what we have to understand. Two different contexts – (1) in the context of the conventional truth, and (2) in the context of the ultimate truth.

B.2.1.3.1 Teaching on the Four Noble Truths Pertaining to the Results in the Context of Conventional Truth

In the context of conventional truth means, say, when you, by practicing the four noble truths—identify the suffering, abandon the cause of suffering, actualize the cessation of suffering and meditate upon the path leading to the cessation of suffering—by doing this, eventually what happens? All your mental stains will be gotten rid of. Once the mental stains are gotten rid of, then what happens? Your mind will become like sun. The purity comes out fully; your purity, which exists within you, becomes manifest fully. At that point you become like a sun. What is sun like? Sun is the one which has the capacity to illuminate every atom of the universe. Let's say, metaphorically, sun has the capacity to illuminate every atom of the universe. Your mind, when the true nature of your mind comes out, when it becomes manifest, when all mental strains are removed completely, then your mind becomes like a sun. Your mind will have three qualities – perfect love, perfect knowledge, and perfect power. Your mind will have these three qualities.

Why do we need these three qualities – perfect love, perfect knowledge, and perfect power? In the first place, why do we want to become Enlightened? One, to remove your own miseries.

Number two, to help all beings. If you really want to help all beings the way the Buddha Shakyamuni demonstrated in his own life, his biography, you should have these three qualities. What are the three qualities? Perfect love, perfect knowledge, and perfect power. Why do we need these three? Say, you are in school. May be, age... Class ten, what is the age? Fourteen? Okay. Let's say, you are age fourteen class ten. And then, your dad tells you that, "My daughter/son you must study well. If you study well, I am always there to support you." You are so happy. You don't study. Then final exam is approaching, one week from now is the exam. You are so much in tension. You suddenly remember what your dad said and then you go to your father, "Oh! Now after one week I have my science exam, please teach me science. Last time you promised to help me." The dad says, "I am very sorry. I always failed in science when I was in school." So, your dad could not help you although he wants to help you. Why he could not help you? What is he lacking? He is lacking the knowledge. So, if you really want to help others efficiently, your knowledge must be perfect. You must have a perfect knowledge; one. Then you dad says, "Don't worry, our next neighbor is a physics professor. I don't have the knowledge, but he is a physics professor." You are so happy, you went there and you banged the door. And then the physics professor said, "Hey, what do you want?" You say, "I have science exam after one week. Please teach me." This professor said, "Five thousand rupees per hour." Tuition fee, five thousand rupees per hour! Then, what are you going to eat? Even the physics professor cannot help you. Although, he has a tremendous knowledge, he could not help you. Why he could not help you? Because he was lacking love. You father, your mother, they will never ask for tuition fee. So, if you really want to help others effectively, you must have perfect love. Perfect knowledge, perfect love. And then you come home and you feel so sad. You report this to your dad and your dad says, "Oh! Don't worry. Your mother, although, she is not a physics professor, but she was a science topper when she was in school." How many of the girls were science topper when you were in school? Okay, one here. "She was science topper while in school." And then in the evening the mother comes from her school, she was a school teacher. And she went to some school meeting and she ate some stale food. Do you understand what I am saying? She ate some stale food. She comes home and then you jump into your mother's lap, "Please teach me science." The mother says, "Please get away from me, I have stomach ache, stomach problem." Even your mother could not help you. Why? She has love. She has knowledge. She is lacking?

Participant: The power.

Venerable Geshe Dorji Damdul La: The power. Therefore, anybody who can efficiently help others, that person must have these three qualities. Perfect love, perfect knowledge, and perfect power. These three qualities are required. With this, the point is that, when the true nature of your mind comes out fully, then you become perfected in these three qualities. Once you achieve these three qualities, not only you are protected, you are able to protect all other beings.

So, the teaching on four noble truths pertaining to the result is in two contexts. What are the two contexts? The context of the conventional truth and the context of the ultimate truth. In the context of the conventional truth, when you achieve that level... imagine that you have achieved that level, where your Buddha nature has become fully manifested. Now, do you need to identify the suffering again? How many of you have finished the class five? How many of you already

finished learning two plus two equals four? Okay, now you have to learn it again tomorrow. Will you learn again? Why not? Because, I already know this. So, two plus two equals four, I don't have to learn this anymore. Although that is to be learned by small children, but there is nothing to be learned by me. Because I already learned it. Likewise, although the suffering is to be identified by the suffering people, but those who have already achieved their final goal, there is nothing left to be identified as suffering. Because you have already identified all the sufferings; number one. Number two, imagine that you have already reached that level of the perfection, [01:40:00] that level of the discovering this ultimate treasure of happiness within you. Now, do you have to abandon the cause of suffering? No, you have already abandoned that.

Therefore, although the cause of the suffering is to be abandoned by the people who are suffering, but, because that you have already abandoned, there is nothing left now for you to be abandoned; number two. What is number three? Although the truth of cessation is to be actualized, but for you... Who you? Those who have already achieved that final state, final goal, there is nothing left to be achieved. They have already achieved everything. What is number four? Although the path leading to the cessation is to be meditated upon, but there is nothing to be meditated upon. This is in which context?

Participant: Conventional truth.

Venerable Geshe Dorji Damdul La: In the context of conventional truth.

B.2.1.3.2 Teaching on the Four Noble Truths Pertaining to the Results in the Context of Ultimate Truth

Now, in the context of the ultimate truth; number two. This maybe a little technical but, if you say, "Ok, technical; I came for the easy one. Deliberately, I waited for the diploma course. I skipped the master's course." So, no. Don't give up. This is a little technical, don't worry. Eventually, you will understand it. Not only you will understand it, you will enjoy it. For the time being, it is a little technical. Number three is what? What are we doing now?

Participant: Ultimate truth.

Venerable Geshe Dorji Damdul La: Don't just say ultimate truth. What is ultimate truth? Make it very...

Participant: In the context of ultimate truth.

Venerable Geshe Dorji Damdul La: Teaching on the four noble truths pertaining to the results in the context of ultimate truth. Please be kind to me, instead of me saying it. Say it again, "Teaching on the four noble truths pertaining to the results in the context of ultimate truth." If somebody says like this, then my job is done. My burden is less. Now the point is, in the context of ultimate truth, this is little technical. I will give you one example, simple example. I want a pen. Where is the pen?

Participant: In your hand.

Venerable Geshe Dorji Damdul La: “In your hand.” Now let’s see. Is this a pen? (TL) Don’t think that you are big philosophers for the time being. (GL) We are just into the diploma course, right. Just imagine who you are, as who you are now. What is in my hand?

Participant: Pen.

Venerable Geshe Dorji Damdul La: Pen. Is there a pen here? Yes. This is a pen. How do you know that this is a pen there, tell me? Anyone? Quick.

Participant: Previous knowledge.

Venerable Geshe Dorji Damdul La: By the previous knowledge. Or, anybody else? By seeing this. We can see this. Now, which is pen? Which one? This blue part? This one is the pen?

Participant: No.

Venerable Geshe Dorji Damdul La: No? This is the pen? The blue one?

Participant: No.

Venerable Geshe Dorji Damdul La: No? Remove that. Then, this one, is this the pen?

Participant: No.

Venerable Geshe Dorji Damdul La: Then remove that. Is nib the pen?

Participant: No.

Venerable Geshe Dorji Damdul La: Then you remove the nib. Is this the pen? Then, remove the ink. Then, the refill, is this the pen? No. This is not pen. Now where is the pen? Now, if I do like this, will you find the pen? If I do like this, you will never find the pen. When will you find the pen? When you put all these together. Then this is the pen. If you disassemble... What it the proper English, un-assemble or disassemble?

Participant: Disassemble.

Venerable Geshe Dorji Damdul La: Disassemble. If you disassemble all these small parts, then what happens to the pen? The pen disappears. So, pen makes sense without disassembling it. Without disassembling this, then the pen makes sense. The moment you split it into small parts, then the concept of the pen disappears. Where the concept of the pen makes sense, this is known as the conventional truth. Conventionally, we call this as a pen. Conventional. By the way, tell me, which lane is correct – right lane is correct or left lane is correct when you drive? How many of you drive? One, two, three, okay those of you who do not drive, you are spared.

Which lane is correct? Right lane or left lane?

Participant: Left lane.

Venerable Geshe Dorji Damdul La: Left lane is correct. How many agree with Preeti ji?

Participant: In India, it is correct.

Venerable Geshe Dorji Damdul La: In India, it is correct. (TL) It is not that, “Which is correct? Left one is correct.” We cannot say like this. In India, left one is correct. We have to contextualize this. Why in India? Why not in other places? Does this mean that in other places left is not correct?

Participant: In America right is correct.

Venerable Geshe Dorji Damdul La: In America right is correct, left is wrong. Who decides that? The road decides? The Indian road says? You drive on the right, then India road says, “No, no, no, you are in the wrong lane.” The road says this? Road is the object. It does not say this. Who decides? Who says this?

Participant: Traffic police.

Venerable Geshe Dorji Damdul La: Traffic police?

Participant: Traffic rules.

Venerable Geshe Dorji Damdul La: Traffic rules? Who made the traffic rules? Where are the traffic rules? On the road or in the office?

Participant: Lawmakers of the traffic.

Venerable Geshe Dorji Damdul La: Lawmakers of the traffic, they made the rules. Who are the lawmakers of the traffic? People. This is a big problem; traffic rules. (TL) The road does not tell you that you are on the right lane or wrong lane. For road, it does not matter. Even if you drive from the right lane, the road will not tell you anything. But, the people will tell you. People are object or subject? Road is object or subject?

Participant: Object.

Venerable Geshe Dorji Damdul La: The people who created the rules are object or subject?

Participant: Subject.

Venerable Geshe Dorji Damdul La: Subject. So, which lane is correct, it is not from the object, it is from the subject. When it is from the subject, then from the object it is empty. Yes?

You remember this? This flower is mine. It means what? Hey! This flower is mine. Preeti, this flower is mine. It means what?

Participant: It's not yours.

Venerable Geshe Dorji Damdul La: It's not yours. When you say, "This flower is mine", it is a nice way of saying it is not yours. If I say, "It is not yours", you will feel offended very badly. If I say, no Preeti, this is mine. You will not feel offended, "Ok yes, this is yours." Whereas if I say, "Preeti this is not yours", you will feel offended. But, there is a nice of saying it, "It is mine." Nice way of saying it is not yours. Likewise, "Traffic rules exist subjectively". Which implies what? Traffic rules does not exist objectively. What is the opposite if subjectivity?

Participant: Objectivity.

Venerable Geshe Dorji Damdul La: Objectivity. When it is coming from the subject, from the object its empty. With the traffic rules, it's from the subject, not from the object. And the subject means what? Conventions, people create the conventions. Who create the convention? People create the convention. Let's say, in the big-big meetings, big-big conferences, hi-fi conferences, are you allowed to go in the (*bindi: hawai chappal*)? You are allowed or not allowed?

Participant: Not allowed.

Venerable Geshe Dorji Damdul La: Why not allowed? [01:50:00] Why the other shoes are allowed? Why not the (*bindi: hawai chappal*)? They're just the same, they protect your feet. Both do the same job. But why the (*bindi: hawai chappal*) is not allowed?

Participant: Conventions.

Venerable Geshe Dorji Damdul La: It's just the convention. Convention means, how the people say, "Oh! This is informal." Formal, informal, who says this? I think forty years ago, the pants that you are wearing now, if you wear the same pants forty years ago, you are totally alien. You know, why? Any idea? Young people don't have the idea. Maybe forty plus they have the idea. Tell me.

Participant: Because people used to wear different type of pants then.

Venerable Geshe Dorji Damdul La: What type?

Participant: (Some) Ink pens. (Some) Pajamas.

Venerable Geshe Dorji Damdul La: No, no. Did you all follow what I am saying? What I am saying is not the paint, but pant.

Participant: People used to wear the pajamas, (*bindi: lungi*), trousers.

Venerable Geshe Dorji Damdul La: Trousers, yes. What you are wearing now, if you were wearing forty years ago, you are just alien. You are totally unfashionable person. You are getting what I am saying? What were those people wearing forty years ago? Bell bottoms. (TL) Young people, they don't have any idea. Do you know what bell bottom is? Younger ones? What is bell bottom? Anyone?

Participant: Trousers that are shaped like a bell.

Venerable Geshe Dorji Damdul La: At the bottom it's shaped like a bell. (TL) Today if you wear it, people will say that you are outdated. Why, bell bottom, today if you wear it, it's outdated? Why? Why, what you are wearing today, if you wore it forty years ago you would just be alien? Then you would have no sense of fashion. Why?

Participant: Again, convention.

Venerable Geshe Dorji Damdul La: Again, convention. Just purely convention. But, in those days, forty years ago, if you really wore what you are wearing now, you will see this as, "Oh, this is correct or not correct?" From the object or from the subject?

Participant: From the subject.

Venerable Geshe Dorji Damdul La: Actually it's from the subject, but when you look at it you will not see it as from the subject, but from the object. "This is so nice. Bell bottom is so nice." By the way, the younger ones have no idea what bell bottom is. You must watch those movies. Which movie? Amitabh, right. (TL) When he was super star. Not now. The point is that they are just purely conventional. Of course, this is little sophisticated topic. Eventually, we have to learn this. If we don't discover that, there is no freedom from suffering. All problems are because we see the convention as a non-convention; convention as something objectively real. Then our problems arise. The whole purpose is to remove all our problems. If you really want to remove all the problems, what we should be doing is, we should see the convention as convention. Conventions are subjective or objective?

Participant: Subjective.

Venerable Geshe Dorji Damdul La: Purely subjective. So, whereas the conventions are purely subjective, what is subjective when you see that as objectively real, then the fear arises. The dream is purely subjective or objective? Dreams?

Participant: Subjective.

Venerable Geshe Dorji Damdul La: Purely subjective. But in the dream, you will see the dream as purely subjective or objective?

Participant: Objective.

Venerable Geshe Dorji Damdul La: When you see it as objective then you will have the fear in the dream. The dream ghost chasing you. You have so much of fear. Why? Because you see the subjectively existent dream ghost as the objectively existent ghost. Then the fear arises. All our problems arise because of seeing what is subjectively real as objectively real. This, we have to learn. If somebody does not want to suffer, this is what we have to learn. How many of you don't want to go through suffering? All of us! If you really don't want suffering, this is what we have to learn. If you don't learn this, no matter what, we have to go through suffering. Suffering is invariable. Undeniable. Invariably arising.

C. Question And Answer Session

We will stop here. Any questions? One or two questions. Any questions that you might have? Ok, one over there at the end. Speak through the mic please. If possible, introduce yourself with your name because we are all new to each other.

Participant: My name is Kabir. I was wondering, since we are breaking, if there is a reading list or some books that you may recommend for us to read.

Venerable Geshe Dorji Damdul La: Good question. In fact I think that the list is already given. There is one book which is very helpful, it is His Holiness the Dalai Lama's book, "Kindness, clarity and insight". The book title is, "Kindness, clarity and insight". That book has many of these topics, they are very helpful. Maybe the last question? Professor Meenakshi ji?

Participant: With regards to ultimate truth, we did not go into Emptiness of externality. Is it done?

Venerable Geshe Dorji Damdul La: Yes. Actually, that is pertaining to the Emptiness. I am yet to explain this fully.

Participant: When?

Venerable Geshe Dorji Damdul La: Next session. When is the next session? Saturday.

D. Dedication Prayers in the End

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One suggestion is that, because that after the end of May till August, for like two months, it's a long break there, I would very much encourage you to listen to the recordings once more. Those of you who are already exposed to these concepts, it is fine for you. But for those who are hearing this for the first time, you may think that you got everything from this class. But you listen to them again, you will see that there are many things that you missed actually. So, I suggest that you at least to go through... How many sessions we did thus far? Just three. Just listen to them. The more grounded you become through listening to these recordings, then you will see that the sophisticated topics which we are going to cover later on, you will find them much easier. Therefore the ground must be laid firm. This is one suggestion that I am making. See you the next Saturday.

Class 4 – The Four Noble Truths – Part 2 of 5

Session 1 of 12th May 2018

Subject : The Four Noble Truths
Teacher : Venerable Geshe Dorji Damdul La
Location : Tibet House Delhi
Date : 12 May 2018
Transcriber : Stanzin Jorden
Verified By : Ankit Goel
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Summary of the Teachings in the Session

Introduction to Meditation

Instructions on Single Pointed Meditation

The Four Important Points: Body Posture, Focal Point, Errors in meditation, Remedies

Discussion on the two variations: 84 thousand vs. 80 thousand teachings of the Buddha

Four Noble Truths

First Truth: The Truth of Suffering

A. Starting Prayers

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Visualizing Bodhicitta Field	Page 35
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(Main Teaching Starts) [00:13:58]

B. 1.0 Introduction to meditation

First, I need to give the intro. Those of you who are already aware, or already have some exposure to meditation, do your own meditation now. Those who are not, those who have been doing meditation on the basis of reading some materials, or watching some YouTube, for them I would suggest that it is not sufficient. You must get the basic instruction, otherwise your meditation may not really be successful. And in worst cases, you may be building, or you may be turning medicine into poison. Because, improper meditation can destroy your thought processes,

can destroy your neurological processes, and in many cases people may become insane, insanity can be a result of improper meditation.

For that matter, the meditation, there are two kinds. The analogy which we gave last time – the light, the purpose is to eliminate the darkness. To dispel the darkness we need to introduce the light. This light which we are going to use to dispel the darkness must have two qualities. One is that it should be very bright, and other is that it should be steady. If it is not bright then if you want to read the book but the light is so dim, it does not serve the purpose. Even though it is a light but it does not serve the purpose. Now, even if the light is very bright, but if the light is flickering, again, it's very disturbing and it does not serve the purpose. So the light should be very bright plus steady.

Likewise, our mind... finally to dispel the ignorance it is a mind which should be doing it. And, if we don't ignite the light of the wisdom, automatically our mind will take the form of darkness. And the darkness of ignorance is responsible for all the miseries. So this mind, instead of taking the form of darkness it should take the form of the light to dispel this darkness. This light should have two qualities – one, this mind should be very bright, meaning, it should be very sharp, which can be done through rigorous studies, rigorous reflections. And then, the steadiness; once you have built this light, then you must make sure that the light of this mind is very steady. So what we are doing now is to build the steadiness, and rest of the classes, rest of the whole one year classes are meant to ignite the light. And the actual light would be ignited when you jump to Nalanda Masters Course, not the Diploma Course. Diploma Course is just the ember.

With the Masters Course, then it will help you to ignite the whole light. Meanwhile, we learn how to prepare ourselves to make this mind very steady, so that when the light is ignited your mind is already very steady, and the ignition of light together it will successfully eliminate or dispel the darkness. This meditation, to bring the brightness of light, the technical term that we use is analytical meditation. Meaning that, you analyse, you should activate the potential of your analysis. So there is analytical meditation to ignite this light, very bright. Now, alongside, to make this analytical meditation—in Tibetan it is (*tib: chey-gom*)—now, you have this light and you want to make it very steady so that it does not have the flaw of being flickery. For that matter, we need to have (*tib: jo-gom*), (*tib: jo-gom*) means single pointed meditation.

So meditation, we see that there are two kinds – analytical meditation and single pointed meditation. Being very careful, let us not be easily deceived by the very fashionable word ‘meditation’ – mindfulness based meditation, so whatever, mindfulness based, stress reduction, and so forth. They are not wrong, they are not bad. But the point is that we should know in a very complete form what does it mean by meditation in the first place, and how many of these kinds are there, and what are the purposes of the different meditations. When we don't see the picture or when you don't get the complete picture, then the danger is that you get just one part of the picture and you think that this is the whole thing. And, don't forget, the whole agenda with which [00:20:00] we started the Diploma Course – be kind to yourself and, be wisely kind to yourself. So if you want to be wisely kind to yourself, give yourself the complete picture, not just a partial picture.

Therefore, the point is, you try to get the complete picture. And then, for example, say what we are learning here – the Diploma Course, and later on the Nalanda Masters Course, with these two things you will get a very complete picture. Once you get a very complete picture you can go anywhere. You will be so happy to see that. Now this part which is being taught in this tradition —not necessarily Buddhist tradition, any non-Buddhist traditions, even the western science, western philosophy—anywhere you go and you will see that, they are talking about this part, they are talking about that part – you know the whole picture. And because you know the whole picture, some of you may be very fascinated to see that – they just be in their own small world and they think that this is whole world. Because that you learn everything, you see the whole world completely, then you go elsewhere, and after learning the Nalanda Diploma Course international and Nalanda Master Course international, learning these two things, being a part of that, and then, if you go out and you see something very different which does not really fit in there, provided you understand these two courses so well. Then, amazing. Otherwise, what I would say is that you would be... the point is, we have to get the very holistic picture or complete picture.

B.1.1 Instructions on Single Pointed Meditation

With this in mind, without much ado, the instruction for the single pointed meditation (*tib: jogsom*). It is just to build your mind steady, that's it. And, building your mind steady does not mean that it will take you to Buddhahood. Often times some may claim that make your mind steady and this will take you to Buddhahood. This is just a means. Often times people get confused with this. And then, there were some people who really claimed that this will take you to Buddhahood. But you would realize, after studying the Diploma Course and the Nalanda Masters Course, you will come to realize that it's not true. This is just a part. It is like, say, you put your finger to show to a child where the moon is, and the child would not look at the moon, child would look at the finger. Therefore, it becomes like this. It's just the means to take you to Buddhahood.

And some people, they very strongly claimed that this is the only path. So this, we should be little more open, should not be so confined, should not be so rigid, let us be very open. With this in mind, this meditation – single pointed meditation, it should have four points. We should keep in mind four points. This is so important. And, if you know these four points, then, except for point two—point one, three, four—these three points of the four are crucially important for any kind of meditation, whether you do Hindu meditation or Christian meditation or the Zen meditation, secular meditation, Buddhist meditation, it doesn't matter. In all meditations, once you know what these four points are, and in what way they are very important, and you do your own meditation, through your own experience you would realize that these are the three points which any meditation should necessarily incorporate.

B.1.2 Single Pointed Meditation: The Four Important Points

Now, the four points. The first one is the body posture. I am going to explain each one of the points. Number two is the focal point, number three is identifying the mistakes or the errors of meditation. And number four, applying the remedies to overcome the errors. So, first, the body

posture; number two, focal point; number three, what is number three?

Participant: Identifying the errors of meditation.

Venerable Geshe Dorji Damdul La: Identifying the errors of meditation. Number four - applying the remedies to overcome the errors.

B.1.2.1 Single Pointed Meditation: The Four Important Points: First Point–Body Posture

Now, point one, the body posture. If possible, be seated crossed legged, (*skt: padmasana*), which means your left foot should be on your right leg and right foot should be on your left leg. Just see if you can do this. If you cannot do this don't force yourself now. What I would suggest is try this at your place in your room, house, whatever; try this at home. When you try this you may start feeling pain. The moment you start feeling pain, little close to unbearable, then keep it down to release it. When the pain is gone, again bring it back. This is how we will be habituated to this sitting. And why this sitting is very important is because with this sitting our mind is very alert; one. Whereas, if you cannot sit crossed legged, it's fine. It is not mandatory, you can sit in the half lotus posture also – one. Number two, which is so important is back bone upright.

Often times, even in the schools, young children having age 7, 8, 9, 10, 11, 12, even they sit like this, as though they are 90 years old. So I said, "No! You are very young children, don't sit like this, sit upright." This is very important. Always make it a habit to sit upright, this is so important. This, I would say, no compromise. Should you have back ache problem, you are exempted. Otherwise, during the meditation it is advisable not to lean against a support. Whereas, if you have a back ache problem, then whatever is needed for you to feel comfortable, sit in that position. If you need support, you seek the help of a support. Otherwise, if you are physically alright then I would suggest you not to lean against a support, sit upright. Later on, as you become little exposed to meditation through your practice, you can see the contrast – when you lean your body against a wall or a support vs. without, the freshness of the mind is different. And then, you sit like this, bent, vs. you sit upright, again the freshness of the mind is different. And then, crossed legged vs. without crossed legged, you can see the difference in the freshness of mind. Whereas, somehow you cannot sit crossed legged, it is not mandatory.

Now, next one is, your head should be tilted forward a little bit. And, the next, of the two things which is so important – one is eyes not closed. I am reiterating this, eyes should not be closed, eyes half open and 45 degrees cast down, this is so important. The moment you close your eyes what happens is that, experientially you could feel the dullness sink in. Don't close your eyes, just keep your eyes half open and 45 degrees cast down. And then, say, you become very expert in meditation, like, 2 years of experience, 10 years of experience, like this. And, say, with 10 years of meditation experience with eyes closed, then you can try this with eyes open, and if it does not work at all then [00:30:00] we can't really do as much. Then close your eyes and do the meditation. For others, even if you have been doing your meditation with eyes closed, try with eyes open. And, precisely, if another meditation teacher taught you to keep your eyes closed, then what would I say is that I don't want to argue with anyone else. What I would say is that you can try both – with the eyes closed sometimes, eyes open sometimes. And then, through

your own experience... Say, my doctor may say that eat pizza. Then, another doctor may say that don't eat pizza, eat only chowmein. Then, I tried both and slowly my body tells me, after prolong period of exposure my body tells me that – pizza with proper brown (*bindi: atta*), whole wheat, this is better, this is more healthy. I experientially feel it. Then I can say that, henceforth, I will take the whole wheat pizza or (*bindi: roti*), not the rice, not the chowmein, whatever. So, experientially you realized this, and this is not really a very, very serious thing, otherwise, the Buddha will punish you, god will punish you. No. No one is going to punish you, everybody loves you. So the point is, where your meditation becomes better... finally meditation is your mind should actively bring out transformation in you. Where, with eyes closed if the mental transformation is not happening, you are not becoming happier, happier, happier or, more and more fresh person, which means something is wrong with THE meditation. Whereas, you do the meditation, with your eyes open or close, whatever, then through your own experience you can see that you become happier, happier – transformation taking place, where, earlier otherwise you would easily get irritated because of small, small things, now everything is under control, your mind is very stable, calm and very happy. Nothing really bothers you as much. This is the meaning of the transformation. If that is happening the purpose of meditation is accomplished.

Whereas, if your mind becomes more and more dull, and then, you sit for meditation and then from that you don't want to get up because you feel sleepy, you don't want to get up and you think this is a good meditation. And then you are very thirsty, you don't even want to go to kitchen. Which means that you are becoming sluggish. This is the counterforce, this is wrong meditation. The point is the eyes should not be closed, they should be half open, 45 degrees cast down. And then, the instruction will be given later, the follow up instruction will be given later.

Then the next, the tip of the tongue should touch the upper palate. This is very important. Why? Initially, when you start meditating saliva gets accumulated and which is very disturbing when you meditate. If you keep the tip of your tongue touching upper palate, it will avoid accumulating excessive saliva in the mouth. Saliva can still be accumulated, but it is going to be less. Initially when you do this it is very disturbing – are you meditating or you have to focus your mind that the tip of your tongue is touching the upper palate. It is little disturbing initially. Later on, you will get used to it. If you don't keep your tongue touching the upper palate, you will feel uncomfortable, automatically you will do it. This is one thing.

And the lips and the teeth, keep them in their natural course, no hard and fast rule, just keep in the natural course, whichever is better. In some cases, for example, if I keep my mouth open like this, unintentionally I may start breathing though my mouth. And when I start breathing through my mouth, sometimes the mouth can become very dry. Therefore, again, it can be very disturbing when the mouth is very dry – the upper part dry; below, the saliva is accumulated, this problem is there. The point is, whichever way is more comfortable, do it that way. There is no hard and fast rule.

It is very important is breathe naturally, don't ever breathe forcefully. Don't ever control your breath. Just let it flow very naturally. There are times, very specific meditations where you have to hold your breath for like few seconds or few minutes, like this. There are very specific meditations pertaining to holding the breath. That is a different meditation. All other meditations

let your breath flow very naturally. Don't force your breath, don't control your breath. And, right hand on your left hand, the tips of the two thumbs joining and the two thumbs standing forming a triangle. Place your two hands on your lap in a restful state. This is what is known as the *Vairochana's* meditative position. There are so many hand gestures, some like this, some like this, on the knees... it is not that one is correct and other is wrong. All are correct. But, see what tradition that you have learnt, you can do that and you can do other gestures also. Gesture is not really the final thing. Final thing is your mind. This is the body posture.

B.1.2.2 Single Pointed Meditation: The Four Important Points: Second point–Focal Point

Now the next one is what?

Participant: Focal point.

Venerable Geshe Dorji Damdul La: Focal point, meaning, finally with this thing ready then what you are going to meditate on – this is the focal point. There are so many versions of focal points, what we are going to do here is a very simple one, yet very effective. That is, visualize a tiny white dot between your nose and the upper lip. Touch this spot between your nose and upper lip. Do you feel something? Now touch or scratch your back without looking at it. You feel something? You will feel it. And your eyes are looking at it? No, still you can feel it. That is your mental consciousness. When your eyes are looking at me, it is your eye consciousness looking at me. But when you scratch it, your mental consciousness is looking at it. Now, the meditation is not done by your eye consciousness. Meditation is done by your mental consciousness. Later on, we will study what is known as the psychology, later on we will introduce psychology. There we will explain all the different kinds of the mental states. That we will study separately. And that is extremely helpful for us to examine ourselves – what is going in me, why I am happy, why I am unhappy, what is the cause of the unhappiness, what is really happening within me, with my bodily sensations, the sound i.e. hearing, the nose, the touch, the mental, and within the mental: negative and positive, all these things we will study later on. So, we are going to focus on the tiny dot – 1 mm or 2 mm in diameter, very small, between your nose and upper lip. This is where we are going to meditate, where we are going to focus. And your eyes are not looking at it, your eyes are just 45 degrees cast down and ignore it. Whereas, mental consciousness is visualizing it. For example, here, do you see India gate next to me? [00:40:00]

Participant: No.

Venerable Geshe Dorji Damdul La: No. Ok, imagine India gate. Can you imagine?

Participant: Yes.

Venerable Geshe Dorji Damdul La: Your eyes are imagining it or your mental consciousness is imagining it?

Participant: Mental consciousness.

Venerable Geshe Dorji Damdul La: Very good. Now it's amazing. Just in few seconds you are introduced to mental consciousness. Now the point is that we have to segregate the eye consciousness and the mental consciousness. If you do your meditation with eyes closed you will never learn this skill to separate the eye consciousness and mental consciousness. And, in fact we all have this experience, but our mind is very naughty, our mind is very mischievous. When you don't want to segregate it, your mind will segregate it. How? Say, I am talking to you and you are part of Nalanda Diploma Course. If you are not interested in what I am saying, your mind is so expert, your mind will start listening to the other sounds. And your eye consciousness is just looking at me as though like you are paying attention to me, but your mental consciousness is going somewhere else. We are so expert in this. But, when we are to employ the same segregation on the virtuous things your mind will say I cannot do it. If I ask you, "Just keep your eyes 45 degree cast down, half open, and your mental consciousness should focus on the tiny dot here", the first complaint that you will raise is that, "I keep seeing what is in front of me". Which means that your mental consciousness is chasing after the eye consciousness, "And I cannot visualise the dot because I keep seeing what is in front of me".

This is where your mind is so naughty, so mischievous. It does not listen to you, it does not do things, it does not apply its skills with the virtuous qualities. It is so expert in using this in the non virtuous qualities. So our job is to acquire this skill which is applicable also to the virtues. This is where you are going to learn. For example, I am looking at you, but my mental consciousness is not looking at you. My mental consciousness is looking at something else. My mental consciousness is looking at my own mind. When you look at me you may think that, "Ok, he is staring at me", but I am looking at my mental consciousness. This skill we have to acquire, where your eye consciousness is directed somewhere else, but your mental consciousness you can direct anywhere you like. It is not necessary that your mental consciousness should be after your eye consciousness all the time. This skill we have to acquire. Whereas, if you always do your meditation with eyes closed you will never learn this skill. The moment you keep your eyes open your mental consciousness will chase after your eyes. Tell me, in 24 hours how many hours you keep your eyes open?

Participant: Eighteen.

Venerable Geshe Dorji Damdul La: Most of the hours you keep your eyes open. Most of the hours you are not meditating. Because, the moment you keep your eyes open your mental consciousness chases after your eyes. Whereas, if you learn this skill of separating the eye consciousness and the mental consciousness, even if your eyes are wide open—so, after you wake up, in the morning you wake up, you interact with the other people, then you go to your work, then you are in the car, so there, your eye consciousness is wide open—but you can still meditate, because you have the skill, you have acquired the skill, developed the skill to separate the mental consciousness from the eye consciousness.

Whereas, if you have never learnt this skill to separate the two things, then you waste lot of your time. You keep your eyes open, you are guaranteed you are not meditating, because you have never learnt the skill to separate the mental consciousness from the eye consciousness. With this, what we are doing here is, you are training your mental consciousness to focus on the white dot

while your eyes are still half open, 45 degrees cast down.

Now, along with this, while you focus your mind on the tiny dot between your nose and upper lip, do multitasking – count your breath. Breathe in, breathe out – cycle one, breathe in breathe out – cycle two, so two things are happening together. It is little challenging, when you focus on the white dot you may miss the count of the breath, when you count your breath you may miss the focusing on the white dot. Initially it is going to be little hard to meditate because we are not so trained in this. Now, over time it is very easy. You can do these two things simultaneously. You can hold the white dot in your visualization, meanwhile you can count the breath. Don't follow the breath. Don't follow the breath means, ‘now the air is already gone through the nostril, now it is going out’, you don't do that, just count the breath, [inhale, exhale] one, breathe in breathe out – cycle two, breathe in breathe out – cycle three, this is what we are going to do.

We are going to do for five minutes in group. When you are by yourself, don't do five minutes. Five minutes is going to be quite long when you are by yourself. In group and individually it is very different. In group, psychologically you remain very alert because others are also meditating, it is terrible that if I display my weakness. (TL, GL) But, when you are by yourself, who cares. Therefore, the tendency that you become more lax. So when you are by yourself don't do it for five minutes, do it for 21 cycles. 21 cycles means it is little over one minute. And then, if you are so excited, “No, he said 21 cycles. 21 cycle is just one minute something. I want to do longer”. If you are really excited you can do it, but not in a continuous flow. Keep a short break, like five seconds break, and again you do another 21 cycles. You can do it like, say, three very short sessions, each of 21 cycles, with a gap of four to five seconds. And then, in evenings also you can do that. This is the focal point.

B.1.2.3 Single Pointed Meditation: The Four Important Points: Third Point – Identifying The Errors of Meditation

What is number three? Identifying the errors of meditation. What is number four? Applying the remedies to overcome the errors. These two are so important. If, any meditation, whoever is doing the meditation and the person does not teach you or is not watchful of these two points the person is not doing a good meditation. Why I am saying this is that I meet so many people who are saying that “I do meditation, I do meditation.” Once I met somebody, may be in his fifties. Then he said, “I have been doing meditation for last three years”. Then, I took that as a very standard meditation. And, later on, he said that, “Nowadays in my meditation all the buildings are coming up, visualizations of the buildings are coming up.” I said what kind of meditation are you doing? I thought he was doing a very standard kind of meditation. With this then he said that, “I am just sitting like this”. Then I said who taught you this meditation? He said, I went on a hiking and I met one American and the American said that you must do meditation. Then right away he started meditation. How? He sat there like this – with no thought, with no focal point, he do like this. This is what he has been doing for the last three years. And then finally all these things are coming, buildings are coming up in meditation.

Meditation is controlling your mind. What the mind should think you should control it. Not the mind dictate on you what to come in your thought. If the mind dictates on you, there is no point

in meditation. Meditation means to gain control over your mind so that the mind only goes after the virtuous objects, never after the wrong objects. And going after the buildings, it is not at all virtuous. Later on, when you really come to [00:50:00] know – what exactly is the final meaning of my life, when you realize this, be kind to yourself and be wisely kind to yourself. With this agenda, what is the real meaning of your life, once you come to realize that, you will see that the proper meditation is so important. So point number three and four are so important.

Point number three – identifying the errors of meditation. Errors of meditation, meaning, when you start doing meditation there are two kinds of errors or two kinds of mistakes. One is mental laxity and the other one is mental excitement. Mental laxity or mental heaviness or mental unserviceability. Mental excitement is where the mind gets scattered here and there, not sitting on the focal point; instead, is running here and there or getting scattered here and there; this is excitement. Excitement, scattering, wandering, they all mean the same. And the other one is mental laxity. In other words, mental excitement is over activity of the mind, not sitting on the focal point, and is getting scattered, overly active. Mental laxity is the passiveness of the mind, where the mind is passive, mind starts sinking, feels sleepy and drowsy, feels heavy and unserviceable, mind is inactive; this is mental laxity. These are the two errors.

We have to identify these two things so well. The moment we realize that these two are the two errors then you must... say, when you realize that your mind is so often getting scattered here and there or, so often feeling heavy and lethargic, no need to freak. When you identify that your mind is going through these two problems you have to apply the remedies. If you don't apply the remedies this is where we are going wrong. When you identify that these two things are happening, it's fine. Because these two things are happening we are training in meditation. But, if you don't apply the remedies right there when your mind gets scattered, for example, in breathing meditation then your mind goes to the city walk, what is that?

Participant: Select Citywalk Mall.

Venerable Geshe Dorji Damdul La: Select Citywalk Mall, there. Then you see the Levi's, what is that?

Participant: Levi's.

Venerable Geshe Dorji Damdul La: (GL) You are seeing that, "Yes, I was thinking of buying a new shirt. I was thinking of buying this, buying that. Now I am seeing this. It's so fun! Oh yes, I am distracted now. Never mind. The moment you realize that you are distracted and still you approve that and you keep going like this, this is the worst thing. If that happens better not do the meditation. Stand up and go to see the mall. Go to mall, that is better. When you do it, do it properly; one. Likewise, when the mind feels lethargic, this is... be very careful, this is the warning that I am giving you. When your mind feels lethargic, meaning, when the mind feels heavy, "Ok, the mind is heavy..." With heaviness, what accompanies that is laziness. You don't want to get up. You don't want to stand up. I would say this is more dangerous. Where, the moment you feel very heavy, you have to shake yourself, keep yourself more alert, make yourself alert, this is so important. And then, say, partially sleeping, partially meditating, and the feeling is

very heavy, pleasantly heavy. That happens, and you don't want to, say, "No, it should be very fresh. It's not fresh. Yes, I know it's not fresh." Still you continue like this, this is not good. You must apply the remedies.

B.1.2.4 Single Pointed Meditation: The Four Important Points: Fourth Point – Remedies

So, number four, applying the remedies. Remedies are twofold – there are so many kinds of remedies. What we are learning here is a very simple, generic, a very general remedy. And then, somebody who actually starts doing this meditation, should you have any problem, then you must meet with the teachers. You have any problem, there are specific remedies pertaining to specific problems. What I am sharing with you here is a very general remedy. Introspection and mindfulness, there are two remedies, generally speaking. Often times people talk about mindfulness meditation. It's all very good but, keep this in mind that people mix up the two things – mindfulness and introspection.

Whereas, we have to learn that these two are not one; mindfulness meditation, actually there are two things mixed up. So it is very important to distinguish. Unless you distinguish the two things, your meditation is going to be not very sharp. Introspection and mindfulness. What is introspection? What is mindfulness? Say, if you lost your pet dog what do you do? First you go and search for the pet dog. This is introspection. Your mind, the mind which meditates, this is like a pet dog. Now, instead of it sitting on the focal point it runs away to different, different things, different places and so forth.

The mind gets scattered, like the pet dog running away from your place. So that is the job – looking for the pet dog, looking for where your mind is, whether your mind is meditating, whether mind is scattered or in a sleepy state, you are examining this. This is known as introspection. Once you find your mind, once you find your pet dog, the job of the introspection is done. Next is the job of the mindfulness. What do you do? You tie the dog with the rope and bring it back home and tie to a pillar at your home. So the mindfulness is like the rope. Once you find that your mind is distracted or the mind is in lax state, then instantly you use the rope like mindfulness to bring the mind back to the intended object of the meditation. With the help of mindfulness you bring the mind back to the intended object of the meditation. This is mindfulness.

These are the four things that we need to keep in mind and I may give more instructions. In some cases where, let's say, you realize that your mind is still there on the focal point, but your mind feels very heavy, lethargic, what should I do? There it is advised that you try to make this white light blazing. Imagine that this white light is blazing and the white light is very light, it's not heavy. With the blaze what happens is that automatically, say when you are feeling little sleepy, somebody puts the torch light in front of you, instantly your mind will become very fresh. Then, if this sluggishness, if the heaviness of the mind becomes too much then you may keep some water next to you and sprinkle some water on your face like this. So these are some tips. If you sprinkle and still you fall asleep then you get up. Which means that, look, there are so many things to keep in mind. If that is happening [01:00:00] either you must be deprived of the sleep – one, or you may be lacking nutritious food, or because of anxiety and you are being very tired

after all the many days of anxiety, many factors are there. We must know the factors.

Whereas, if your mind feels overly active, overly active meaning your mind is always going to the shopping malls and so forth, then what should you be doing? Then, you have to, one, visualize this dot as very heavy like a lead [metal]. And then, still if it does not help then you can move this dot at the navel. Instead of visualizing this dot between the nose and the upper lip you can move it down, mentally you can focus it at your navel, very heavy. Just focus your mind there. This will bring your mind from distractions and so forth. These are all the indications of how our physiology and our mind, these two are very closely connected. So, you can visualize the dot , very heavy dot, at your navel. When the distraction slowly subsides then you can bring it back here. These are some tips. With this we will do five minutes [of meditation]. **[01:08:30]**

Thank you. Going back to the topic which we did last time, The Four Noble Truths. The Buddha, after becoming enlightened, at the request of king Indra and Brahma of the celestial beings – the gods and goddess, then the Buddha started to give teachings. And the teachings are all subsumed under what is known as the ‘Three turnings of the wheel of Dharma’ or ‘Three wheels of Dharma’. The first wheel of Dharma, the content matter which is The Four Noble Truths and the teaching was given in Sarnath. And the second turning of the wheel of Dharma, the content matter is Perfection of Wisdom Sūtra and the place was Rajgir. And the third turning of the wheel of Dharma, the topic – Emptiness according to Chittamatra school, Emptiness of External Reality. And, taught where?

Participant: Vaishali.

C. Discussion on the Two Variations: 84 Thousand vs. 80 Thousand Teachings of the Buddha

Venerable Geshe Dorji Damdul La: These are the three turnings of the wheel of Dharma. And, it's **[01:10:00]** not that the Buddha taught only three times and then he remained silent. This was not the case. All teachings, somehow, that the Buddha gave are commonly referred to as 84 thousand. There are two references there. One is, you will find the mention of 84 thousand teachings of Buddha, and in other sources we see 80 thousand teachings of the Buddha. So why this variation? It is very interesting, this we have to know. Why this variation? Some sources say 84 thousand and other sources say 80 thousand, why this variation. And both are correct. If both are correct why this variation, this is the question. In fact, what happened was that, down the line the Buddha's disciples, they felt the need for the Buddha to have an attendant. And then, there were Buddha's disciples, they were all discussing as to who would be the right person. Who would be the most appropriate person to be the Buddha's attendant. Then they all came to consensus that Ananda should be the right one. And then they made request to Ananda, Ananda who was the Buddha's cousin brother, younger and cousin brother. If the Buddha's disciples decided you to be the Buddha's attendant, would you accept it or not?

Participant: Yes.

Venerable Geshe Dorji Damdul La: If you are the one chosen as the Buddha's attendant by

the consensus of Buddha's disciples what would be your feeling?

Participant: Joy, Happiness.

Venerable Geshe Dorji Damdul La: What a joy, what an honour. But Ananda said, "Yes, I will accept it, but with one condition." So he laid the condition. Ananda laid the condition. And what was the condition? And then they asked, "Why? If somebody would have asked me I will feel so honoured. Ananda why are you saying this? What condition?" And, the condition was that, "Henceforth, from the time I am appointed as the Buddha's attendant Buddha should not teach in my absence. All teachings must be done in my presence." The Buddha's disciples they were all just shocked. How come that the Ananda was laying the condition. And then, all the disciples reported this to the Buddha. The Buddha said, okay, I will do as Ananda wants. So, the Buddha accepted, and Ananda accepted to become the Buddha's attendant. You would be wondering why Ananda laid down this condition. Later on, you will realize that this is incredible skillfulness, amazing skill of Ananda, being very thoughtful of seeing the future. Then Ananda became the Buddha's attendant, and he became very, very powerful person. So many things which otherwise would be impossible to happen, through Ananda things happened. There are so many things, he was so powerful. One thing which the girls may find little unpleasant. What happened was that the Buddha's step mother, along with five hundred girls, made request to the Buddha to be ordained. The Buddha declined. And the Buddha's mother, what is her name?

Participant: Prajapati.

Venerable Geshe Dorji Damdul La: Prajapati...

Participant: Gautami.

Venerable Geshe Dorji Damdul La: Gautami is family name. Maya Devi is the Buddha's mother's name. Prajapati, yes, thank you. The mother Prajapati knew that if it does not work with the Buddha I would go through Ananda. (TL) Then she asked Ananda, "This is what is happening and the Buddha did not accept that." Then, Ananda persuaded the Buddha to ordain Mahaprajapati and all the five hundred girls, and the Buddha accepted. He was so powerful. Then, when the Buddha was 81 years old he assumed Mahaparinirvana. Mahaparinirvana, meaning, in the ordinary language, the passing away, the Buddha passed away. And then, when the Buddha passed away the Buddha handed over the responsibility of the Sangha members to Mahakashyapa, very senior Ārhat. From there, there were seven heirs, one after the other, and Ananda was the second one, not the first one. Actually, people were all expecting that the Ananda was going to be the heir, but the Buddha did not appoint him as the first heir. The first heir was Mahakashyapa. Then, what happened, Mahakashyapa became the head of the Buddha's Sangha. Then Mahakashyapa instantly sacked Ananda, (TL, GL) "Get out. You are not supposed to be staying with us because you have these ten problems." He produced the allegation of ten problems that Ananda created pertaining to the Buddha. Ten problems, if I cite one by one, you will feel that these are not really problems. Because Ananda, in the first place, was very powerful, and number two, without these reasons Mahakashyapa cannot sack him out, there should be some basis.

One was that when Buddha was travelling or when Buddha was just roaming around, Buddha asked Ananda, “Get me some water to drink”. And then Ananda could not find clean water. There was a dirty pond, not too clean. Then he just got water from there and served the Buddha, Buddha drank it. And then Mahakashyapa said that, “How dare that you served such a dirty water to fully Awakened One.” And he said that, “But I could not find any clean water, I had to get some water there.” Then he said “No, this is not your business. Just if you held your bowl in the sky the devas and devis will put nectar in it for the Buddha. Why did you have to get this dirty water? This is your first mistake.” And then, number two. Ananda washed the Buddha’s robes by treading on them. You step on it to wash the clothes. How many of you do that sometimes? May be not nowadays. Nowadays all have washing machine. In the earlier days many people did that – they step on it [to clean it]. And then the Ananda did it on the Buddha’s robe. “And how dare that you stepped on the fully Awakened One’s dress, the robes.” He said “How would I wash it otherwise?” (TL) Then Mahakashyapa said that “No, this is not your business. Your job is just to hold the Buddha’s robes in the sky like this. You hold it and the devas and devis would pour nectar on it and wash it. It is not your business to tread on it or step on it like treating the Buddha as an ordinary person. This is your second mistake.” (TL) There were ten allegations and he was sacked out.

Then the Ananda felt so, so, so demoralized, felt so sad, “At the time [01:20:00] of the Tathagata I was respected by everyone, now I am just no one. I can’t even stay in the Sangha, I was sacked out.” He felt just this is the world, this is the Samsara. He felt so disillusioned by Samsara and he started meditating very seriously. Within a very short span of time he achieved Arhatship. And Mahakashyapa, from his place through his clairvoyance he was watching what was happening with Ananda. Then Mahakashyapa realized that now Ananda has achieved Arhatship. The moment he realized that Mahakashyapa sent all the monks to receive Ananda with so much of respect to the monastery. Then Ananda was invited.

So why Mahakashyapa did that – sacked him out? It was out of a great purpose. And the purpose was, Mahakashyapa wanted... the first thing that he wanted to do was to compile all the Buddha’s teachings. Because those teachings were not written, they were all orally taught. And somebody to compile those teachings the person must be an Arhat. Mahakashyapa was already an Arhat. And there was another one. What is Sanskrit name? Upali. Upali was already an Arhat. Last time we learnt about the Tripitaka, the three baskets – Vinaya, Sutra and Abhidharma, three. All the teachings of the Buddha can be subsumed under these three categories, the Vinaya, Sutra and Abhidharma. Because there are three main categories of the Buddha’s teachings, Mahakashyapa needed three Arhats to compile the teachings of Buddha. Mahakashyapa himself was there, then Upali was there and then he needed the third one. And not only just Arhat, but somebody who is highly qualified and respected, who is Ananda. Unfortunately Ananda was not an Arhat at that point. So he wanted him to become Arhat very soon. How to make him Arhat very soon? Make him meditate very seriously. When will he meditate very seriously? When he feels disillusioned by the Samsara. So once he became an Arhat then he was invited.

And then, the first council happened, where the whole purpose of the first council was to compile all the teachings of the Buddha – the Vinaya, Sutra and Abhidharma. So these, the mode, it may be good for us to know this also and how the actual compilation was done.

Because that these three Arhats they were reciting the Buddha's teachings by heart, so therefore it is as a gesture of respect for the teachings – Dharma, and as a respect for the Buddha. All the Arhats gave, their garment, there are three different garments – the upper garment, the one garment known as (*tib: cho-go*), so they all stacked them one after one to make a throne, seat on this. And then, three of them sat one by one and recited the whole discourse on... one of the three of them recited the Vinaya, one recited the Sutra and one recited the Abhidharma. Now, why I said this?

Participant: 84 thousand.

Venerable Geshe Dorji Damdul La: Good, I was just checking if your mind is as scattered as mine. Why I am saying this, you remember? Why the discrepancy between 84 thousand and 80 thousand. If both are correct then how would you reconcile these things. So, 84 thousand was since the Buddha Shakyamuni became enlightened. 80 thousand since Ananda became the attendant of the Buddha. When Ananda became the attendant of the Buddha, Ananda said what? "I will accept it provided the Buddha teaches only in my presence." So, 80 thousand teachings where what the Buddha taught in the presence of Ananda. The remaining four thousand were taught before Ananda became Buddha's attendant. This is little bit of the thing. All these teachings, 84 thousand teachings are there and all these can be subsumed either directly as one of the three turnings of the wheel of Dharma, or as related to one of the three turnings the wheel of Dharma. In other words, if you know the three turnings of the wheel of Dharma well then you will know—you read any teaching of the Buddha—you will know which of the three turnings of the wheel of Dharma it goes into. You would realize that.

D. Four Noble Truths

With this, the next is we are talking about the first turning – The Four Noble Truths. How The Four Noble Truths was taught by the Buddha, it was taught in the form of twelve cycles or twelve repetitions. What are the twelve repetitions? Twelve repetitions broken down into three groups. What is the first group? The four repetitions pertaining to the identification of The Four Noble Truths. The next set of the four repetitions pertaining to the practices associated with The Four Noble Truths, and next set of the four cycles pertaining to the results that one accrues after doing the practice associated with The Four Noble Truths. Now we are going to do in more detail the first one, the first set – the set pertaining to identification. This is so important. First, the Four Noble Truths. Here, if you just listen to the teachings it's is very simple, the Buddha said –

- (i) this is the truth of suffering,
- (ii) this is the truth of cause of suffering or origin of suffering, origin or cause, it's fine,
- (iii) this is the truth of cessation of suffering and
- (iv) this is the truth of the path leading to the cessation of suffering.

We need to go into details of each one of them.

D 1.0 First Truth: The Truth of Suffering

First, this is the truth of suffering. Often times people say that Buddhism is a very self denial religion, “Ok, now you are into Buddhism!” They expect you, if you are putting on Levis dress usually, now after becoming Buddhist you have to remove all these things. You are eating good food, you have to... this is what the impression people have. This is a total wrong impression. Whatever you are wearing, whatever you are eating, whatever your lifestyle is, continue with this. It has nothing... the point is, you don't have to be Buddhist in the first place. Don't forget it. What is important is, enjoy pizza but don't become Italian. This is so important. The point is, learn these things and see in what way it is relevant to you, that your miseries should go to zero and your happiness should shoot up. If that is happening and if you are a Muslim, remain a good Muslim. If you are a Hindu, remain a good Hindu; if you are a Christian, remain a good Christian. Don't disturb your family. [01:30:00] “Ok, what are all these rituals? They are totally meaningless. Why this, why that?” Then you challenge your family. “The poor parents, who did not get opportunity, all these things, they have been...” [Parents would think,] “Now look, I gave so much education to my child, now the child is challenging me.” And the poor parents, they did not have the answers... ok, so this is not my business. The point is don't disturb your family. This is so important. And if you disagree, you can disagree with me, you can disagree with anything. If you disagree, mentally, but there is no harm in complying superficially to make the parents happy. Keep your parents happy, don't disturb your family, don't disturb your parents. This is so important.

With this, the point is that, after learning all these things, say, two things – one is, for somebody who is very deeply, deeply thinking person, for a deeply thinking person these Four Noble Truths will make total sense and this will give you a meaning of your life. Yet, if somebody is not too deeply thinking then the problem was the incident which I experienced when I was in England, Cambridge. A friend of mine, amazingly accommodating, very sympathetic, very kind, generous. I was sitting with him. He is an English gentleman and his wife is Israeli. And the gentleman, he asked me, “Dorji...” We became just friends because of his very young son, somehow, because of him we became friends. And then I was invited there for his birthday party. I went there and I turned up a little early, like half an hour early. And before the other friends came, he asked me, “Dorji tell me about Buddhism.” Then I was freshly coming out from the college, no experience, totally fresh, and I started with suffering, “We all have sufferings.” Then he listened so patiently. Then after a while he said, “Dorji, stop.” I said why? He said, “Dorji, you already told this to me. But in future, in England, never ever talk about suffering.” (TL, GL) I asked why? He said, “People will not buy what you are saying. If there is an accident on the highway and somebody dies, within five minutes everything is clean, even the blood stains will be removed. Within five minutes, all are gone. Because nobody wants to see blood, nobody wants to see death, nobody wants to see impermanence, this is the reality of England.” This is what he said.

Therefore, what we need to do is two things. One, simply because you are learning these things, no need to change your food style, your dress style or your place. Just maintain all these things the way you are, no need to change. If you really want to change, change inside to make sure that you are becoming happier, happier, happier. Not that you slowly go down into psychiatrist.

Don't do that. You should become happier and happier person. If that is not happening, something is wrong. Don't feel shy, feel free to meet with your friends around, there are senior friends here. And, you can also meet me. This is so important.

With this, the first one, the Truth of Suffering. For a very deeply thinking person when we speak about, say, if you are suffering from cough, you have a recurrent fever, then you take paracetamol, the fever is gone. After three hours again the fever comes back. You start sweating, you slowly start to lose weight, you have no appetite and you still think that this is just a causal or ordinary headache problem. You keep taking some paracetamol all the time, you have the fever. And then, you may be suffering from tuberculosis. "No, no, don't talk about tuberculosis. It is very scary." If you are going through this problem and if somebody talks about tuberculosis, would you be courageous to listen to it, "Oh, maybe it is tuberculosis." Or, you simply don't want that person to speak about tuberculosis. Tell me which of the two categories you belong to?

Participant: We want to listen.

Venerable Geshe Dorji Damdul La: You want to listen. This is known as somebody who is deeply thinking person. A deeply thinking person would not mind listening to the possibilities, what possibilities there are. So that if you diagnose the problem earlier you can free yourself from this problem earlier, and you become happier. Finally, we all seek happiness. This is how the wise people follow. They don't mind talking about miseries, provided it has the benefit of eradicating the miseries. Whereas, by talking about miseries and there is no way by which to get rid of miseries, it's just pointless. For example, we have one doctor here. You name?

Participant: Saurav.

Venerable Geshe Dorji Damdul La: Doctor Saurav ji. Any other doctors? Or, any other nurses? It's very funny, this is my impression and I hope that doctor will also agree with me. Say, if you have skin rashes or some problem, dermatological problem or any problem, you go to hospital, you go to a specialist, and then finally they will give a label, that this is this problem, this is this disease. "But what is the cure?" "There is no cure." If there is a cure, that's amazing. And if there is no cure, then giving up a label, and it scares you, and it will kill you. So, if it does not have a cure then what is the purpose. If there is a cure it is amazing to diagnose this and so forth. There are some problems where, say, for example, the skin rashes, it will not kill you but, some doctors even in, for example, Singapore and in other places, they say that the doctors give up. The patients is very young and the doctors give up – there is no cure. The point is, if there is a cure why not we discover, we identify, we diagnose the problem. So that is known as, somebody who is afraid to diagnose the problem. This is where we have to take another step.

Whereas, somebody who does not mind diagnosing the problem, and then look for ways and means to get rid of the problem, this is the wise person. For that matter, we need to know, we need to diagnose the problem so well. For that matter, the first truth, the truth of suffering. What do you mean by the truth of suffering, this is the question. How we identify suffering is, of course, we all identify suffering when we go through problems. We go to the doctors, we go to

the dietician, we go to the gym, we go to all these therapies and so forth. This is one way of identifying the suffering. But, let us explore [01:40:00] as to what suffering is in its fullest form, so that we can get rid of the suffering all together. Let us see, let us explore.

Suffering, the Buddha taught that suffering is of three kinds. And don't leave it just there, "Yes, the Buddha taught three sufferings." What these are? "Ok, this, this, this..." And you may not identify or you may not agree with some of them to be suffering, they are actually happiness. So the point is that we should be convinced that what the Buddha taught is accurate. Otherwise, if we don't feel convinced then either you blindly follow this or you just discard this very precious teaching. The three kinds of sufferings. The first one is the manifest suffering /, slash ('/'), meaning two translations are there, manifest suffering / suffering of suffering. These two mean the same. Number two, suffering of change. Number three, pervasive conditioned suffering. Three kinds of suffering.

Before we go to explain each one of them, the point is that, just to know what these are does not serve the purpose. For us, we should be convinced, we must gain the conviction, "Yes! These three sufferings are there, I did not realize this before." Just tell me, share with us what do you understand by suffering. Or, in other words, give us some examples of suffering. Anyone, very quickly, before we retire for tea break?

Participant: Physical and emotional suffering.

Venerable Geshe Dorji Damdul La: Be very precise. Don't just say physical suffering, emotional suffering, then everything boils down to this. Say which you went through. Don't just say, ok, suffering happening in Syria. Which you actually went through, so that it becomes so living, "That's very true." Ok, tell me, anyone?

Participant: Losing a loved one.

Venerable Geshe Dorji Damdul La: Losing a loved one, yes. Losing very affectionate ones, this is what happens to most of us. The pain of losing the loved ones, not just loosing the loved ones. Sometimes, the joy of losing the loved ones. (TL) The label is loved ones, but actually there is joy. Ok, the pain of losing the loved ones, that is suffering. Anyone else, very quick?

Venerable Geshe Dorji Damdul La: Radha ji.

Participant: Very frequently getting irritated.

Venerable Geshe Dorji Damdul La: Easily getting irritated, very frequently getting irritated, getting irritation for no reason or for small, small reasons, even for small things. Meenakshi ji?

Participant: Attachment.

Venerable Geshe Dorji Damdul La: Attachment is actually nice, it is not a suffering. (TL) Anyway ok. This we will keep in the other box for further discussion. Yes, Rebecca ji.

Participant: Continuously not feeling contended.

Venerable Geshe Dorji Damdul La: Continuously not feeling contended. Not feeling contended with whatever, with food, job or whatever. That's good, anyone else?

Participant: Financial crisis.

Venerable Geshe Dorji Damdul La: The pain of having a financial crisis. Over there.

Participant: Extreme illness.

Venerable Geshe Dorji Damdul La: Extreme illness, yes. Anyone else?

Participant: Over thinking.

Venerable Geshe Dorji Damdul La: Over thinking! Over thinking about happiness? Over thinking about happiness is good, right? Over thinking about what?

Participant: Everything.

Venerable Geshe Dorji Damdul La: Over thinking. Then what happens, you feel tired?

Participant: Stressed.

Venerable Geshe Dorji Damdul La: It is not the over thinking; stress because of over thinking. Joy because of over thinking is fun, it's nice. Stress because of over thinking, this is the problem. Anyone else, may be the last chance now?

Participant: Court conviction.

Venerable Geshe Dorji Damdul La: Say it again.

Participant: Court conviction, getting accused, convicted.

Venerable Geshe Dorji Damdul La: Court conviction, this is coming from a lawyer (GL). You are convicted; the pain, the stress, anxiety that you are convicted. Anxiety because of the court conviction. Except for what professor Meenakshi ji said, all the problems that we have identified they are the first category problem. That is known as manifest suffering or suffering of suffering, the first one. Now what is the second suffering? What is the technical term we used?

Participant: Suffering of change.

Venerable Geshe Dorji Damdul La: Suffering of change. Let's say, the manifest suffering means an experience of suffering which everybody identifies as suffering. Manifest suffering means, an experience, which is a suffering which anybody identifies as suffering. For example,

the stress due to over thinking. If somebody gets the stress, the moment somebody is stressed... who is happy when somebody is stressed? Nobody. So this everybody will identify as a suffering when you are stressed due to over thinking. Or, anybody would be very unhappy if you have the pain of losing a near and dear ones. And everybody would be very unhappy if you have a sense of, say, not been contended. “I never feel contended. When will I ever come to a point where there is a glow happening in me: Wow, this is it, this is my final home, this is what I want.” And then, say irritation. Small things irritate. How many of you get irritated so easily, just for small, small things? In fact, some of the new couples, when they come to me... (GL) Yeah, they come to me and they ask for advice, “Geshe la what advice would you give for us as a new couple.”

My first advice is don't fight over trivialities, never fight over the trivial points, trivial points just ignore. If you fight over the trivial points it will keep escalating and the friendship will disappear very soon. Because, two persons come together, which means that, “Now I will give 50% of my freedom to you.” Other one, likewise, will say “I will give 50% freedom to you.” So 50% freedom is lost. And then you have been enjoying 100% freedom till now (GL) and you are expecting 100% more coming to you now, 200% freedom you are getting, it is an illusion. The reality is that you are celebrating, spending lakhs of rupees for the wedding ceremony and so forth to say I am losing 50% of my freedom (GL). Yes, this is a fact. With this you have to understand it, that “Ok, now the other person also has some aspirations, I also have my aspirations, and aspirations may not click, they may differ. so I should understand, she should understand, or I should understand, he should understand.” So, with the small things, “Ok, I used to eat only one cheese cake. Oh! You have two cheese cakes, no. No? But we always [01:50:00] eat more than two, you have to eat two. And why should I eat.” (GL) Unnecessary. (TL, GL)

Once, a friend of mine, I don't want to mention the name. Once a friend of mind said, “Dorji you must come to my house.” How come that he is inviting me to his house. Why should I go there? He said, “Dorji, you must come to my house.” I said why? I respect him so much so I was trying to evade that. And he was forcing me, “Dorji you must come to my house.” He was not forcing, persuading me, “Come to my house.” Then, I told him, “Now you must inform your wife that I am coming.” He said no, no, no (GL). Then we are driving. It is so weird that he is inviting me and he is not informing the wife that he is inviting me. Then coming closer to the house I told him again, I was little strong – “You must now inform her that we two are here.” He said “No.” But I said “No, no, no, you must inform.” Then I forced him and he informed. And then, I already went to their house earlier. And then I entered. He first sent me. (TL, GL) This is so weird. Then I went and the wife was waiting there at the door. Then I said “Hello.” She said “Hello.” Usually her hello is very nice, very gentle. “Today it is a very different hello.” And still I did not get it. Then, I sat there. And then, I said “Mr. A ji...” Wife shouted ‘Dorji, how dare you call him ‘ji’, he does not deserve ‘ji’.’ Then I realized why he called me there, I was invited there as a shield. If I were not go there then the explosion would be even worse. Then I was, “Huh... the poor guy.” I did not get any clue that this is what was going to happen. If this is what I knew before then I would not have come. Then finally both of them settled. Then the husband misplaces the wallet. Inside the wallet all the things were there, the credit cards, all these things were there and he misplaced it. Then he asked where is my wallet, and she said I do not know. And finally, he found the wallet and he shouted at the wife, saying that “You are the one

who kept it there". And she said, "I did not keep it there." He said, "Yes, you kept it there!" Then I said you have already found it. It's so wonderful that you found it. Just rejoice that, "Wow, it's so good." Thank you that it is not outside, it is inside. Just thank her. If you have really lost it then it is a problem. You have found it, rejoice, don't shout. Seeing this then...what is the problem. Because of seeing all these things my advice was just don't fight over the petty things. So this is what, this digression is what?

Participant: Manifest suffering.

Venerable Geshe Dorji Damdul La: Manifest suffering. Anything which we all can easily identify as suffering is known as manifest suffering. In other words, something which even the animals could identify as suffering is known as manifest suffering. In other words, what we identify as suffering, if not 100%, 99% of all our sufferings—which we identify as suffering—all fall under the category of the manifest suffering. This is not the real suffering. The real suffering will come later.

---Tea Break---

Class 5 – The Four Noble Truths – Part 3 of 5

Session 2 of 12th May 2018

Subject : The Four Noble Truths
Teacher : Venerable Geshe Dorji Damdul La
Location : Tibet House Delhi
Date : 12 May 2018
Transcriber : Audrey Fernandes
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Summary of the Teachings in the Session

Suffering of Change
Pervasive Conditioned Suffering
Categories of Impermanence

TADYATHA (OM) GATE GATE PARAGATE PARASAMGATE BODHI SVAHA

(Main Teaching Starts)

A. Suffering of Change

Now we are doing the suffering of change. This is very important. Not sure whether I said it, our job is to see how to transcend the ordinary thinking. Did I say this before? Our job is to finally see how we can transcend the ordinary thinking. Say, for example if somebody serves me half a cup of tea instead of a full cup of tea I may feel irritated, right? This is an ordinary people's thinking, whereas whether there is half cup or full cup – it is fine. Whether someone give a flower like, or like this, or like this, it's fine. Ordinary people are easily irritated for small, small things. So our job is to see how to transcend the ordinary thinking.

Now, from what we discussed of the first suffering, manifest suffering, we realised that all the sufferings that we identify as suffering they all fall under the category of manifest suffering, the first suffering. When in reality there is a second level of suffering, and worst the third level, right? So the second level of suffering, it is known as the suffering of change.

Why the referent of this label, suffering of change, what you are going to point to a suffering of change, why we call that as change, why we call this as suffering, two things. How many of you like, how many of you enjoy Momos. Tara Jha, you also like Momos?

Participant: Yes.

Venerable Geshe Dorji Damdul La: Let's say, how many pieces you like?

Participant: Six.

Venerable Geshe Dorji Damdul La: Six pieces very good. The first piece is very good. Let's say you like momos, so on your birthday I'll bring momos, and then all the Tibet House staff will also bring momos for you – one plate, two plates,, three plates, four plates, fourteen staff, fourteen plates will come to you. If you don't eat it now, they will all get spoiled. Six pieces you eat and seventh, I say, "I brought it for you, no, no, you have to eat it, Happy Birthday to you, I brought it for you." Then you'll say - "Geshe la you are not kind." Nine, "no, no", "you have to eat it." "You are very unkind now", but we force it, finally what happens? You start throwing up. And, you start smelling the momos and it just makes you throw up. Tell me, which momo is more delicious, the first piece or the twentieth piece?

Participant: First, of course.

Venerable Geshe Dorji Damdul La: The first piece is most delicious. Let's keep the first piece last, and you'll eat the twentieth piece and then eat the first, and then you are full, when you are no, no more – then I'll give you the first piece. No difference from the object versus the first on the twentieth, there's no difference, right? We get the feeling that it is very pleasant, the first momo, but if the object, the momo per se , if this gives real happiness– the first momo – if the object gives you the real happiness then when you eat it first time or twentieth the last, it should give you happiness. But no, this happiness is not really the momo which is giving you pleasant feeling; it is just a pleasant feeling inside.

It serves as the trigger, the first piece or the twentieth piece it doesn't matter. It serves as the trigger and the pleasant feeling is triggered inside, that is what you are attached to, not the momos. Then when you eat the first piece the last, you eating, after you are full, same, it does not trigger the pleasant feeling, and instead it triggers unpleasant feeling in you. Then when someone says momos – "please no momos now". Right? Then you'll run away from momos.

The point is that, this, momo, which seems to be very pleasant it changes into suffering. Initially which seems very pleasant, delicious, the object does not change, simply because the change happens within you, you see that – it is very unpleasant, I don't want to have it, right? It's enough.

The point is that, what we consider as pleasurable or happiness, in actuality from the object per se it is not really the happiness. From the object per se what seems to be giving me happiness that actually changes into miseries under different situation. Therefore it is known as suffering of change. But the question still remains, why this is suffering? What we consider as happiness, in other words, if someone asks you, what is suffering of change? All contaminated happiness falls under this category. All contaminated happiness falls under this category of suffering of change.

Now, you may be wondering, enjoying momo, which means that this is suffering. Yes, this is suffering. How is it suffering? It's very pleasurable. This not suffering, suffering means

unhappiness. It gives happiness to me, enjoying momos. This is the question; it is a very serious question because this is not considered suffering by the ordinary people. Therefore somebody who can think more seriously that person is known as the person who transcends [00:10:00] the ordinary thinking. How?

Let me give you an example of two prisoners. Both are convicted and to be facing capital punishment after a year. Both of them were handed over to two different prison guards, who should make sure that he is intact for a whole one year. The prison guards they have the liberty to keep them in whatever way they want. The first prison guard what he did was that, he created swimming pool for you, and then he created eateries, what eateries are there, cafeteria, not KFC (GL).

Participant: Chips, ice-cream, Dominos.

Venerable Geshe Dorji Damdul La: The Dominos, right? Then he invites Domino to create a small cafeteria there, swimming pool is there, garden is there. Then “wow, I did not ever possess a space with a garden, Domino for myself, and swimming pool, amazing”. And, the guard is so kind to you, let’s have a cup of tea together in Domino. And then they swim together – in swimming pool.

The other guard was very strict. “How dare you— you’re such a culprit.” Then hardly giving any good food, always hard labour to work, so they still have how much time? One Year. So tell me which of the two prisoners, if somebody can escape, there is some possibility to escape the capital punishment, which of the two prisoners can escape the capital punishment, the first one or the second one?

Participant: The second one.

Venerable Geshe Dorji Damdul La: Why the second one? Your answer is correct, don’t trust my face.

Participant: Over a period of time he wants change.

Venerable Geshe Dorji Damdul La: The second one, why? Say it again. Over a period of time.

Participant: Over a period of time he wants change.

Venerable Geshe Dorji Damdul La: What kind of change? No, no, your answer is correct, yes, over there.

Participant: Suffering leads to action to avoid the suffering. The other one is comfortable.

Venerable Geshe Dorji Damdul La: Yes, yes, exactly. The first person forgets the death penalty. Why he forgot the death penalty? The first person why, because of the comfort he forgot that he is in prison. The second one every day is reminded by the prison guard - you must

escape. You are in prison. You'll not say this, such a hopeless person, such a bad person, the moment somebody says like this, so unkind. It always reminds him I am in a prison, prison is not a nice place, I should runaway. So he has one year to plan. To dig the earth, and escape from underground, all this he can plan, the first person will never plan. Tell me. Finally the first person, the last day.

Participant: The execution.

Venerable Geshe Dorji Damdul La: Not to use such a harsh word, the final day and there he realised that his friend is gone, and he checked the friend has already escaped, he cannot escape. And, now he will become so angry towards the guard, why?

Participant: For giving the comfort.

Venerable Geshe Dorji Damdul La: For giving the comfort that comfort is not the real comfort, that comfort is a bait, right? How many of you were involved in fishing? Lucky, no one. Do you know that for fishing they use baits? Tell me what you mean by bait, very quickly.

Participant: Trap.

Venerable Geshe Dorji Damdul La: Trap. No, say in the – conventional sense, something attractive, something to allure, something to allure, attract. What kind of bait you use for fishing? Worms or meat or whatever. So for the fish, is it rotten worm or fresh worm. Why not a rotten worm, fish will not be attracted. It must be very delicious. Only if it is delicious, then it will catch you. Therefore, what made the first person go through this final problem and why the second person escaped? It was because, the first person was trapped by the bait. So this is what we call comfort. This is not the comfort, this is the bait. If you realise, the first person – day one, if he realised that this is bait, would he feel this as a comfortable place or he would just runaway? He would think of running away, because for him to run away is much easier, because the guard superficially has been very kind, keeping more relaxed. The guard has been very confident that he will not run away, because he is trapped by this comfort. So this comfort is a trap, so who would consider trap as nice thing. Trap is never a nice thing, trap is a misery.

So this is a problem. I'll tell you one thing. Tibetans, in order to go to Tibet they crossed the border risking their lives. Crossing the border Nepal - Tibet border, policemen were there. Border Police were there, once they were arrested, there were Tibetan policemen and Chinese policemen, both were there. And, what we have been constantly hearing is that of the two, Chinese policemen, and the Tibetan policemen which of the two were more harsh on those arrested.

Participant: The Chinese.

Venerable Geshe Dorji Damdul La: Not the Chinese. Tibetans. Because the Chinese are not harsh on the arrested Tibetans, their life is not at risk, there job is not at risk. The Nepalese being kind to the arrested Tibetans their job is at risk, because the authorities, they know that the

Chinese policemen they don't like the Tibetans, so therefore whether they are being kind, not kind doesn't matter. Tibetans also don't like, but unless they show that they don't like the Tibetans arrested, they can kick them out. So therefore, the people who are less intelligent, less [00:20:00] thoughtful they think the Chinese policemen they are so kind, they don't really beat us, Tibetans they are worse, they are worst. They are so cunning; they are so cruel, they are ones who beat Tibetans more.

But, someone who is so wise, so thoughtful will say that they are also the victims, if they don't do that, they are going to be in prison themselves. Chinese policemen they don't do that, they will not be in the prisons. So therefore, who made them to be like this? Because, of the higher authorities, because they fear, of whom, of higher authorities, of Chinese authorities.

More thoughtful people can see what is behind, the masterminds, they will not feel angry towards the immediate people, they feel angry towards the masterminds. For example, the Bombay blasts and the young boy who was executed, Kasab, when the Kasab was hanged the people were dancing on the streets, did you know this? It came out in the newspapers. When he was hanged people were dancing on the street. Who are those people dancing on the street? Are they very thoughtful, who can see the overall big picture of the whole terrorism, or just the immediate? Or, only those people who cannot see beyond?

They think that everything was done by him, Kasab. In actuality, he was just the weapon. The mastermind is hiding behind, right? And now for us, who know that he was just instrument used by the masterminds, masterminds they must have told him, if you do this you are serving God, even if you die you going to meet with the God. And if this is what this poor guy is going to meet with God, why did the mastermind not go to meet with God? He should go to God first, but he is not going to God. Maybe the God is not so good. He is not going to God, and he is hiding and he is sending someone to go meet with God. Now, if we know this the whole picture, you'll feel angry towards Kasab or towards the mastermind who sent this innocent boy there.

To whom you'll feel more angry? Mastermind. So this is how we transcend the ordinary thinking. Very ordinary people they will feel angry towards Kasab when Kasab is hanged people celebrate, people dance on the street. In actuality Kasab is just nothing, right? This mastermind can create hundreds of Kasab, factory is behind there. As long as you don't shut down the factory, products, even if you say this mug, you break this mug; hundreds of mugs continue to be produced. So therefore if you really dislike somebody you should be able to see the cause, finally what is the real cause.

Why, the prisoner A, first prisoner he had to go through capital punishment, the second prisoner escaped, the first person was trapped by the bait, which bait – the swimming pool, all these things.

How many of us are free from sickness, aging and death? How many of us are in sickness, ageing, death? We are all in this. This process of sickness, ageing, death it is our capital punishment right? It's very scary, right? If you come to realise that someone is suffering from cancer, third grade cancer, fourth grade cancer, which means that person is bound to die. I am

also bound to die. So if you say oh I feel pity on you, the person saying this also is going to die. (GL) Hundred percent, for example, this morning, for the last four, five, six days I have been going to AIIMS to bless someone. The person who is going to bless is going to die, yes – no? Hundred percent, if we feel a little bit of feeling of prickling sensation to see that somebody is dying, why not we have the prickling sensation on ourselves, then? I am also dying, hundred percent guaranteed, right? So if we see all this, hundred percent misery. So the next question.

Is there a way out? Answer is hundred percent yes, there is a way out. What's the way out? You don't have to believe in it. We have to gain conviction, which we will learn later, how there is a way out. If there is a way out and the concept of reincarnation, rebirth, the concept of re-birth which also is a part of this course, the diploma course, with this, if you gain conviction in the rebirth concept, and then all the suffering that you are going through and there's a way out, yet from the law of rebirth we come to realise that we have been coming into Samsara, into this existence since time immemorial till now. Since time immemorial, we've got this much of time, but we have never escaped from suffering. How many of you have escaped once from sickness, aging and death? Never! So we got all these innumerable lifetimes, the chance for us to get out, but we never got out, which means that we are like the first person in the area with the swimming pool and these things.

Just like this person, the person with the swimming pool, so forth, failed to escape because of being trapped by the swimming pool, Dominos, right? Because of this big trap there, we are also trapped in a place, Samsara. We are trapped in Samsara. Who forced us to be trapped in Samsara? Say during in the Nazi reign, right? Last year, I was in Israel, I was hearing all these stories, amazing, terrible, I could not really fathom it.

Everyday 1000 something picked up, you know, Jews picked from the street and then sent to gas chamber, unbelievable, unthinkable. If somebody is there to forcefully put you, forcefully throw you in gas chamber like this, under the gun point, you have no freedom. But for us, who forced us into the Samsara, sickness, aging death, losing near and dear ones, and dissatisfaction and irritation. All these problems, where we're trapped in this place where there is sickness, aging, death, despair, tension, anxieties, stress, depression and the pain of losing near and dear ones. Small things happen – you have a stomach ache, headache, irritation, agitation, discontentment, we just live in such a world of miseries.

Who brought us in this world, who forced us to be in this world? No one. There must be some swimming pool, there must be some Dominos there – what is this Dominos, swimming pools – pleasant experiences. What we can see as pleasant experiences, these are the ones which trap us in Samsara, right? Just as the first person later realising in the end, the last stage, realising that the swimming pool, Dominos, these are the ones, which made to go execution the next day, he becomes so angry towards these, rather than seeing them pleasure, seeing them as so cunning as so viscous. Realising that these are ones which trapped him there not allowing him to escape [00:30:00] was the pleasant experience in Samsara. If you realise them as such, you can experience pleasant experience, there is no harm in it, experiencing the one rupee biscuit and twenty rupees biscuit - go for twenty rupees biscuit, its fine, its fine, there's nothing wrong. What the problem is you feel attached to this, we feel attached to this, this is the problem and how this

is the problem – don't just believe in it, you must gain conviction, that this is a problem.

Therefore once you realise this, of course there is no harm in getting good clothes, getting good house, getting good car, good food – there's no harm in it. The problem is that – the swimming pool does not trap the person, the person feels attached to the swimming pool therefore, he could not escape. Swimming pool did not say, hey, you must stay with me. Did the swimming pool tell the person? No. The person, first thing they enjoyed the swimming pool, meanwhile he should have thought of digging the earth and going underground and escape. He should have dug a hole. He did not do it, why? You see because the swimming pool, the swimming pool is a factor, but he felt attached to this.

That is one which made him not to prepare to escape. Therefore, in the world, whatever luxury, happiness, there – “I am afraid of good food, I am afraid of good house, now all the happiness of the world, there are suffering of change, I have to run away.” This should not be the way. The point is that realise that these are the traps. While realising these are the traps, and we can partake in these and at the same time don't feel attached. See how to have a sense of freedom that I should necessarily go in and out, it is in my hand.

This is what we should be doing, this is so important. In fact, this is very true, this is extremely true, if you don't think like this you will continue to suffer in Samsara. For example, I was so fascinated; maybe like two years ago there was a very tiny mouse in my house. I don't know where he or she came from (GL) and I thought, one, I am lazy to catch him, number two, it's fine as long as he or she enjoys my place, it is fine. But please don't disturb my place. And then one or two days it was fine, he was going like this, going like that – doesn't matter, so he is my roommate. Slowly I noticed that he was damaging everything. Then I know you cannot be my roommate. Then I asked for a trap. And, then easily the rat was trapped, and then how it was trapped, when it was trapped I did not know. And, the next morning I saw that it was trapped. Maybe, the whole night he was there, he must be hungry so I threw some biscuits for him to eat before I take him away. He was just looking for ways and means to escape, I was watching him.

Escape – he was not showing any interest in the biscuits, which means that now he realised biscuit, these things, these are the suffering of change. He realized that. These are the baits, but then I was still concerned that he was still hungry, he should eat something. So, what should I do now, and suddenly a thought came and I saw cheese. Then I threw some cheese, with the cheese, he did not realise that it is bait. The moment he smelled the cheese, he grabbed at it and eating it. So there he forgot that he was in cage, the moment he was with the cheese. These are the examples these are the teachings for us, it's not just, he. These are the teachings for us. This is how we are trapped, within the Samsaric happiness, there is some happiness which we can easily sacrifice, there are some others which are so intense which we cannot let go easily.

In other words, the more intense happiness, Samsaric happiness, contaminated happiness the viscous they are as traps, right? This is what we really need to think of. With this, meanwhile, don't take drastic steps – I realise that these are all the traps, right? Okay I'll give my house to someone, my car I'll give to my neighbour, right? Don't do that, right, take safe steps. Don't do it, otherwise we may turn to be like a rich businessman in Tibet.

How many of you heard about Jetsun Milarepa? How many did not hear, never heard of Jetsun Milarepa, He was a great saint, you must read, his biography, it is available in English. You must read his biography. Jetsun Milarepa, just type Milarepa it will come out, it's a very inspiring biography and an ordinary young boy, because of the family problems, initially engaged in killing so many people.

Then like Angulimal, how many of you did not hear of Angulimal story, then eventually he turned to spirituality, then he just exerted himself so much in practice and then he became enlightened in the same life. He was considered one of the most prominent person who achieved full enlightenment within a single lifetime.

Then, one business man, few hundred years ago in Tibet - Jetsun Milarepa happened in 11th century AD. Later this businessman, suddenly he got his hand on Jetsun Milarepa's biography, he read this and he was so inspired. Jetsun Milarepa he just gave everything and then he became enlightened within single lifetime. Then his man was so inspired, businessman was so inspired, so what he did was – “okay I must become like Jetsun Milarepa” – then what he did was, he gave his house to his family members, he gave his property to his relative, his friend like this, then he went to the mountain to meditate.

And, first day he is fine, and second day little hungry, usually he had so many servants, now no servants no food coming there. He started to feel hungry. Nothing to meditate, he did not know how to meditate. He is like a rabbit sitting there and, then in the night in Tibet it is very cold, if not below zero. Even in the summer times it will be like five degrees centigrade in the night. Very cold, nobody coming to put blanket over him. Then after day three, four, five he realised that I am like a rabbit in here, there is nothing to be done, I am feeling hungry, no food, I am feeling cold, he became so angry. He started saying [00:40:00] “that Jetsun Milarepa he was a beggar himself and he made me another beggar.” He cannot go back now as he lost everything.

We should not become one like him, like this businessman. So this is the suffering of change. We have to realise this and because of seeking this, because of what we call as happiness, seeking this happiness we end up with all problems, yes – no? This is another reality, just seeking this, say seeking the political power, how much you have to tell lies to people, in many cases even killing happens. You're risking your own life just so you can kill others, others can also kill you. And you're seeking happiness where you are risking the life of the person, who seeks happiness. Risking life means daring to die. Daring to die means no reasonable happiness will destroy the happiness along with the experience of the happiness. All these things, likewise anything like fighting for the positions, fighting for this, and fighting for that, or whatever, this process is there. In other words, in the process of getting what you call is happiness is full of miseries.

Some people spend years and years on IAS competitive exams and in the process what kind of trauma the individual person is going through. Some are successful, but the point is, what I am saying is not that these what we call happiness is bad, not bad. When is it bad, when we feel attached to them, then is when we go wrong, one. Then of course finally, hearing this makes us quite gloomy, heavy, the little happiness that we get, the break time tea and snacks, even that should I have it, not have it?

All the happiness that we have, all the world, there is nothing there, it's so boring now. No, don't think like that we can continue with our life, meanwhile don't forget that. Prisoner A while being in the prison he could have done additional thing, what is that? You know in the day time he can swim in the swimming pool, in night he could have dug the earth, the ground, plan, and in the day time again he can go to Dominos, have chat with the prison guard. He could have done both. He could have enjoyed it and he can also escape from the miseries altogether.

Likewise keeping going in this boat of life, meanwhile, there is another way which is so beautiful, which will allow you such a freedom, you don't have to give up what you are doing meanwhile you will see that you can gain such a total freedom where nothing can affect you anymore now.

Nothing can affect you anymore now, this is a big, big, big summation which you will understand it with wonder you later on. This is suffering of change. For the time being. Later we have to elaborate even more. What is number three?

B. Pervasive Conditioned Suffering

Pervasive conditioned suffering. There are three sides of pervasive conditioned suffering. Second one. Suffering of change has two sides. Pervasive conditioned suffering has three sides. We have to know each of these three words pervasive conditioned suffering. In short form, we call it conditioned suffering. Meaning, the third one.

Imagine, say that you are in the workplace and you have your boss, and you have the higher bosses there. You have your own boss and then the head. If something of this kind happens to you – don't take it that way. I don't mean that. Just casually painting a scenario. In the mornings, "Good Morning Sir, or Good Morning Ma'am" (TL). It's not always sir, it's also ma'am sometimes. Good Morning. This is the response. And then for small things easily shout at you almost every day. When you think that now it is office closing time,, the time is like 5.30. You start to become very happy, going out of office. This is the kind of thing you are in. Then sometimes you meet your head, the boss of your own boss. He says, "oh Deepak," you must be thinking he must be even more cruel. He says - "Hey Deepak, what are you doing?" You are still very unhappy. He says - "Come to have a cup of tea with me." Wow, he is so kind. "Deepak if you have problem let me know, your boss sometimes he is a complicated person – if you have any problem let me know. You don't have to worry." Deepak is so happy with the bosses' boss, very unhappy with his immediate boss. Then one day, bosses' boss sees your boss scolding you, shouting at you. And he says why are you shouting? "Hey Deepak come for a cup of tea", and your boss cannot do anything. So what is the impression that you get of the two bosses, the immediate boss and the head.

Participant: The first one is good.

Venerable Geshe Dorji Damdul La: The first one meaning the head is very good and the immediate one is very unkind. Then suddenly you discover something, your boss was called by the head and then was scolding him, "you're not scolding Deepak too much, you should have slapped him. (Tl, GL) You're not slapping him. You're just scolding him", you discover that. The

next time he comes hey Deepak again he is calling you, “now come with me,” would you be happy with him, no. Now you realise why your immediate boss is scolding you is not because of him, is because of the head and who was meeting with you, is very normal, very kind but in actuality is very unkind, because the mastermind of all the suffering that you are going through is that head. [00:50:00]

Now you have discovered a subtler reality. Immediate response was that my boss is very unkind, my immediate boss was very unkind, and our head is so good. Now you discovered a bigger real picture, right? So why the immediate boss was behaving like this was because of the head, who was otherwise presenting himself as very kind to you, was not really kind. So as long as my boss is under him, I'll not be very happy, although he is kind to me, seems to be kind to me, but as long as my boss is under him, I will never be happy – this is known as pervasive conditioned suffering. How? Let's do that.

Say, Deepak do you have anything in your mind, I'll say some suffering, if you have any complaint, you can complain to me. I am not the person who masterminds. Any complaint?

Participant: Not Now.

Venerable Geshe Dorji Damdul La: He's scared. Anyone who has a complaint about your neighbour or your boss there a problem, anyone? Scared. About the neighbour, there is a boss.

Participant: I'll give boss example, he is giving me unreasonable deadlines.

Venerable Geshe Dorji Damdul La: Okay, giving unreasonable deadlines. Let's say that the unreasonable deadlines, impossible that you can finish the work in two days. It should take minimum one week and he is asking to finish by two days. This is a problem. Now let's say that the pain that we go through. If this work is to be done, that Rebika has to do extra hours, many extra hours. Look the pain that we have to go through, that she is going through, that this is what – the manifest pain, the stress – manifest stress. And then say Rebika's sister or whatever comes – I'll relieve you for one hour, whatever, I'll do it. You feel relieved, this is suffering of change.

Now, tell me that this is happening, what we have to learn, we enter into little technical side, bear with me. This is very important. Let's say, you're dreaming. How many of you decide today I will have a dream of meeting with my mother and receiving a cheesecake from my mother. How many are going to have a dream of your mother who will give you cheesecake tonight? No one, you do not like cheesecake. We cannot decide, why we cannot decide? We cannot decide what the dream we are going to have. Often time we can dream of ghost chasing us, right? Imagine that we dream of ghost chasing you. Tell me, what's the experience like happy, unhappy?

Participant: Unhappy.

Venerable Geshe Dorji Damdul La: Very unhappy, so much of fear. So scared, so much of fear! So the ghost is chasing you and you're also running, you're running for your life and the

ghost is chasing you and then, what happens, your father comes – “hey what happened.” Oh this ghost is chasing you and the father recruits a tantric, mantric, a pandit and he recites Om Mani Padme Hum, some mantras and the ghost withdraws. You’re happy, not happy?

Participant: Happy.

Venerable Geshe Dorji Damdul La: This is in the dream, you’re happy. You’re very relieved, and your father says now - “okay, Deepak, you’re happy now? Can I go now?” “Yes, okay,” and then the father leaves. Again the ghost from behind the tree again comes back. Tell me the relief that you got from the father and the mantric casting mantras on the ghost is that permanent relief or a temporary relief? Temporary relief, this was not a permanent relief, this can change into miseries. And, the fear that you have the ghost chasing you, this is manifest suffering. Now tell me, if you want to have permanent relief, what should you do? Permanent relief from being chased by the dream ghost, what should you do?

Participant: Wake up.

Venerable Geshe Dorji Damdul La: Wake up. Therefore one of the epithets of the Buddha is The Fully Awakened One. Wake up. Now tell me what’s the real problem is the ghost chasing you, this is the problem or seeing the dream ghost as the real ghost, which is real problem?

Participant: Seeing the dream ghost as the real ghost.

Venerable Geshe Dorji Damdul La: That’s the problem, this is ignorance. The first one is manifest suffering. I have so much of fear, this is manifest suffering. This fear is because of earlier you had experience of I am free of the ghost, freedom from the ghost is temporary freedom from the ghost – this is a suffering of change. So you can feel there is so much of fear in you I don’t want this experience. And, these two things are happening; the ground is what, seeing the dream ghost as real. This is again very important point.

You’re dreaming and this is a ghost. You see this ghost as; this is a dream ghost, and you seeing the dream ghost as real ghost and the fear arises. Say, this flower is the object and you are looking at it, your mind is the subject. This flower is the object and in the dream you see the dream flower as the object and your mind in the dream is the subject. In your mind in the dream you see this as a real flower and then when you wake up you see the dream flower as not real flower it is coming from the subject.

Likewise, in the dream you see the dream ghost as from the object, not from the subject, when you wake up you realise that the dream ghost as from the subject – there’s nothing from the object. Now, let’s say, knowing that, that in the dream, seeing the dream ghost as real, seeing the dream ghost as objectively real; this ignorance tallies with the reality.

Let me say this again. In the dream seeing the dream ghost as a real ghost is ignorance or a valid mind? Ignorance, very good. So now as long as you continue to see the dream ghost [01:00:00] as the real ghost you’ll never be spared from the fear of the ghost. When will you be freed from

this fear - when you wake up! How does it help you to remove the fear? Tell me anyone. When you wake up how does it help? Does the fear disappear or you continue to runaway? Imagine that you are dreaming of a ghost chasing you and your mother wakes you up, in the dream you are running, you continue to open the door, run away, or you feel so relaxed?

Participant: Feel so relaxed.

Venerable Geshe Dorji Damdul La: Feel so relaxed, why are you not running, because your fear is gone. Why your fear is gone? Because you are awakened. How your being awakened, how does it help to remove your fear, tell me.

Participant: We can see that it is subjective.

Venerable Geshe Dorji Damdul La: We can see the dream ghost as subjective, in other words dream ghost is not real, and dream ghost is empty of being objective reality, dream ghost as subjectively real. The moment you see as just coming from your mind, your fear dissolves. Seeing the dream ghost as objectively real is ignorance or wisdom? Ignorance. Ignorance is at the ground, which underscores all our fears. Ignorance is the one which underscores all the fears. This is very important.

I'll give you two choices. Say you are being chased by the ghost in the dream, and you have two choices, you don't want the fear of being chased by the ghost. Either I will send you a tantric in the dream or I will make you wake up, which do you prefer?

Participant: Wake up.

Venerable Geshe Dorji Damdul La: Why not tantric? (TL) Because it is temporary, the tantric will go away, the tantric will not accompany 24 hours, later he will disappear, again ghost can come back in the dream. So the best thing is wake up. Then I'll become free, I don't have to depend on tantric also, right? This is the greatest freedom, that to wake up, greatest freedom nothing in the dream can affect me. Nothing in the dream can affect me anymore. This is the greatest freedom. If I depend on tantric I have to always go with tantric. The moment I am separated from Tantric the dream ghost will come back. So I am heavily dependent. Dependent means loss of freedom. Loss of freedom is misery. Misery is Samsara.

So now the point is we have to wake up. Now tell me this is the case, which is to be blamed the ghost chasing you in the dream, or you seeing the dream as real, which is to be blamed for the fear?

Participant: Seeing the dream as real.

Venerable Geshe Dorji Damdul La: Yes, in the dream if I tell you, you are dreaming, don't be afraid of the ghost, will you trust me or will you continue to run away? In the dream, what you will do, you will continue to runaway. In the dream, who is more evolved the one in the dream depending on the tantric, or the one who has woken up, who is more evolved? One who has

woken up is more evolved. Therefore the point is that in the dream you don't see this ignorance as ignorance. Why you are suffering in the dream is because you are under the sway – hey, you have woken up and your sister, or your brother is fast asleep, and from the body language you can see that there is so much of fear, in your brother. There, actually he was going through the nightmare, the dream ghost was chasing him.

Now tell me why was he so scared, because of being chased by the ghost. One. If we ask him in the dream, if you are able to communicate with him in the dream, why are you scared? What is the answer? The ghost is chasing me. For him the ghost chasing him is considered as so bad. He cannot see beyond that. Now you, you'll see beyond this, what is beyond this? Seeing the dream as real, this is the problem. The person in the dream does not realise that, the person does not realise that the person is dreaming. The person says whatever he is seeing is real, whereas you can see beyond this. Not only the dream ghost is chasing him, but he was seeing the dream as real.

The moment that you see that he was under the spell of seeing the dream as real, then you see there are two problems. One is the dream ghost chasing him, number two, him seeing the dream ghost as real. Him seeing the dream as real. Two problems. Of the two problems which is the root? The second one, seeing the dream as real. This is the worst.

Whereas, in the dream you cannot identify that. So somebody who can identify that is evolved, which is so rare. The point is when you are chased by the dream ghost you have two problems, one is of the dream ghost chasing you, fear because of the dream ghost chasing you. Number two you are in the sway of seeing the dream as real - two problems. Of the two problems, now you are seeing that the second one is worst. The second one is the one which creates all the problems, which creates platform for creating happiness, creating miseries. In the dreams, it's not always ghosts chasing you, sometimes birthday celebrations also happening in your dreams, yes?

So this seeing the dream as real creates the platforms for happiness, happy dreams, terrible dreams, happy dreams are good or bad? Very good, but how many of you are going to have a happy dream tonight? We cannot decide it, if can decide it, perfect. It's very good. If you cannot decide it. It is not in your hand. If it is not in your hand, you don't have the freedom to choose the dream, if you don't have the freedom to choose the dream, loss of freedom is misery. It is not happiness. What we call as happiness, is actually we don't have the freedom to choose that, this is what creates problems. Therefore we want it, and we are not getting it. That's pain.

Now the point is that, pervasive conditioned suffering. Now this ignorance, seeing the dream as real, is one which is like the platform, which serves like the platform for creating happy dreams, creating unhappy dreams, even the happy dreams is mixed seeing the dream as real, yes – no?

Participant: Yes.

Venerable Geshe Dorji Damdul La: Even what we say as happiness is mixed with ignorance. Because it is mixed with the ignorance it is known as contaminated happiness. Therefore, when

we speak about the suffering of change what illustrations do you have for suffering of change, if you have noted them down, what illustrations do you have for suffering of change? All contaminated happiness. What do mean by contaminated happiness, happiness mixed with the ignorance. With the ignorance you don't see the reality. Without seeing the reality you don't have the freedom,[01:10:00] right? This is contaminated. Now, if you transcend happy dreams and the unpleasant dreams, how do you transcend, the happy dreams and the unhappy dreams? Did you have happy dreams? No, Diploma people, very strange! Yes, we have happy dreams, we also have nightmares, happy dreams, and how do you transcend these two things? Wake up, when you wake up; you are free from the happy dreams, unhappy dreams. When you wake up that is known as uncontaminated happiness.

That freedom far excels what we consider as mundane happiness. What we consider as happiness by the mundane people. The happiness where you transcend the contaminated happiness and the miseries you transcend them you get the uncontaminated happiness which is so reliable, that is in your hand. That is the total freedom.

Now the question arises. What illustration do you have of the pervasive conditioned suffering? There the point is, me as young child, as a very innocent child, say age two, three, I went to the woods, went into the forest, and then I consumed some very poisonous fruit. It looked so enticing, I tasted tomato in the home, and I thought this is also tomato then I ate it, but it was poison. And the poison some can effect immediately, some can effect after years. I did take something, not like tomato something else when I was in class nine. Terrible experience, I don't want to go there.

I took this poison and then effect is going to be felt after thirty years or forty years, right? Sometimes, it happens, say if you have a fall when you are young, age five, six, seven you had a fall, you break your leg, and you easily recover as a young child. The effect will be felt later, at age sixty, seventy, effect will be felt so badly then. So like this, say I ate a poison and after forty years, fifty, sixty I started having acute problem and which is so difficult to be cured. So this problem is what, which of three kinds of suffering? The computer is hanging now?

Participant: Manifest?

Venerable Geshe Dorji Damdul La: Manifest suffering which I don't identify, doctors don't realise with my problem, everybody around me with this problem. So this problem is because of what, if you know my history since my childhood since I was born, since then, if you know my history so well and you have been with me every minute, then you realise he took a poison thirty years ago, forty years, fifty years now effect is being felt.

When the poison was eaten there was no immediate problem. Now the problem is felt. But eating the poison is it a problem or not? That is already a problem, problem which is going to give an adverse effect thirty, forty, fifty years later. So now as long as I took this poison , if I live longer, I will not be spared from the acute problem later on, so now I am the under the sway of the effect of the poison even though I am not having a very intense immediate pain now. Five years later, ten years later I don't have this pain but I am not freed from the effect of the poison.

You agree with me? So which means that wherever I go I am always carrying this, the potential for the later pains of this poison. I am always with this.

So, again the boss. The Tibet House staff again they are laughing. Say - “Deepak, how dare you did not finish this work on time?” Everyday like this, every day scolding! Okay it is quarter to nine, your mind sinks. This is always what happens. Are you happy not happy. Then one day you heard that your boss is going to go to America for one month holiday, very happy, right? Tomorrow morning you’ll not see the boss; you go to the office, there is a glow in your face, so happy. Are you happy or not?

Not just Deepak, each one of us. Ten days pass, twenty days pass, then twenty-five days and then closer the time approaches, again you go back to unhappiness. Though you are temporarily relieved but you are not freed from the problems altogether, as long as you are under the sway of the boss whether he is in America, whatever, you are not freed from the suffering altogether. So his scolding is one, but being under the sway, this is so important, the immediate scolding is one that is the immediate problem and the other one is that you are under the sway, that you are under control of this man, even when the man sometimes, when he is in a good mood may give you one samosa. But deep inside you know that he is very bad, very cunning. So the point is as long as you are under the sway of this person you are not happy, right? So while you are under the control of this person, you often get manifest suffering, once in a while, once a day you get one samosa. That is what? Suffering of change. But overall everyday you are under the sway of this boss. Being under this boss itself is a problem for you, yes, no?

Participant: Yes.

Venerable Geshe Dorji Damdul La: Yes. There are three sufferings. Boss scolding you and you have the blood pressure shooting up, this is one problem. Once a year he gives you a samosa, suffering of change and next day he scolds you. And number three, that you are under the control of this, whether he gives samosa, whether he gives scolding whatever, everyday you are under the control of the boss. Of the three which is the worst?

Participant: Last one.

Venerable Geshe Dorji Damdul La: Don’t say last one, don’t go for short cut.

Participant: That you are in the control of this boss.

Venerable Geshe Dorji Damdul La: That you are in the control of this person, this is the worst, right? This is worst. Now pervasive conditioned suffering – I am going to explain the three words now.

Why this is suffering, you said it, as long as I am under this boss I am not happy, which means this is suffering, one. Why conditioned, because all the problem that you have is caused, this scold and all the problems that you have is conditioned by this. Conditioned by him, he is the factor. [01:20:00] Now, why pervasive, wherever you go, even you go for holidays, (TL) still his

influence pervades. Wherever you travel, sometimes to America, sometimes even to the pubs, right? Deepak, he will not go to pubs, I know. Say some people they go to pubs, right? My boss is terrible, he scold me. so today just let me release my stress and go to pubs, but this is actually another disaster.

As long as you with this person, wherever you go, whether you are with your mother, whether you are in the Mughal gardens, wherever you go deep inside there is a problem, that is pervasive, it pervades wherever you go. Pervasive, conditioned suffering; suffering because you don't like it, conditioned; because this suffering is because of 'he' being the factor; conditioned because 'he' is the one who conditioned you to have this suffering; pervasive wherever you as long as you in his control, wherever you go you are; you are celebrating a picnic, or a birthday party, whether you with your mother, whether you are in the Mughal garden, wherever you are deep inside there is a problem. This problem pervades, this is known as pervasive, conditioned suffering. So with this I would like to quickly finish this, wind this up.

Say, poisonous flower, then the stems, then the trunk, then the root, poisonous flower, the stems holding the flowers, the trunk holding the stems, then the root holding the trunk. Don't forget it. Poisonous flowers are the visible suffering that we go through. These flowers are supported by the stems. These stems are the contaminated karmas that we did. Contaminated karmas, actions that we did and these contaminated karmas, actions which we did. And these contaminated karmas are directly, what made you to physically, verbally and mentally act negatively, because of the negative thought processes. These negative thought processes are known as afflictions.

Miseries are because of contaminated karmas, contaminated karmas are because of afflictions. The flower of the miseries is because of the stem of the contaminated karmas, stem of the contaminated karmas are because of afflictions of the trunk and afflictions of the trunk are because of the ignorance of the root.

Root gives rise to the trunk, trunk gives rise to the stems, and stems give rise to the flowers. So ignorance gives rise to the afflictions, and afflictions give rise to the contaminated karmas, and contaminated karmas give rise to the miseries, poisonous flowers, miseries. Now, we could go to the little technical part, now you will not find it technical; with all this background you'll find it easy.

I'll give you one example. Say, in the dream you are attending class. Then I said hey what is this? Wow! there is a mobile there. Is there a mobile in actuality, no, it's nothing, just a dream. Or I showed this and I said there is mobile there, and you look at it very closely, very clearly, you'll see it as iPhone 8plus; 8plus is there? It is no 8plus, what is there, iPhone X? iPhone 10? Let's say iPhone X, you look very close, it's an iPhone X. Then what is your reaction? "Wow, Geshe la is so kind, he does not require I phone X, my one is ten years old iPhone, Geshe la this is good for you, can we exchange?" Then you are saying this, Mayank is saying this, and Deepak "no, no, no I said it already, I got it first."

Then Mayank and Deepak will have fist fight. With the fist fight then the police come, and both of them end up in prison. And Deepak's mother was just surprised, how can my son, amazing, a

deity like, amazing, so gentle boy, he end up in prison, how come? Then she rushed to the Prison. Hey Deepak, what made him end up in prison? Because I had a fight, a fist fight. This prison is not a nice place to live. Prison is a Samsara. It is the flowers, poisonous flowers, miseries, Samsara. Why Deepak ended up in prison, not Deepak, the dream Deepak, why? Because he had a fist fight, fist fight is action. Karmas, action, this prison was because of the action, fist fight. Hey! in the first place why did you fight? You never fought with anyone? Because I love the iPhone X! This is the attachment to iPhone the iPhone X plus and disliking to the other person and hatred to the competitor and attachment to the iPhone X plus. This is the thought process that dictates your actions. Karma is decided by your thought process, that is affliction. This affliction is because, anyone? This is my last question, why did you have this attachment, affliction? What made you have this attachment affliction?

Participant: Ignorance can...

Venerable Geshe Dorji Damdul La: Which ignorance can it be, be very precise. Don't think that you are philosophers, be who you are. Don't forget how I started this scenario, by seeing the dream object as a real iPhone X. This is ignorance. This ignorance, made Deepak to feel emotionally attached to this which is affliction. This affliction led to the another affliction, hatred, disliking towards the competitor. These two afflictions made him to fist fight which is action, contaminated karma. This karma made him to end up in prison which is Samsara. Now, if this be the case you see that miseries arise from contaminated karmas, contaminated karmas arise from afflictions, and afflictions arise from ignorance. Four points.

Now, if you want to make it more elaborate, when you are upgraded to the Nalanda Masters Course then you will have the five, not now, at the moment it is four. Will go into detail with five. With these four we come to realise that for ordinary people, which is the final problem?

Participant: Ignorance.

Venerable Geshe Dorji Damdul La: Ignorance is the problem. Thus far how many of us; when your neighbour throws garbage next to your door, how many of us realise that my ignorance [01:30:00] is responsible for this problem? How many of you said that my ignorance is responsible for this problem? We never said it which means that we never discovered that. And, how many of you said that I want my place to be clean, I am attached to my place to be clean, because of this when somebody throws garbage next to me, I am very unhappy, how many of you said it? We don't say this, "this is wrong, this person did it, I am attached, my attachment is my mistake", we never said it. We did not identify this problem.

Number two. In my past life, I may have thrown garbage next to his door, so therefore now I am suffering this, how many of you thought it? No. How many of you thought, that this person has thrown garbage to me so therefore this person culprit, how many of you thought it? We all! We only see the suffering on the surface, we never saw the suffering beneath these. If you see the suffering, if you start unravelling the suffering beneath these, all these are suffering; we don't identify the underlying suffering. As long as we don't unravel the underlying suffering the surface will continue to be there. As long as root is there, the trunk going to be there, as long as trunk is

going to be there stems are going to be there, as long as stems are going to be there flowers, even if you demolish the flowers next day it will grow, it will continue to grow. Our miseries will never come to the end. If you never want the poisonous flowers then what should you do? You should remove the stems, if you don't want the miseries of the stems, you should remove the trunk. If you don't want the trunk what should you do, you should remove the root.

Finally if you have to do one thing. If you don't want the miseries, if you don't want the poisonous leaves, poisonous flowers, what should you do? Just uproot the roots. Just uproot the ignorance. If you don't want the miseries, just looking for the immediate problems, say this person said something not nice about me, so I don't want to eat food, I don't want to talk to anyone. You are not treating the root cause. You are just looking for the immediate problem. This is a symptomatic treatment. It is not treating the root.

If you really don't want to go through the miseries like this, sickness aging, death, the pain of losing near and dear ones. How many of us don't want to have the pain of losing near and dear ones? Everyone! But, if we don't treat these four points, particularly the root, all these pains are invariable, will continue to arise. This tape recorder of the suffering, sickness, ageing, death, sickness, ageing, death, sickness, ageing, death and the pain of losing near and dear ones, stress, tension, and depression, this tape will continue to play over and over again, it will never come to end automatically.

This is the drama of the miseries will play over and over again; it will never come to an end. All composite things are impermanent, with this you may think that even this suffering is also impermanent; it will also disappear. It is not true. All composite things are impermanent but impermanence is of three categories.

B 1.0 Categories of Impermanence

One, whose continuum will automatically come to an end, whether you put effort, no effort, continuum whose continuity will automatically come to an end, this is one kind of impermanence. Example, 2017, how many of you made it stop? Nobody, automatically it came to an end, on December 31st, last day; 2017 December 31st, the next day 2017 is gone forever. One.

Number two, your mind; nobody can bring it to an end, it is impermanent, but it will never discontinue anytime, whether you put effort, no effort; even if you put effort to stop the mind, it will never stop, it will continue to flow. This is another impermanence. It is impermanent, but its continuum will never come to an end. This is second impermanence.

Number three, good news and bad news. If you put effort the continuum will stop, if you don't put effort it will keep going, what is that? Our miseries. If you put effort in the correct way, you can bring an end to the suffering, altogether. If you don't put effort it will continue to give the flowers, poisonous flowers, miseries endlessly. The plants give rise to the flowers, if you don't want to see the poisonous flowers growing, what should you do? You should uproot the root. Likewise, if you don't want to go through the sufferings anymore; sickness, ageing, death,

tension, depression, and easily affected by external factors, pain of losing near and dear one and so forth; if you want to stop altogether, where your mind will forever be freed and happy all the time, if you want to do that, what should we do? We should cut the root, what is the root? Ignorance, wow this is amazing.

We'll stop here. In the next session we'll do the overview of the Truth of Suffering, and then do the Truth of Cause of Suffering which is almost covered, and Truth of Cessation is fine and then Truth of the Path which will be very helpful for us. I'll give the broad picture of the Truth of Path. That is for next session.

I will do a quick dedication prayer. This handout; is it distributed, not distributed? Not distributed, doesn't matter, this handout will be distributed next time, but I am not too sure whether we will go through this next time. This is little technical, we will do once the basic framework of this course, it's about 50% finished. Then we'll do this. Sixteen divisions of the, sixteen aspects of the four Noble Truths. Page 278.

C. Dedication Prayers In the End

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Class 6 – The Four Noble Truths – Part 4 of 5

Session 1 of 16th May 2018

Subject : The Four Noble Truths
Teacher : Venerable Geshe Dorji Damdul La
Location : Tibet House Delhi
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Summary of Teachings in the Session

Review of Identifying the Four Noble Truths
Suffering of Change
Pervasive Conditioned Suffering
Three Realms

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Purpose of this Practice	Page 36
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Praise to Shakyamuni Buddha	Page 51
Heart Sutra	Page 52
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(Main Teaching Starts)

A. Review of Identifying the Four Noble Truths

Continuation from where we left last time, we are doing the Four Noble Truths and particularly the Four Noble Truths when the Buddha Shakyamuni was giving discourse on Four Noble Truths he taught that in a set of three sets with four teachings each. Each set, four into three is 12 repetitions or 12 cycles.

This was what we did last time. And we were doing in more detail, the first set; the set on what? What is the first set?

Participant: Identifying the ...

Venerable Geshe Dorji Damdul la: Identifying the set of the teachings on Four Noble Truths pertaining to identifying [00:30:00] the Four Noble Truths. In terms of the teaching, it is very simple. The Buddha said, “This is the truth of suffering”, “This is the truth of cause of suffering”, “This is the truth of the cessation of the suffering” and then?

Participant: Path leading...

Venerable Geshe Dorji Damdul la: This is the truth of the path leading to the cessation of the suffering.

Then going to detail when the Buddha said this is the truth of suffering, it's not just the kind of the truth which we ordinary beings understand as the truth of suffering. For example, headache, then stress, depression and the pain of losing the near dear ones. These pains are something which we really don't need somebody to teach us. We know that through our own experience, from our own knowledge. Whereas, there are subtler levels of the suffering, which we ordinary beings we fail to identify them as suffering but in actuality they are suffering and because of which we continue to suffer endlessly. It is for this reason, that the Buddha identified three kinds of suffering. What are they?

Participant: Manifest...

Venerable Geshe Dorji Damdul la: Manifest suffering...

Participant: Suffering of change...

Venerable Geshe Dorji Damdul la: Suffering of change.

Participant: Pervasive conditioned suffering.

Venerable Geshe Dorji Damdul la: Pervasive conditioned suffering. First one, Manifest suffering is any suffering which we will easily identify as suffering, which even the animals could identify as suffering. Sickness, ageing, death and the pain of losing the near and dear ones, the conflicts, depression, stress.

All these pains which we the ordinary beings easily identify as suffering, they fall under category of suffering of what? Evident, manifest suffering or the evident suffering or suffering of suffering. The first one is done. Now second one, which is...

Participant: Suffering of change.

Venerable Geshe Dorji Damdul la: Suffering of change. Suffering of change which the ordinary beings don't consider them as suffering. Instead, we see them as something to look forward to and something which we aspire. Keep this in mind that don't be afraid of the suffering of change. By the way what illustrations do you have for Suffering of change?

Participant: Contaminated happiness.

Venerable Geshe Dorji Damdul la: All contaminated happiness. Can you give me some examples of contaminated happiness?

Participant: Momos.

Venerable Geshe Dorji Damdul la: Not the momos, say the experience of joy of eating momos. Experience of happiness, right? So, some people they dislike momos. For them, the momo is just nothing. Whereas, somebody where you take it and then the experience of joy, experience of happiness, experience of pleasure comes to you, sensual pleasure, so that is the suffering of change; one illustration.

In what way that is suffering of change? For this, we need to keep it in mind two things. Suffering and change. Why it is suffering? Why it is change? What we have to learn right from the beginning is let us not take for granted. One, “okay, yes, all contaminated suffering, all contaminated happiness falls under the category of suffering of change, okay, now I know this”. No. Why all contaminated suffering, they fall under the category of suffering of change in the first place? Why the contaminated happiness, they are suffering of change?

Suffering of change has two sides. Suffering and change. Why is it known as suffering? Why is it known as change? This was what we explored last time. Suffering because we realize that this is like a bait. Bait should be delicious. Yes? (TL) Right? Bait should be delicious. If the bait is very sour, bait is the rotten, no fish will come close to it and you cannot catch any fish. So, the bait must be very delicious to lure the fish and then you can catch them. Likewise, we are like the fish, we have been caught in Samsara.

One thing that to be explored is, what exactly is Samsara? This is another area which we need to really work so hard and then we will realize that in the pursuit, after knowing what Samsara is, “Okay, now I am getting a bigger picture, what Samsara is, what suffering is? And then because you know the bigger picture of suffering, you also get a bigger picture of how to get rid of suffering.

Tell me. Let's say in your own life, you must have encountered with such people including yourself, myself. Say, two people are neighbors. One; who does not have any work, any responsibility, any job. He is making sure your house is very clean, tidy. The glasses put in the proper way... not here... not here, proper way. If you are the husband, wife or your child keeps a glass little one inch away, “no...no...no, it should be here”, Whereas, other person has a responsibility to take care of the whole Delhi. The cleanliness, ‘Swachh Delhi’ The cleanliness of whole Delhi, not just one small house. And right from the morning, “Oh! How should I take

care of the Palika Bazaar? How should I take care of Sarojini? It's very dirty there. Sadar Bazaar, it is also very dirty there. Tell me, say, which of the two persons will be more irritated when the glass is moved one to inch away from the way it should be taken? The first person or the second one?

Participant: First person.

Venerable Geshe Dorji Damdul la: The first one. Everyone's mind is very active, it requires some job. And because this mind does not have big, big, big jobs. So, it has time to think of the small things. Whereas, somebody who has a huge responsibility, small thing do not really matter. Does not really matter, because there is so much of huge responsibility to take care of. This is the human psyche. And it's not that some people are gifted, some people are not gifted and they don't get it, this is not true. If you have the responsibility, a bigger responsibility then when something small things happen it does not really affect you, mentally you are not irritated, right? And why do you want these things to be done in proper way? So that I will be happy. So, now it's not making you happy, it's making you irritated. Just like the small things going wrong here and there you feel irritated. The whole purpose is to feel, why it should be here, not here. That it should be here, so that it's proper. Why should it be proper? So that I will be happy. Now it's not making you happy, it is making you irritated. Whole purpose is accomplished, if you are able to see things very holistically, on a very extensive way. With this the point is, when you come to realize, what suffering is in a very holistic way. Then simply, "okay nobody is greeting me on my birthday". You feel so upset. It's just nothing.

Which means that if small things are upsetting you then you are so weak. You are so weak, right? "Oh! Nobody is greeting me on my birthday". Whereas, somebody who has a big responsibility, "Oh! Birthday" you forgot your birthday. Right? And somebody says it's your birthday, "I am sorry, I don't have time to you know, I have other things to do, more urgent things to do". These unfortunate things can happen when the person's thinking is very small. Right?

For example, actually I don't want to mention the names. There was invasion happening (TL), one country invading another country. And the country which has been [00:40:00] invaded, there, the espionage, the spies, they were sending messages saying that, "Oh! Now the enemy is there". Soldiers, they already invaded. It happened on new year. And new year, the espionage sending the messages and then saying that just cut the messages, not allowing the messages to get in. Saying, "We are celebrating new year", right? So, all this bad news should not come. Your nation is being invaded, I am not going to mention. (TL) so, this has happened.

This is how if you consider trivial things as very important then you will miss the important things. Whereas, somebody, who sees the important things, trivial things will not affect you and in fact, most of the problems, headache, mental irritation, which is more common is mental irritation is more common. Mental irritation is self-made. Say, somebody hits you like this, then physical pain is there. This is not self-made. This, because of external factors. Somebody hits like this, I say, "Who hit it"? Then, it is my neighbor, who is usually very unkind towards me. Then, I become so irritated. Whereas, I consider this my mother who hit it, whom I have loved/missed for the last twenty years because she had to stay back, she could not come back for many years.

Then, this is the gesture of love and affection, right? Wow! You feel so happy, it will not irritate you. So, this gesture itself, does not decide whether it will irritate you or not. But the point is that your thinking will do so. There is little pain, in both cases, the same pain. But, how you receive it. with irritation or with joy. That is up to the individual. So, the point is that when you see bigger picture of what the real suffering is, then the small sufferings cannot affect you.

The point is that if you really realize as to what it means by Samsara, because this word Samsara in the Indian context, in the Indian context, say Hinduism, Jainism, Buddhism, in these two traditions and Sikhism. Samsara in the ordinary people they speak about Samsara, “This Samsara, this Samsara, this Samsara”. It's very common. But do they really understand what Samsara is? Right? Now our job is... we don't have to change our say, the food habits, work habits or your family relationship and so forth. Just keep them as they are. Just expand your thinking. Expand your thinking and then see how there is incredible effect on calming down our mind, and that you are not affected by external factors easily. This is so important.

With this in mind, going back to the main point we were talking about suffering of change. How all the contaminated happiness, they are considered under the category of suffering of change. Number one, how they are suffering. Number two; why these are known as change. Suffering because, last time we did that, because they served like a bait for us. That we are in Samsara, what made us continuously suffer; sickness, aging, death with this body. Unless and until, we reach a very sophisticated level of spiritual realization, we cannot escape this body. This body is prone to become aged. It's prone to get sick. And then it's prone to die. These are the facts, these are the facts! Now, the point is that these things happen.

For example, Ageing, I remember when I was very young, maybe I was age ten-eleven, there was one nurse in Dharamshala school. The nurse must be in her twenties. Which means very young but, in our eyes, in my eyes, “Oh! She is a star”. Star means the high level, the students, staff and now I am already in my hitting 50. So, from that she is very young, right? So, what I heard from others of what she said was that, “I don't want to suffer old age”. This was what she said. “I don't want to go through old age, right? And she said that if I reach thirties somehow, I will give away my body. Which means I am going to die, right? But the fact is that when we reach 30s again you are very young (TL) right? And then you reach at 40. Okay, so this is not my business.

The point is that nobody wants to age, nobody wants sickness, nobody wants death and these things are so acute, the pains that are attached to these things are very acute.

The question is can we bring an end to these problems? Answer is yes. And how these problems arise. If you don't put effort, it will never come to an end on its own. It will just perpetuate, it's like music or a drama being played over and over again endlessly.

Finally what dictate these suffering is because of our own Karma and afflictions, which we did last time. The poisonous flower of the suffering which arose from the stem of the contaminated karmas which intern arose from the trunk of the afflictions which in turn arrives from the root of the ignorance, right? This is what we did last time. This is an amazingly great summation of the reality how our miseries come into being. Only when we come to realize, how miseries come

into being, how causally the miseries come into being, we will know how to get rid of these miseries. This is the whole purpose. Unless we know this, it is impossible to get rid of the miseries altogether!

With this in mind if this is how the miseries come into being. Even though we are still not so convinced as of yet because this is just a few days of class, right? Over time, when you get very good picture, overall picture of how Samsara comes into being and how my miseries they all arise from the various causal factors. From little of what we have learnt thus far, tell me of these sequential causal factors, the miseries give rise to the contaminated karmas, which in turn are given rise by the?

Participant: Afflictions.

Venerable Geshe Dorji Damdul la: Afflictions, which in turn are given rise by ignorance, self-grasping ignorance. So, these four things involved in the causal connection, causally they are connected to give rise to the miseries. From this, what little we have learnt, from this pattern, tell me, if you don't want suffering what is the wisest thing to do? From what we have learnt thus far. These four factors, tell me if you don't want suffering what is the wisest... you have to do one thing and then the suffering stops. What is that thing?

Participant: To remove the ignorance.

Venerable Geshe Dorji Damdul la: To remove the ignorance, amazing! Wonderful! To remove the?

Participant: Ignorance.

Venerable Geshe Dorji Damdul la: Ignorance. Tell me, if you don't remove the ignorance what is the problem? Just as if you don't cut the root, then the root will give rise to the trunk. Likewise, if you don't uproot the ignorance, what will happen? Ignorance will give rise to?

Participant: Afflictions.

Venerable Geshe Dorji Damdul la: Afflictions, very good! What do you mean by afflictions?

Participant: Negative emotions.

Venerable Geshe Dorji Damdul la: Negative emotions, exactly. Negative thought processes. What is there if you don't cut the negative thought processes. If you don't cut the trunk, then the branches will be given rise to by the [00:50:00] trunks. Likewise, if you don't cut it, the negative thought processes. Then, what will happen? They will give rise to the negative...

Participant: Contaminated Karmas.

Venerable Geshe Dorji Damdul la: Contaminated karmas. When you speak about karmas,

don't think of the contaminated ... the karmas the way most of the people traditionally believe. "Oh! it's karma". Somebody does not want to work. And I would say and then one person says, "Hey! you are not going for work"? "Okay, it's my karma". (TL) Actually the boy or the girl does not want to join the work. And then, "Oh! It's my karma", then mother cannot say anything. Because the mother taught you this karma. (TL) Now, he is saying this. This is an excuse. This is an excuse, this is a clear indication that the person does not know what karma is.

Karma is the actions; physical, verbal and mental actions driven by your own intention. Karma is a physical, verbal and mental actions driven by your own intention. Which means that karma is in our hands. Karma is action of physical, verbal and mental driven by our own... one's own intention. This is extremely important. If you understand karma, in this sense, driven by one's own intention; karma is action of physical, verbal and mental driven by one's own intention.

Let's say that I say - "Welcome Ajeer ji! Welcome Ajeer ji!. So, what is the reaction of Ajeer ji? Very happy. He thinks that -" he is so welcoming. He is so accommodating." What makes him to feel like that? Because of my physical and verbal actions. Very soothing and not aggressive words. I have both the potentials. I may say that - " hey! Ajeer ji, how come that you are here? You are from Master's course not from Diploma course. You are occupying another seat here." (GL) Scolding him. Another one is, "Ajeer ji, thank you"! You are such an inspiration for all these young people. Amazing!". So, same person has the potential to say both the things very soothingly and very aggressive. Why the same person has the capacity to come with both expressions. Aggressive and the smooth, tenderness. What decides that the tenderness comes out and not the aggression. It's not that this person is the Buddha. (TL) This person also has the negative side. You know about Dr Jekyll and Mr Hyde?

It is like this same person has both the potential; aggression and the tenderness both are there. But how come that this tenderness came out? What decides this tenderness to come out? Because of my intention. My intention decides, Ajeer ji did not tell me before. "Hey! Dorji, when you are in the class, don't insult me in public. Always say nice things to me." He doesn't say this. It spontaneously came out. What made me to behave like this, in tender way or aggressive way, tell me. Just speak your mind. You don't have to follow any philosophy for the time being, tell me. What makes me to come with this very tender physical and verbal expression?

Participant: My thinking.

Venerable Geshe Dorji Damdul la: My thinking, right? My thinking. This thinking is known as the intention. Intention to say good things. Intention to express gently. Intention is so important. This is so crucial. I know that many of you are from academic lines and there is a huge discussion about the free will and pre-determinism.

But, because there are number of you who are very educated. So, this question is what bothers many traditions. It's not only in the philosophy, not only the philosophy, even the neuroscience is challenged by this question. Even physics is challenged by this question, even physics, neuroscience. And Ecology, then Economics. All these things and all philosophy. They are all challenged by the same question. Pre-determinism verses freedom. This question will be resolved

if you understand what intention is. This intention that distinguishes a sentient from a non-sentient. What is sentient, what is non-sentient, that is separated by this thin line within the two? For example, we are also made of cells and even the plants are also made of cells. Plants are made of cells, we are also made of cells, right? And then on what basis we describe some composition of the cells as sentients, as human beings, as animals, as sentients and some composition of the cells we consider as plants. What is that distinction? Fine line distinction is the intention. Where there is intention, there is a sentient that is to be considered very important. Where the intention is missing, that capacity, that potential for intention is missing it is non-sentient, it's like plant. This not only distinguishes these two things, the sentients and the non-sentients, it is also very crucial point to demarcate between what is pre-determinism and what is free will.

Then on that basis, we also understand what karma is. This karma is the one finally which decides every movement of the universe. Finally, whose actions? Our own actions... our own physical, verbal and mental actions, they determine the movement around you and somebody else's actions determine the movement around them. All these combined together, the whole movement of the universe is determined. This is very important concept.

My body cells don't move to make me 50 years old, next year 49 years old, next year 48 years old, right? Every year become younger, younger, younger. This is not how my body cells move. My body cells move from young to the old. What makes my body cells to move in this fashion? Because of my own karma. So, my karma decides. My body imbalance, in the movement of the energy within my body, again that is decided by my own karma. So, this imbalance, this is the one which creates illness within us which I don't want. So, from this we realize that all the suffering that we are going through is in other words, is a result of one's own karma. This requires more detailed explanation if you realize, if you understand in this form you become so confident of what the reality is. What the life is all about and how I can control my own peace of mind. How I can create my own peace of mind. How [01:00:00] can I get rid of all my own miseries. You will get this confidence.

Imagine a cauldron, a big container and then you are in there and you cannot get out of this. In there, underneath there are say like the pins or the nails and then because that you have to put your feet there, it pricks you it hurts you so much. But if you cannot get out of this big-big container, right? Why you are in pains? Because you cannot get out. Like this we are in Samsara. Of course, Samsara should not be thought like a big container but in a way, later on we have to understand it. We have to understand what exactly is Samsara. It's not external place where unfortunate people take birth and they are in Samsara. This is not the reality. Samsara is nothing. Samsara is a state of loss of freedom of your mind. A state of loss of freedom of your mind, where your freedom is lost, your freedom is lost that is Samsara. There is no external place as a Samsara. This is so important. A state of loss of your freedom that is the real-real Samsara. It may be little digression but for you this would be extremely important.

Say you are in a place which is very untidy, dusty and stinking, pungent smelling and another place which is very clean. Where do you want to go? In the clean place? Of course, in a clean place. Why don't want to go to the other place. Because it's so repulsive. Now, you don't want to

be in that place but you have to be there which means that you have loss of freedom. “I don’t want to be in this place but I have to be there which means that I want the freedom to be away from this but I have to be there which means that I don’t have the freedom to be away from this. You have the loss of freedom. Loss of freedom means misery. Misery is Samsara.

Say, you are in a same colony, you are in the house where the house rent is say 2000 rupees. In the same colony everything is very standard, everybody knows. Paying 2000, you will get this good house, paying 5000, you get this house, paying 10,000 you get this good house, paying one lakh you will get this house. Everybody knows this so clearly and it’s very standard. If you are always living in a place which, where you are paying just 2000 rupees You are okay then, somebody, your friend said that, “This place is not really good. I will make you to move to a place where the house rent is 4000 and the remaining balance I will pay.” Now you move. You have been in this the first house for 10 years. Now, you move in this, tell me what is your experience is like?

Participant: Good.

Venerable Geshe Dorji Damdul la: Good, or okay or beautiful, amazing, what is your experience tell me?

Participant: Amazing experience.

Venerable Geshe Dorji Damdul la: Okay, younger ones may have some experience (TL) right? This is how our mind works. Actually, it is relativity. It's just the relativity there but our mind sees things as absolute. Relative to the first experience, second one is amazing. But you don't see this as a relatively amazing, you will see this as amazing. Amazing without the frame of reference. What is that? Amazing without the frame of reference is objectively real. Absolutely amazing. “Wow! It's amazing. Wow! (TL) it's amazing!” Then you come to get a news that your friend, the same friend has put a friend in a house where is... the rent is 20,000 rupees. Then you happen to bump in there. “How come that you got this beautiful house.” “My friend is helping me, our common friend is helping me.” Now, what you feel?

Now, the second house is very simple, very basic. As compared to the third one second one is very basic. Now you look at the same thing, you wouldn't believe, your earlier perception and now you are having is very different. You will see this as very basic, very crude. Earlier you see it as amazing, divine. This is how our mind plays on our mind... plays on you. This is the reality of relativity but you always see them as obsolete instead of in relative terms.

Let's say that everybody is so exited about Mount Kailash and Deepesh la says that all Diploma Course students whosoever wants to visit Mount Kailash, we will take you on a tour. Keep in mind that Mount Kailash is the most beautiful Mountain in the world, so clean, amazing, sparkling, beautiful, amazing. We have never been to Mount Kailash and then Deepesh la is taking us all there. And then he said, he warned us that there the glare is acute, so therefore, make sure that you have goggles. You bring your own goggles. And then we all go in search of the goggles, group A and group B. Group A went to shop A, group B went to shop B. And shop

B happened to have very good ones, high quality goggles. And group A is the one, very cheap like you know say 200 rupees. Then, everyone went there, put on the goggle and then group A looks at them. “This is Mount Kailash, it's so dirty”. Group B says, “Wow! Spectacular Mount Kailash”. Tell me, group A, what happened? You are not happy, why? “I did not expect Mount Kailash to be that dirty, it is so dirty there. Tell me, Mount Kailash, is it dirty or ... where is that dirtiness which you are seeing? Where is that? From the object or on the subject?

Participant: Subject.

Venerable Geshe Dorji Damdul la: Subject. What is the defect on the subject you impose this on the object. You said that the Mount Kailash is dirty. I regret having come to visit Mount Kailash. Then your group B friend is so kind. “Okay remove your goggle, I will give you my goggle”. Then you put on the other goggle and you look at it, it's spectacular! it's so beautiful! Tell me, group A you are looking at Mount Kailash, group B you are looking at Mount Kailash. Group A what you are seeing is the very dirty Mount Kailash, group B you are seeing it as a spectacular, beautiful Mount Kailash. Are you two looking at the same object, are you looking at two different mountains?

Participant: Same.

Venerable Geshe Dorji Damdul la: You are looking at the same mountain. While you are looking at the same mountain, why group A is seeing it as dirty? Is it because the Mount Kailash, which group A seeing as dirty or is a problem with the subject? It's problem with the subject. Our mind is like the dirty goggle. We are looking at the [01:10:00] world through the lens of the dirty mind. We are bound to see the world as defective. We are bound to see the world as dirty and defective.

Now, obviously you have questions. One very precise question would be that, all these corruptions, terrorism these bad things happening in the world, are they there because of my subjective impurities or they are not happening there? Do we deny these realities? This is the question, so this question is a very important question. This can be resolved fully only if we study the philosophy to some extent, where you will not see contradiction between these two things. One; where the world what we seeing is the manifestation, the radiance of one's own mind. What your mind is, that is imposed on the object. When the mind is dirty, you impose the object to be dirty like the way your goggles are dirty, you impose this dirtiness on the object of Mount Kailash, seeing Mount Kailash dirty. One. On the other hand, how in the world still the chaos and the disasters are there. All these things are still there. There is no contradiction. How you will resolve this contradiction, is very important point which we have to study step by step.

How many of you thought that this question is a serious question. Yes, I can see that. Because of your the faces, I asked this question before you asked me. (TL, GL) This is a very serious point.

A 1.0 Suffering of Change

Now, with this what I am saying is that we are talking about the suffering of change. This world,

the world of imperfection. At times it's amazing. There are so many things in my own capacity. Likewise, in your own capacity, you have your own problems. I have my own problems. I am dealing with this problem, that problem, this problem. No. One after the other, one after the other ... this is just the world of imperfection, it's a fact. These are facts. World is imperfection. Now, who force you to be in the world of imperfection? Why don't you be in the world of Bodhisattvas. Why don't you take birth in the world of Bodhisattvas? Why? (TL) you came in this imperfect world. Why do you take birth in the imperfect world?

There is too much digression. (TL) Lets do this later on, not now. The point is, there must be something there in this world, and overall speaking if you think of this world overall, it's very painful. Do you agree with me or not? Overall speaking, it's very painful, acutely painful, overall speaking. If you get food, if you don't get food there is a problem. If you get food again there is a problem. Then I become fat. If you don't get food, you are in pain, hunger is acute pain. If you are not in a relationship there is problem, something is wrong with you. If you are in a relationship there is a problem. It's a disaster (TL) Where should you go? In a place of relationship or without relationship? With food or without the food, with house, without food, without house. Without house there is a problem, with house there is problem. With people around there is a problem, with yourself there is a problem. If you are by yourself you will say that, "I am lonely". If you are with other people there is a problem. I don't have privacy. If you think like this, we see that this is a world of imperfection.

What made us take birth in this world of imperfection. There must be something in the world of imperfection which affects us. For example, why the fish, why they are not going to a free place where there is no hook? Why the fish, they come after the hooks? Why? Hey! no one has that experience? Why the fish they are coming after the hook, you know?

Participant: Bait.

Venerable Geshe Dorji Damdul la: Because of the bait (TL) What is the bait is like? It's a sour rotten food? No, it's a very delicious thing. So, likewise in this Samsara there must some bait which trap us. What is that bait?

Participant: Contaminated Happiness.

Venerable Geshe Dorji Damdul la: Contaminated pleasures, contaminated happiness. It does not mean that what we consider as happiness, it's wrong. We have to get rid of this. No, this is not the connotation. In fact the fish can easily eat the bait (TL) nicely and then leave the hook and then let hook go away. But, what happened? Why are they caught there? Because of greed, I want it like this and then you are hooked. Whereas, if you eat it slowly from the side and then let go the hook, nobody can catch you but the fish they don't do that. Because of this, what? Because of this greed, I got something. So, bait per say is not a problem, problem is our attitude towards the bait. Bait per say is not a problem. So, therefore, contaminated happiness, happiness the world has per say does not have the problem. What's the problem is that we are being pulled by this, that is a problem. Our involuntary pull by the bait that is a problem.

Now, this is what I have learnt now. I will have to eat the bait nicely. (TL) right? And not the, trap by the hook. To do that it requires a tremendous skill. But, for the time being... if I don't have this skill what should I do? Should I get rid of all these things? No, if you get rid of it, there is a problem. Last time I mentioned about the Jetsun Milarepa story. He was a beggar and he made me another beggar. Don't forget this story.

Always take the middle way. Always follow the middle way. After knowing all these things, follow the middle way. Be in the world and make sure that just observe your own mind. How the mind reacts, object per say there is no problem. How the mind reacts is the problem. This is what we have to observe. Then slowly we will learn more. How to control the mind, how to administer the mind there are so many techniques which we will learn one after the other.

This is about the suffering of change. How the contaminated happiness they are of suffering nature because they serve as a bait. Why they are not as the change? Because what seems to be happiness if we keep partaking, if you keep experiencing this happiness this happiness will eventually change into miseries. For example, first momo and the 30th momo or the 50th momo. Which is more delicious?

Participant: The first one.

Venerable Geshe Dorji Damdul la: (TL) The first one. The first one you can keep it at last. The 50th one you eat it first, same. Which means that what seems to be so nice, you keep experiencing that it will eventually change into miseries. This is a fact.

You tested with everything what seems to be nice with everything. (TL) You can try with everything. The first time it is nice. Then the second time, third time, fourth time, fifth time.... then we will go into miseries Oh ho! Acute miseries. This we have to check. Suffering of change, number three is what?

A 2.0 Pervasive Conditioned Suffering

Participant: Pervasive conditioned suffering.

Venerable Geshe Dorji Damdul la: Pervasive conditioned suffering which means from what we have learnt thus far now that we already know these four points. What are the four points? The suffering given rise to by the contaminated karmas, [01:20:00] given rise to by the afflictions, given rise to by the?

Participant: Ignorance.

Venerable Geshe Dorji Damdul la: Ignorance. Don't forget this trend. This trend would be very helpful for us. And also check. In your own life when there is a little bit of problem there, with yourself, with your family members, with your friends, with your colleagues, when there is some problem happening, see how these problems are somehow connected with their own actions. These actions driven by the own thought processes. Because of thought processes like,

particularly greed and anger. Greed is what? Grappling everything for yourself, anger is pushing away, these are the two things. Pushing away and grappling these are the two things.

All the negative thoughts somehow can be grouped into these two categories. Grappling up things, attachment and pushing things away from you, anger, aversion. These things happen because of the ignorance.

Just explore in your own life, with your own experience, with experience the pains your parents are going through the pains your friends are going through, how initially they all started with the ignorance. Not knowing the other person so well. And with the superficial appearance. Then, “Oh! This is the ultimate divine”. This is ignorance and then you are glued there. Once together, then inside comes out. And inside is not as divine. Then the problems arise.

Ignorance gives you a very different facade of the person. Not only person, even with whatever, the person or whatever and then with this, what happens? You, your thought process becomes so active either aversion or attachment and then this makes you to be pulled or pushed. This action eventually ends up in miseries, how true that is! Just see to that. And even that ignorance, that we are talking about now it is very gross and then once you realize, once you learn what the subtle ignorance is, it's amazing! How all our actions are determined, all our wrong actions are determined by the ignorance within us, it's amazing to discover that. And ones you discover that it is not necessary that the next point is you can eradicate instantly, no.

It is like once you discover that you are suffering from tuberculosis, it is not that now I realize that I am suffering from tuberculosis tomorrow I take the first dose of medicine, my tuberculosis is over tomorrow, no, you have to take the medication for six months long. And we have to know how to apply these remedies properly.

With this in mind, we come to realize that all the sufferings are because of the contaminated karmas. Say, you thought that the person is little unhappy with me, your colleague is little unhappy with me and then you become irritated. Let's say I am creating a scenario; You feel irritated and then because of irritation, you physically, verbally, behave in a very disapproving way to the other person. And then, because of this, the other person actually started to dislike you. Because the other person also doesn't want to see you. In such a bad shape or in such angry form.

And then the person may start to talk badly about you. In a very obvious way. And then you become very angry. Tell me, if you work in this thought process that how initially the other person might have a family problem and because of which the person does not feel like talking to you know or talking to anybody at your work place. It's not only to you, but you will see that other person is not talking to you becomes so angry and then you also show little anger towards the other person. And the other person thought that you are really angry towards him. Of course, you are. And the other person really starts not to talk to you. And then the other person, then you also ... it aggravates. And then what happens, the other person actually starts talking badly about you then you become so angry.

If this is the procedure, the process through which this bad relationship developed, who is to be blamed, tell me? If you think, if you are very unbiased, you will say that, “Okay, now I am going through” ... You come home your mother says, “Okay”, and “*Beta, chai piyo*” (In hindi, it means “Son, please have tea”) “*Kya chai piyo*” (In hindi, the son responds in anger “What tea should I drink !!!”) (GL) “*Kya hai piyo*” (In hindi, the son responds in anger, “What do you mean drink”). You will become very upset. Why you are upset? Because of your colleague. “Why you are upset? Your mother asks you. Why you are upset? You will never say that because I did not talk to him. (TL) You will say that this person for no reason is showing anger towards me. You just been outside. We never thought what is superficially happened, you shared this, you will not think about the previous causes.

This is how the ordinary people behave. Now, transcending ordinariness, transcending the thought process of ordinariness means that you are able to see beyond this. Yes, this person was verbally attacking me in public. So, that was because I also showed anger toward that person, disapproved this person. But, what made me to do that was because I saw him, not talking to me. And why this person is not talking to me? If I check, I came to realize that he had a very bad tragedy happened in his family. Then what happens? If you are able to see through this, all this chain of the causal factors, instead of feeling anger you will feel sympathetic. This is how the evolved people behave. They transcend. Meanwhile, when you sympathize what is the mental state? Are you irritated, agitated or you are at calm and peace?

Participant: Calm and peace.

Venerable Geshe Dorji Damdul la: Calm and peace. What do you want? Agitated or calm and peace?

Participant: Calm and peace.

Venerable Geshe Dorji Damdul la: Calm and peace. This is what ordinary people do, but they don't want it. Because they want irritation. Why? Because they want to be on the other side. They don't want to see beyond, they don't want to see the previous factors which are responsible for this outcome.

So, the point to transcend ordinariness. This is so important. If you are able to transcend ordinariness by being able to see beyond what the ordinary people see. You are very happy and the people around you will be fascinated. I have seen one person, amazing! You won't believe. I have seen one person. I am not going to mention the person. Person A is there, another person B has some uneasy feeling towards that person A. The person A, instead of showing anger towards person B will make person B his friend, amazing! I have seen that with my own eyes. This is the skill required. This is a wise person. What are the factors beyond this? Tell me, the Mumbai blast caused by, immediate cause? Kasab and his friends. When Kasab was hanged, the next day, I read the newspaper, and there, people were dancing on the street.

Now, let us not be biased, let us explore little deeper. [01:30:00] Say, this young boy Kasab. If he is trained the way you are trained. Even exposure to the overall picture, religious harmony,

and your personal happiness, privacy. And why should that be indoctrinated by someone else? The fact that somebody has indoctrinated me, this itself is indication that I have lost my freedom. So, this poor young boy has loss of freedom. What made him to behave like this? Because he was indoctrinated by someone else. If you see beyond this point... instead of feeling anger towards Kasab, you will feel anger towards the mastermind. As long as the master mind is not got rid of, thousands and thousands of Kasabs can come again. He is just nothing. He is just one ordinary, young ordinary innocent boy Who did not see the reality. Who did not even know that this master mind who send him there, he did not want to meet with the God. He even did not know this. And he took pride that I am now meeting with the God. And the master mind was hiding. If this can lead to meeting with the God, why not this mastermind goes to the God first himself? Therefore, even this thought, this boy, young boy did not have. It did not come to him. He was so innocent. But the mastermind, and for those people who are dancing in the street, they thought that now problem, another problem has come. Is it the end of problem? No. As long as the mastermind is there, end of the problem will never arise.

Now, the point is that if you are able to see beyond the immediate problems, you are known as evolved person who has transcended the ordinariness. What is the tendency for us to see? Of the four points, obvious miseries, contaminated karmas, afflictions and ignorance, all four create problem on us. You agree with me or not? All four create problem on us. And tell me, say, the majority of the people will see which as the problem? Which as, not a problem? Which as the problem, tell me?

Participant: Obvious Suffering.

Venerable Geshe Dorji Damdul la: Obvious suffering. Of the most of the people, we see that as a problem. They cannot see the contaminated karmas, your own contaminated karmas as the cause of the suffering. And then worst, you don't see the afflictions as the cause of the suffering. And still worse, you don't see the ignorance as the cause of the suffering. Do you agree with me? If this is the case now we see, pervasive... what is the third suffering?

Participant: Pervasive conditioned suffering.

Venerable Geshe Dorji Damdul la: Pervasive conditioned suffering. Tell me, all these four, are they something that you like to embrace? If you know that how these four things work, then do you like to, do you see them as equal or do you want to just embrace the first and discard the four? If you know how these four work, you see all of them as to be discarded, all four to be discarded? Yes? All four to be equally discarded but, it is so obvious, what is so obvious is the fourth one; the manifest suffering. Behind that is what? Contaminated karmas. Behind that is?

Participant: Afflictions.

Venerable Geshe Dorji Damdul la: Afflictions. Behind that is ignorance. These three things that as long as we are under the sway... Last time I remember I don't know whether I gave this analogy here. Say, you are on the fourth floor in Delhi. And your house is damp, always, every day it's damp. What do you need to do? Somebody says that, what? Move the house (TL) right?

Somebody says what? We clean the house every day. Eventually what did we decide?

Participant: To find out the root cause of the problem.

Venerable Geshe Dorji Damdul la: To find out what is the cause of the problem. How this dampness is coming? You realize what? You realize that there is a leakage happening. If you come to realize this, which means that you are looking for cause, which is hidden. Which is hidden. Of the four, which is hidden? Manifest suffering, contaminated karmas, afflictions and ignorance; which are the hidden ones?

Participant: Ignorance.

Venerable Geshe Dorji Damdul la: Ignorance plus... how many of you say that I am suffering because of my attachment, I am suffering because of my anger? How many of you say this? Because of this person, because of that person, always outside. Which means that we never locate the real cause, your own karma is responsible, we never locate that our afflictions are responsible, our ignorance is responsible. Which means that these three things remain obscured as hidden.

Now say, pervasive conditioned suffering, so why suffering? We have to know these three points. Pervasive, why pervasive? Why conditioned, why suffering. These things are suffering, because last time we talked about nasty boss who left for holiday. How many of you remember that? Boss who left for one month holiday. You are very happy, you are exalted. Day one, day two, day three, (TL) day four, fifteen days, twenty days, then the suffering starts to dawn on you.

Point is as long as you are under the sway of this nasty boss, you are never freed. You are never freed means? You don't have the freedom. You don't have the lasting peace. You are still under the suffering. You are still under the pain. So therefore, as long as we are under the contaminated karmas, afflictions, ignorance, we don't have the lasting peace. Therefore, these three things are suffering. Because, as long as we have these three things, the manifest suffering is bound to come.

These three things are suffering. Now, why these three things are known as conditioned. Conditioned means that as long as we have these three things, these three things will condition, suffering to arise in us. These three things will condition, the leakage will condition the house to be damp. Why the house is always damp? Because of the leakage. The leakage is responsible, it conditions the house to always remain damp. Likewise, these three things ignorance, what are three things?

Participant: Afflictions.

Venerable Geshe Dorji Damdul la: Afflictions and the contaminated karmas these three things condition us to suffer. Therefore, these three things are known as conditioned. Why these three things are known as pervasive? For the time being, I cannot go into too much into detail, I will explain this very quickly and the more detailed version, you will realize, you will understand

later. Let us say, Samsara, we speak about Samsara in technical terms, Samsara is divided into three groups. For example, the whole world, we can divide into how many continents?

Participant: Seven.

A 2.1 Three Realms

Venerable Geshe Dorji Damdul la: Seven continents. We divide the whole world into seven continents. Likewise, the whole Samsara, we divide into three groups known as three realms. Three realms. I am not going to go into detail. First one is desire realm [*Kamalok*], second one known as form realm [*Rupalok*]. Desire realm, form realm, formless realm. *Kamalok*, [01:40:00] *Rupalok*, *Arupalok*. Desire realm, form realm, formless realm.

I will just briefly explain these three things. We will do the details under separate topic later on. Things which can attract us, which we call as happiness, peace of mind or whatever. So, things which can attract us are found outside or found inside? Tell me... what should be the standard intake of salt per meal for one person?

Participant: Five grams a day.

Venerable Geshe Dorji Damdul la: Let's say five grams a day, and how many of you take like 20 grams a day. Above the average, how many of you, if you don't know what is gram? Tell me how many of you eat, take salt above the average? How many of you take lots of salt? Okay, one, two, three, four, okay, ... How many of you take too less salt? One, two, three, four ... Okay, how many of you think you take the average? (TL) We are not too sure, we have to check. Let's say, somebody takes one gram a day. One gram of salt a day. Otherwise, it should be five grams. Let's say one gram a day and then five divided by three is what?

Participant: 1.6

Venerable Geshe Dorji Damdul la: Those people who are bad in mathematics, may not come to the class next time. (TL, GL) So 1.66. Let's say a meal with 1.66 salt content... Is this food delicious food or not delicious food? Pertaining to the food, other things are fine made by the five-star hotel chef but the content of the salt is 1.66 gram. So, is it delicious food or non-delicious food? First, those people who take large amount of the intake of salt, tell me?

Participant: Non-delicious.

Venerable Geshe Dorji Damdul la: Not delicious (TL), not delicious, because it has no salt, there is no salt. Now, what about those people who take so less salt? One gram a day? For them it's too salty. Now the point is that say, why those people who take say, 20 grams per day, for them why this food is not delicious? Why? Because, what is their complain?

Participant: Less salt... no salt.

Venerable Geshe Dorji Damdul la: They will not say less salt, they will say there is no salt (TL) Literally they see that say that there is no salt there. Raise your hands those who said that we... I take large amount of salt intake? Yes, okay, tell me, did you have such problem of food where there is no salt? (TL) Yes, actually, there was salt, but for you it is equal to no salt. Because if you take 20 grams per meal then one gram is nothing. It is equal to no salt. Now, the point is what we seek is happiness. The happiness that we seek, some of them are outside, some of them are inside. The outside one is very gross. (TL) The inside one is very subtle. So, somebody who takes the 20-gram salt for them, one-gram salt is equal to?

Participant: No salt.

Venerable Geshe Dorji Damdul la: No salt. So, therefore, somebody who is obsessed with the external happiness for them, internal happiness equals zero happiness. Therefore, these people who look for happiness where? Only outside. Those people, who are driven to look for happiness outside, amongst the sensual objects, these people are in the desire realm. Desire meaning desire for sensual objects.

The first realm is the desire realm. A realm where the beings are determined by desire for sensual objects; one. Then, some people who start reducing the intake of the salt, then slowly could see the wonder of one-gram salt. Wow! it's amazing! So... very subtle taste. These people, they start to go inside. External pleasures... it always ends up with miseries. It always ends up with miseries. Say, "Oh! I have delicious food today". Given by Adarsh. Adarsh says, "Oh! Geshe la, today I will give you a good food and tomorrow I expect the same taste from Adarsh. "Oh! Adarsh ... then I expect from Deepak and tomorrow Deepak gives me food, then third day I may expect from (TL) someone else. Like this, then what happens, then one day nobody is there. You don't know how to cook. Then, that's a disaster! In fact, it actually happened.

One of my friends, he invited me for a lunch and that too planned month ahead. Ahead of time. I was a student of Monastery. One of my Indian friends, the Monastery and the city, Hubli city separated by 45 minutes driving distance. He already invited me for lunch one month ago. Then finally, I went in the shared car. What to call it?

Participant: Taxi.

Venerable Geshe Dorji Damdul la: Like a taxi, shared, you know. Like a small mini bus, everybody comes in there. Went there for that purpose. I must have been there sure... like nine or nine-thirty and then we are chatting, chatting, chatting ... so it's already 11, still nothing happened. I cannot see anything. (TL, GL) Still chatting chatting and that too... actually, went there not for chatting, not for chat, for lunch and then it's already 12, still no... nothing happening. (TL) and you are already invited for lunch. Nothing was happening. (TL) Still I was chatting, chatting with him. And then finally he said that, "Okay, Dorji, we have to go to a restaurant. Why? (TL) Restaurant, I can go anytime. (GL) I thought it was you who invited me for lunch at your home. Then he said, "Okay, my wife left for her *gaon*" (the village), right? He does not know how to cook (TL), he was spoiled by the wife. (GL) Every day, he is getting food. The wife cooks good food, he never learnt how to cook. Now, when the wife is not there he

suffered terribly. He cannot even give good food to his guests. Therefore, this is a problem created.

Now, the point is that the more you depend on the external factors, more vulnerable we become. [01:50:00] More vulnerable we become, more weak we become. The more weak we become, we are easily affected by the external factors. Small things go wrong there, you become handicapped.

Some people they realize this is the drawback of the external sensual objects. So, some people who are able to think beyond, they are able to see the drawbacks of the sensual objects. So, they turn towards, they turn to look for happiness inside not outside. Inside. What is inside? Inside happiness of the meditation

Within that you will see that there are two levels of the sophistication. One very sophisticated, one which is grosser. The grosser one is known as the Form realm and the subtler one known as Formless realm.

Desire realm in Tibetan is *dö pa'i kham*, Desire realm is *dö pa'i kham*. Form realm is *zuk-kyi-kham*. Formless realm is *zuk-kyi-pai-kham*. Desire realm, Form realm, Formless realm. What is that? *Kamalok, Rupalok, Arupalok*; three.

We are talking about what?

Participant: Pervasive Conditioned Suffering.

Venerable Geshe Dorji Damdul la: Yes, what is Pervasive conditioned suffering. I already explained. Being under the sway of contaminated karmas afflictions, ignorance is suffering? Why being under the sway of contaminated karmas, afflictions and ignorance is conditioned? Now why they are pervasive? Pervasive means a suffering which pervades all the three realms. Not only Desire realm, not only Desire form realm but all the three realms. A suffering which pervades all the three realms.

What is the first suffering? What is the first suffering? There are three kinds of suffering

Participant: Suffering of Suffering.

Venerable Geshe Dorji Damdul la: Manifest suffering or suffering of suffering. The first suffering pervades only the first realm, Desire realm. First suffering pervades only the desire realm. Manifest suffering is only in the Desire realm. Because we are so weak. We are so weak. We get easily affected by the suffering. Those suffering, it can affect us very easily, they are known as the manifest suffering. Manifest suffering exists only in the Desire realm not in the Form and Formless realm. If you don't want manifest suffering, such as sickness, the pain of sickness, the pain of ageing, the pain of death, the pain of losing near and dear ones, the depression, stress, tension and so forth then Desire realm is wrong place for you to live. Desire realm is a wrong place for you to take birth, you have to take birth in the Form and the Formless realm. Manifest suffering is not pervasive. It exists only in the Desire realm. It does not exist in

the other two realms. Now, what is the second one?

Participant: Suffering of Change.

Venerable Geshe Dorji Damdul la: Suffering of change. Suffering of change exists only in the Desire realm and Form realm. Within the second realm, the Form realm, there are four groups. Four groups. Within the four groups, the second suffering does not exist in the fourth of the second realm. Within the second realm, what is the second realm?

Participant: Form realm.

Venerable Geshe Dorji Damdul la: Form realm. Form realm is divided into four known as First concentration realm, Second concentration realm, Third concentration realm, forth concentration realm. And the second suffering exists only in the Desire realm plus the first three concentration realms, not in the forth one. And the Formless one, it does not have it. Now what is left?

Participant: Pervasive...

Venerable Geshe Dorji Damdul la: Pervasive conditioned suffering, the third one, third one exists in all the three realms equally. So, it is pervasive. It pervades all Samsara. So, therefore, this suffering is known as the Pervasive conditioned suffering.

Now, if somebody asked you, what exactly is Pervasive conditioned suffering? It is a suffering marked by being under the sway of contaminated karmas and afflictions. A suffering marked by being under the sway of contaminated karmas and afflictions.

It is like saying that you are under a nasty boss and then your parents, your family members are celebrating your birthday. Birthday, but you are not freed from your nasty boss. While you are enjoying your happiness but still you are under the sway of the nasty boss. The suffering is still there. Likewise, our being under the sway of the contaminated karmas and the afflictions is known as the Pervasive conditioned suffering.

Now you may be wondering, why did I not mention the ignorance. Being under the sway of the contaminated karmas and the afflictions, I just said it. I excluded ignorance. Ignorance is not excluded, it is included. Where? As a part of afflictions. Ignorance is an affliction but we count that as separate from affliction for a reason. Now what is the reason? Say, Prime minister of India and the union ministers of India. Prime minister, is he minister or not?

Participant: Yes.

Venerable Geshe Dorji Damdul la: He is a minister, but we count him as a separate. Prime minister and the ministers. Although he is a part of the minister because he is prime, he is counted as separate.

Likewise, the ignorance is an affliction, but ignorance is like the prime minister of the afflictions. Ignorance is the chief of all the afflictions. So, therefore, it is counted as separate. To tell as that, if you don't want suffering, you have get rid of the ignorance, the chief. Suffering is marked by being under the sway of contaminated karmas and afflictions is Pervasive conditioned suffering. We are done with the three kinds of suffering. Next is what?

Participant: Identifying the ...

Venerable Geshe Dorji Damdul la: Identifying the truth of the cause of the suffering. This is the truth of the cause of suffering. Then, this the truth of the ...

Participant: Cessation.

Venerable Geshe Dorji Damdul la: Cessation of suffering. This is the truth of the path leading to the cessation of the suffering. So, we are done with the first part. Now next we will do the second, third, and the forth.

B. Question And Answer Session

May be one or two questions if you have. Anyone? Raise your hands if you have questions. Usually Tibet house, there are so many questions coming up which means that today everybody understood fully. Oh yes, Adarsh.

Participant: I have not understood that how the Four Noble Truths are categorized as you have said that Four Noble Truths is categorized into identifying practice and results.

Venerable Geshe Dorji Damdul la: Teaching of the Four Noble Truths pertaining to the identification of the four truths. One; it has four. And the teachings of the Four Noble Truths are set of the teachings of the Four Noble Truths. Pertaining to the practice. Practice, you understood this? Practice which we have learnt. Third one is the result.

Participant: And how is ... the 12 cycles?

Venerable Geshe Dorji Damdul la: 12 cycles, the first one has four [02:00:00] cycles. The first one, identification. This is the Truth of suffering. This is the Truth of cause of suffering. This is the truth of cessation of suffering. This is the truth of?

Participant: Path.

Venerable Geshe Dorji Damdul la: The path leading to cessation; four. Then what are the next four? Next four is, the teaching of the Four Noble Truths pertaining to the practice. So, what is that teaching? The Truth of suffering is to be identified, the cause of suffering is to be?

Participant: Abandoned.

Venerable Geshe Dorji Damdul la: Abandoned, the Truth of the cessation of suffering is to be?

Participant: Actualized.

Venerable Geshe Dorji Damdul la: The truth of the...

Participant: Path...

Venerable Geshe Dorji Damdul la: Path leading to the cessation of suffering is to be?

Participant: Meditated upon.

Venerable Geshe Dorji Damdul la: Meditated upon, so four. Four plus four is eight. Now the next four is what? The teaching on the Four Noble Truths pertaining to the results. What are they?

Participant: Although ...

Venerable Geshe Dorji Damdul la: Although the Truth of suffering is to be identified but there is nothing to be identified. Although Truth of suffering is to be abandoned but there is nothing to be abandoned. Although the truth of the cessation of the suffering is to be actualized there is nothing to be actualized. Although the Truth of the path leading to the cessation is to be meditated upon there is nothing to be meditated upon. So four into three is 12 cycles.

Participant: I have thought that self-centered attitude and self-grasping attitude as self-centered attitudes can be eliminated through compassion in my thought and self-grasping attitude can be eliminated through wisdom.

Venerable Geshe Dorji Damdul la: Very good point! I am very happy that ...

Participant: And I am thinking that self-centered attitude is softer and may be self-grasping attitude may be more subtler than the self-centered attitude.

Venerable Geshe Dorji Damdul la: Self-grasping ignorance and self-centered attitude, the question is that self-centered attitude from what the Adarsh has learnt self-centered attitude should be eliminated by the practice of compassion and self-grasping ignorance to be eliminated by the practice of wisdom. Then he got the impression that self-centered attitude is softer as compared to self-grasping ignorance and self-grasping ignorance is subtler than self-centered attitude, this is what you are saying?

Participant: Yes.

Venerable Geshe Dorji Damdul la: This is a very serious question and I would say that if you really understand this question fully and you get the answer, you will see your mind very clearly,

how your mind works. How your mind works and how your mind becomes very unhappy, and how your mind can become very happy and how your mind can become very subtlety at peace. This is a very important point. And for that matter, say that the whole not only Nalanda Diploma Course International, also the Nalanda Masters Course International both are designed to discover that. For that matter, what we should be doing is, first of all, distinguish between the self-grasping ignorance and self-centered attitude, don't just equate the two. How can I understand these two as different? We must know, in what way these two are different, question one.

Question two: How these two operate. Finally, when somebody said, "What do you do, you stupid thing, you are deceiving other people. You are just wasting the time". Young people they can actually go to the night club and so forth and you are wasting the time. Then I become so irritated, agitated. When I become agitated what is operating within me? Self-grasping ignorance is operating? Self-centered attitude is operating. In what way these two things self grasping, self-centered attitude they operate. How these two operate within me when I become irritated. Or somebody says that, "Oh! You want a lottery for one crore rupees, *crorepatti*, what is that?

Participant: *Kaun banega karodpati.* (*The Indian version of the TV programme - "Who wants to be a millionaire"*)

Venerable Geshe Dorji Damdul la: *Karodpati, Kaun banega karodpati, right?* Now he is climbing from say ten lakhs to 20 lakhs. Then look at the face of that person. Excitement, fear, right? Apprehension. When these mental states are active there. What is really happening there? How the self-grasping ignorance is operating, how the self-centered attitude is operating, these two things, whether these two things operate separately, whether these two things operate like you know, hand in hand. This is amazing journey! Amazing journey! You will see how mind works, how the mind operates within yourself. And then once you know that how when you become so excited. You are the Wimbledon champion, then the award is given to you. Then people crying with excitement. Yes/no?

Participant: Yes.

Venerable Geshe Dorji Damdul la: What is happening? What makes that person to cry? There is such excitement. What is the mental state, so alert, so fresh, so alert yet turbulence is there. Could not control the tears. Again the self-grasping ignorance self-centered attitude, how they operate within us. It's is beautiful, it's amazing practice! This is a very important...

The point is self-grasping ignorance, it is the distortion of the reality. Ignorance is distortion of the reality. That disturbs us by distorting the reality. Ones you distort the reality, you are thrown into a darkness, you don't see the reality outside. When you are thrown into the darkness, fear comes in you. When you throw into darkness fear comes in you. This ignorance creates the fear. If you don't want the fear out of your life, how many of you are bothered by the fear in your life? Some form of fear in your life? We all. If you don't want the fear, this fear is a mental state that is also that is created by the self-grasping ignorance. If you don't want the fear, get rid of self-grasping ignorance. How to get rid of self-grasping ignorance, as indicated, it is through the

wisdom of Emptiness. Wake up from the sleep of ignorance, the wisdom. This is one part.

And other was self-centered attitude which says that in a very gross form, I am more important than others, self-centered. This pushes others away from you. The moment you say I am more important than you, nobody will like you. Do you agree with me? It pushes others from you and what is the source of happiness, tell me, you want to become somebody who is so selfish or who is somebody loved by everyone in the world. Who do you want, which of the two person you want to become?

Participant: Loved by everyone.

Venerable Geshe Dorji Damdul la: Loved by everyone. If you really want of the be loved by everyone, don't push others away from you. What makes you to push others away from you? Self-centered attitude. Discard the self-centered attitude if you want to be loved by everyone. Therefore, how to discard the self-centered attitude, embrace others. What embraces others? Love and affection, compassion. Therefore, these two things; one is the self-grasping ignorance, one is self-centered attitude and how these two things operate, it is... just to give you a glimpse of what do you call it in the movies, the trailer. Say, you start dreaming. The moment you start dreaming, you will see the dream as objective real or subjective real?

Participant: Subjective real.

Venerable Geshe Dorji Damdul la: No, louder when you start dreaming, dreaming or celebrating, first dreaming. You will see what is dreamt as objective real or subjective real. How do you see?

Participant: Objective real.

Venerable Geshe Dorji Damdul la: Wow! Amazing. It's just few days class, right? (GL) People will be fascinated, wow it's amazing! You see things as objective real, is that deceptive or this is valid?

Participant: Deceptive.

Venerable Geshe Dorji Damdul la: Deceptive, so therefore, this is ignorance. Do you agree with me? Good! Now this ignorance created the platform for you. What platform? For the self-centered attitude to dance on this. How? Now the dream, the ignorance creates the dream for you, objectively real. You are taken to the city walk, ignorance in the dream, it takes you to the [02:10:00] city walk, shopping mall. Select city walk. Shopping mall, it was just a dream. Your dream is playing there, this is just the ignorance. It just creates the platform for you. Now, what happens then you say... then your mother says, "Today is your birthday so, you can buy any three items from there"... and (TL) I want this, I want this, who is saying this? I want this, I want this, who is saying this? Self-centered attitude is saying this. If you know that you are dreaming, will you say that, "I want this", you will say this? If you know that you are dreaming, No. So, the dream is created by the ignorance. It creates the platform. With this, it shows you the

Levi's or the ladies what?

Participant: Levi's.

Venerable Geshe Dorji Damdul la: Levi's what? What things are there?

Participant: Jeans...

Venerable Geshe Dorji Damdul la: Levi's jeans, Levi's boot, whatever, T-shirt whatever it created there. That is what ignorance creates. It's objectively real there and then the self-centered attitude starts dancing there, "I want this, I want this, I want this". The self-grasping ignorance creates the platform and self-centered attitude acts on this. "I want this, I want this". So, these two play hand in hand and then creates all the problems. Creates all the mental turbulence. Mental turbulence makes us to act physically, verbally and mentally in a destructive way. Then all the miseries come into play. This is a very serious question. Yes, may be the last question.

Participant: Geshe la, the question that you posed on the terrorist things. I couldn't get it very clearly. I mean I understood the part that you said Ajmal Kasab. That is immediate. That you know, he imposes. I mean on the object but if you go further, there is a problem there at the end.

Venerable Geshe Dorji Damdul la: (TL) Yes.

Participant: Then, how is it that we are imposing. So, what is that we are imposing and what is that we are not imposing.

Venerable Geshe Dorji Damdul la: Very good question. Ideally speaking, it is like say, a PhD thesis being discussed in class five, (TL, GL) I will give the answer because you have asked it right. And I know that you are going to ask this. So, while I ask this first, so therefore, you will stop it. But then Rebika is very insistent.

Point is that say, there is whole game operating. Some terrorist, some stopping the terrorist, if you think very carefully. Don't be emotional. Don't get emotionally carried away - "Oh! No, this thing". Be very calm. And you don't have to worry about what is actually happening there. What is happening, that is there. When you think about it, whether you don't think about it, it is still happening there.

Let us think very logically. Terrorism, something is happening there. Yes, something is happening. That is unacceptable, it's very unacceptable. Why is it unacceptable, tell me? Because it creates pain on others. It creates pain on others, for example say, with the knife, with the gun, the suicide bombing, pains are created. What do you mean by pain? The body is affected, and with the body, somebody hits like this (Geshe la slaps on his hand), is it painful or not? Are you irritated or not?

Participant: Yes.

Venerable Geshe Dorji Damdul la: If it is your brother who did this and who was kidnapped by somebody, for last ten years, and you say it's your brother, will you irritate? Will you feel such a joy in you?

Participant: Joy.

Venerable Geshe Dorji Damdul la: Joy, irritation is not there. So, irritation, non-irritation, this is what you decide. But the pain, pain that hit a pain. So, this pain is because my body is weak... if my body is made of metal, I will not feel the pain. My body is composed in such a way that I feel the pain.

Whereas, in a very ideal situation, GATE GATE PARAGATE, when you reach the third level, PARAGATE of the Bodhisattva's practice when you reach the third level, somebody even cuts your body into pieces you will not feel the pain. Not only you will not feel the pain, instantly it can be revived. This is something which we cannot digest at this moment. Because when your thinking is very refined, self-grasping ignorance, self-centered attitude when these two things are under control, physiological components can be under control

I have been going to AIMS to do some prayers for somebody there. So, the doctor said that now only the miracles can help. Only the miracles can help that. It's beyond the doctors' ability. This is what they said.

The point is what do you mean by miracle? The thought processes, when the thought process is very powerful, very powerful particularly of the individual person who is going through this problem, this thought process can change the physiology, this is amazing! In very simple terms when we learn about what Emptiness is, how everything is like a dream. From there you could get a clue, some clue that it can actually change my physiology. Simply because of the little experience, a glimpse of Emptiness, physiologically you can feel so much of peace, incredible tranquility, which the ordinary people cannot, which we cannot actually explain this otherwise. From there, you can infer that with the change of the thought processes, you can change the physiology. With the change of physiology, your body is under your control.

Therefore, the thing is that the fact that there is problem there, outside there is because that we don't have the control of our body, the physiology changes and so forth. So, that is so weak that it can easily affected by guns, bombs, knives and so forth. Therefore, the point is that as long as other person is under the sway of contaminated karmas we all remain so weak. Therefore, the point is that if you can change it, if you can change this, the influence of contaminated karmas, afflictions on them, then they cannot be affected by terrorism or whatever. This is more a sophisticated response. For this, we have to continue to explore. This study is very important. Once you learn how to be freed from becoming culprit of all these you know, external factors, once you learn this, you have to first experience ourselves through the practice. Once you learn this, experience this and then we feel like sharing this with others.

Answer that we get is not something that will be very convincing right there. It is like the E=MC² which I learnt when I was in school and already 30 years gone, still I don't know how

we drag this equation. I learnt it when I was in class nine, ten. 30 years gone now. Still I don't know how to derive this equation.

The point is that we continuously learn. We learn and then this is very serious matter. Eventually we come to a point where, what is happened in the world we accept the way what is happened in the world; one. At the same point, we can see the hope. As of now, we remain helpless. You see that this is the problem is happening there but we can't do anything. This is the impression that we have now. But, by learning all these things, we will get the sense of hope that problems are there, we have to admit. It's not that problems are not there. Problems are there. [02:20:00] How? Subjectively there. Because problems are subjectively there, we change the subjects, problems can be changed.

This is a very serious matter and so the whole purpose of the Diploma Course, Tibet House Diploma Course, Nalanda Diploma Course and Tibet House Nalanda Master's Course eventually is for us to see the union of these two things. One accepting the world as it is, not rejecting, not denying the reality that we accept the reality and then we see the hope, how to minimize this problem, how to get rid of this problem on the individual level and on a larger scale, this is the whole purpose. This question is very serious question. I am happy that I asked this question first. (TL, GL) We will stop here.

End dedication prayer. Let us turn to page 280, the second last paragraph.

C. Dedication prayers at the end

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Class 7 – The Four Noble Truths – Part 5 of 5

Session 1 of 20th May 2018

Subject : The Four Noble Truths
Teacher : Venerable Geshe Dorji Damdul La
Location : Tibet House Delhi
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Summary of the Teachings in the Session

Review

Truth of Cause of Suffering

Types of Karma: Definite and Uncertain Karma, Ripening Karma

Afflictions: Root Afflictions, Secondary Afflictions

Truth of Cessation of Suffering

Three Types of Nirvana

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(Main Teaching Starts)

B. Review

Continuation from where we left last time. Last time we were talking about the Four Noble Truths, the four cycles of the teaching of Four Noble Truths pertaining to the first, what is the four cycles, pertaining to identification of the Four Noble Truths. And then the set of the four cycles of the Four Noble Truths pertaining to the practice associated with Four Noble Truths, what practice should we be doing. Then finally, the four cycles pertaining to the result that we are going to experience if we practice the Four Noble Truths the way as intended.

We are doing the first part. The second and the third we did it. The first part, first part pertaining to identification. With the identification the Buddha said this is the truth of suffering, this is the truth of the cause of suffering, and this is the truth of the cessation of suffering, and this is the truth of the path leading to the cessation of suffering. Very good. From these four we did the first one, the truth of the suffering. [00:50:00] We learnt that that there are three kinds of the suffering. Suffering of what? Manifest suffering or suffering of suffering. Number two is suffering of change. What is number three? Pervasive conditioned suffering. Give me some examples of the first suffering manifest suffering or the suffering of suffering. Can you give me some examples? Very quickly.

Participant: Normal pain.

Venerable Geshe Dorji Damdul La: Normal pains, sickness.

Participant: Loss of loved ones.

Venerable Geshe Dorji Damdul La: The pain of losing near and dear ones.

Participant: Stress, depression.

Venerable Geshe Dorji Damdul La: Stress, depression, anxiety and so forth, very good. In other words all pains, all problems which we identify them as problems these fall, all fall under manifest suffering, suffering of suffering. Can you give me give me an example of number two suffering of change? Raise your hands.

Participant: All contaminated happiness.

Venerable Geshe Dorji Damdul La: All contaminated happiness. Can some can give me an example?

Participant: Momo.

Venerable Geshe Dorji Damdul La: The joy, the happiness of eating momos, not just the momos. (GL) The joy of eating momos. Anyone else? No? Wow, just attending few sessions of diploma course you have already identified it. The suffering of change, more examples.

Participant: For example, the example of Boss that you gave. Boss is not nice and then his Boss is nice but he is the one causing issues.

Venerable Geshe Dorji Damdul La: No. what example is the, precisely, be very precise. Okay, give me an example.

Participant: You are working under pressure and then you are not happy.

Venerable Geshe Dorji Damdul La: You are not happy means this is not suffering of change.

You said that all contaminated happiness, this is not happiness. This is the misery.

Participant: Boss has gone out for 30 days.

Venerable Geshe Dorji Damdul La: Wow, the boss has gone out for 30 days and you are enjoying. This feeling of enjoyment when the boss is away for 30 days that is the suffering of change. Very good. In other words all what we consider as happiness they fall under the category of suffering of change. Tell me, why the happiness which we consider as happiness, which we experience as happiness, why is that known as the suffering of change? Why is that known as suffering? Why? Very quick.

Participant: Because after sometime it becomes pain, repetition of that.

Venerable Geshe Dorji Damdul La: After some time it becomes pain. Before that it is not pain, before that it is happiness?

Participant: Yes.

Venerable Geshe Dorji Damdul La: Then it is not suffering?

Participant: No, at that time we don't consider it as pain.

Venerable Geshe Dorji Damdul La: No is that suffering or not?

Participant: No, not necessary.

Venerable Geshe Dorji Damdul La: Is not suffering. Anyone else who may differ your view from Vivek ji, is that suffering or not?

Participant: We don't consider it as suffering.

Venerable Geshe Dorji Damdul La: My question is that suffering or not?

Participant: Yes.

Venerable Geshe Dorji Damdul La: How?

Participant: Because it will ultimately lead to the pain.

Venerable Geshe Dorji Damdul La: Ultimately lead to the pain. It will ultimately lead to the pain so let me enjoy it now. Is it fine?

Participant: That's what we do.

Venerable Geshe Dorji Damdul La: Hey, yes, that is what we do. (GL, TL) Say, there is a trap

there. Let's say the prison, execution. The first prison where the swimming pool all these things are there. If you know that this is a trap for me. By seeing this would you be happy or unpleasant feeling will come to you?

Participant: Unpleasant feeling.

Venerable Geshe Dorji Damdul La: This is how we should be able to see it. It is nice for the time being later on it will change into suffering. Not like this. The moment we see this, we should see this as a suffering. Whereas if you don't see this then we are deceived. We are under the deception. But it is suffering because it is a bait. Bait means it has two things; one which wise person can see and one what unwise person can see. The same thing.

Now, what is number three? Pervasive conditioned suffering. What example do we have for pervasive conditioned suffering? What do you understand by pervasive conditioned suffering? Be under the sway, can anyone say this? Anyone? What is the, what do you understand by the third kind of suffering?

Now the third one is very technical. Go back to your notes earlier what we wrote and then see this third suffering. This technical part is very important. Our being under the sway of the contaminated karmas and affliction. For example, say, our being under the influence of the cruel boss. Our being under the influence of the cruel boss. Even if your job is over then you retire to your room. Till next morning you are not going to see your boss. But still your mind is not happy. Because I am constantly under him. Only when he leaves for America altogether. Or he already resigned from the job then you feel the freedom. That freedom is very different from the freedom that you get when your boss leaves for holiday, one month holiday. You feel some little freedom but that freedom is very short lived and the not too relaxing as much as one that you feel when you realise that your boss is already retired and left for America for good. That freedom you will feel the total freedom. So, we have identified those things.

C. Truth of Cause of Suffering

Now the next one is the truth of the cause of suffering. If you could remember what we did earlier. Say the suffering is like the poisonous flowers. Poisonous flowers are given rise to by the stem of the contaminated karmas. And the contaminated karmas are supported by the trunk of the afflictions and the afflictions are supported by the root of the self-grasping ignorance. What is visible for the ordinary people and for everyone is the flowers, poisonous flowers, the suffering. Underneath that suffering is what? Contaminated karmas, afflictions, and the self-grasping ignorance. These three things are there. So, this suffering, the poisonous flower is the suffering. What is the cause of this suffering? How many causes are there from what we have learned thus far is what? Contaminated karmas, afflictions, self-grasping ignorance is a part of the afflictions. If you remember we said that we gave the analogy of the Prime Minister and the ministers. Prime Minister is also a minister but because he is the main, we count him as the separate, Prime Minister.

Likewise self-grasping ignorance is the affliction but we count it as separate not because it is not

affliction because it is the chief of the affliction. And eventually we have to not only just theoretically learn, just see in your mind, observe in your mind and you should be able to see that the self-grasping ignorance within me, when does it arise, when does it subside, when does it become very active, how the self-grasping ignorance gives rise to the afflictions, how the afflictions drive me to engage in karmas. These we should be able to see that within yourself, it should be just left as a theoretical studies. This is so important.

The moment you start sensing all these things within your own mind, how the self-grasping ignorance arises and how that gives rise to the attachment, [01:00:00] anger, jealousy and so forth, how they in turn give rise to engaging in all these actions. Contaminated karmas and the karmas result in the miseries. If you know this you will see that now this life is of great incredible meaning. You are able to discover the wealth inside. Once you see that the mental defilements, remove the mental defilements then you see the treasure of happiness inside. This is without... which no matter what we do, the ultimate happiness will never arise in us. The source of the ultimate happiness is within us but it will never become manifest.

The cause of what? The cause of the suffering, we see that they are mainly two. What are they? Contaminated karmas and afflictions. Self-grasping ignorance is a part of the afflictions. Contaminated karmas and afflictions. Now I'd like to add the third one. Third one is active seeds. Active seeds of contaminated karmas and the afflictions. Active seeds of the former two. This is so important. Former two, meaning the active seeds of contaminated karmas and the active seeds of the afflictions.

Why did I say active seeds? Why I did not just say seeds? It is because seeds can be of two kinds active and inactive seeds. Let's say, a burnt seed and a fresh seed. Burnt seed is also a seed but plant it and nothing will grow out of that. Whereas the fresh seed, not burnt, you plant it and things will grow. Likewise, solid garlic, you smash the garlic in the glass. And then I say - "how dare that you smash garlic in my glass, I don't eat garlic." Then you will feel apologetic, you remove the garlic, you wash it with the water, so clean. Now you try to see what is there? Nothing comes out of that. Solid garlic is gone. You smell it, you still smell garlic. Although the solid part is gone, active part of the garlic is gone but the smell is still left. Likewise mental stains, active part of the mental stains are already removed still the smell like the mental stain can be left. That is the inactive seed.

One is the active seed and one is the inactive seed. For example say how many of you are angry now? No one. You are raising hand and smiling. (TL) . Smile means there is a joy inside. Anger the joy is disrupted, instantly the joy is disrupted. No one is angry now. And then going back to your home, hostel, whatever, you go there. And your neighbour or whatever creates little bit of problem, anger arises. Tell me, when you are in Tibet House, your vibe was very peaceful, no anger, smiling. Suddenly where this anger came from?

Say handful of sand you squeeze it, oil comes out or not? Wow, this is very special class. In the world nobody will say that handful of sand squeeze it, oil will come out. It has never happened. Now Tibet House it is happening, (TL, GL) Don't say yes. Don't trust my face, don't trust my words. Say, handful of sand if you squeeze it oil comes out or not? Again people are saying yes.

Okay, handful of sand squeeze it, oil comes out, not? No oil will come out. Now handful of sunflower seeds you squeeze it, oil will come out or not? Yes. What is the difference? Why the handful of sand, oil does not come and why the handful of sunflower seeds oil comes out? Why? Anyone? Raise your hand, very quick. Radha ji.

Participant: Sand doesn't have any oil, whereas seeds have.

Venerable Geshe Dorji Damdul La: Exactly. It is not a philosophical question. Everybody is thinking that he must be expecting philosophy answer. Yes, this is the answer. Sand does not have oil inside. Whereas the sunflower seeds have oil inside. Likewise when you are in Tibet House there is no anger. When you go back to your place somebody creates problem, instantly anger arises. How this anger comes out? There must be something inside you when you were in Tibet House. That is not in the manifest form of anger but the seed of anger is still within us. There is a seed, it is not anger, the potential of anger. Likewise contaminated karmas and then the afflictions, in Tibet House you are not doing anything bad. No bad karma is being done. But the past bad karma is done, their seeds are with us now. Anger, nobody is angry now but in the past we had experience of anger that seed is what we are carrying now. How do we know that we have the seed of anger or the seed of this attachment?

When we go to the shopping malls. Which shopping mall? City Walk. There you see the branded things there. Then - "oh I need this, I need this", it instantly arises. Which means that we are earlier happy, now the seed is becoming manifest. Likewise when somebody insults us then the anger arises. So this anger was not present when you were in Tibet House. Then when you come out, when you meet with the situation then anger becomes manifest. Which means that what becomes manifest earlier it was in the form of seeds.

We are talking about the causes of suffering, identifying the truth of the causes of suffering. One is contaminated karmas. Number two is afflictions. Number three is active seeds of the afflictions and the contaminated karmas. These three are the exhaustive list of the cause of the suffering.

D. Types of Karma

Within karma again we see that there are so many kinds of karma. There are so many ways of classifying karmas. Here in this class I will explain karma in two or three ways of classification. And the rest, we'll study in detail later on. One is definite karma and uncertain karma. If you understand the classification of karma in these two forms; definite karma and uncertain karma then many of the misconceptions pertaining to karma can be resolved. Definite karma and the uncertain karma.

D. 1.0 Definite and Uncertain Karma

Definite karma and uncertain karma. Definite karma means a very forceful karma whether it is a positive karma or a negative karma but a very forceful karma. Very forceful karma is known as definite karma. And uncertain karma is the weak karma. Weak in strength. A karma which is

weak in strength is the uncertain karma. Let's say, that somebody who is quite intelligent, mentally sharp, intelligent [01:10:00] and always ending up in the night clubs and pubs. And always failing in exams. "Why do you always fail, you are very intelligent?" "It's my karma". This is how people do. People just throw everything on karma so that they can be exempted from responsibility. This is a terrible misconception, abuse of the cons of your karma.

Then either the boy or girl says like this and you do not have the clear picture of what karma is, how the karma is. You heard about these things since your childhood from your parents. Then either because you see this bad consequence happening and you rationally know that if this boy stops going to night clubs, stops going to the pubs. Instead spend a little more time on studies he can be the topper in the class. You know this. Knowing this and then the boy is saying that it's my karma. Then you can, particularly if you are the boy's sister or the brother or father or mother then you become very angry towards the law of karma. Law of karma is just nonsense, forget about this law of karma. Or if you are too pious you may say - "yes you are right." You spoil the child. And somebody says why your son is not doing so he or she is so bright, why he is not, he is always failing. "Oh! its karma." You also fall in the same trap.

This is where we abuse the concept of karma by not knowing the real concept of the karma. Just shirking your responsibility on the ground of the concept of the karma. Now if you understand these two things so well. Definite karma and the uncertain karma, this concept so well, you can easily stop the person from saying that it's my karma. What karma, do you know what karma is? You can explain the karma so well.

First of all, karma means say it is physical, verbal and the mental actions which you did. You did through your own intention. It is in your hand in the first place, number one. It is in your hand in the first place. Number two, those you did on the past, in the past due to your ignorance or whatever. There if the karma is so intense, so forceful, which is known as the definite karma, then we cannot do as much. We cannot do, I am not saying that we cannot do anything. What did I say? You cannot do as much. We can, even the definite karmas can be changed. But the remedy to change it must be extremely equally forceful otherwise you cannot change it. But the most of the karmas which we blame, with which we blame for things they are not the definite karmas, they are uncertain karmas. Uncertain karmas even though they are the past karmas affecting on you, you can still control them.

I will give you an example. This is so important. For example, usually I keep paracetamol with me. Say when somebody becomes sick. If I come to know that it's because of just the viral flu. And there is no other choice, no hospital is nearby. And the person is going through acute headache. I can give paracetamol. This headache is what? Because of the negative karma, yes. Any experience of the happiness, any experience of pain that each one of us we are going through is no doubt it is because of the past, effect of the past karmas, no doubt. Don't forget it. Yet, it can be controlled. So, this person, if I don't give the paracetamol he has to go out for one hour to get to hospital. Meanwhile walking one hour will deteriorate his illness, may even kill the person on the road. There is no point in going to the hospital. And what you have is the paracetamol. If I don't give the paracetamol, he has to go through this illness for the next three days. The moment I gave this paracetamol, his illness will stop. It happens so many times. But I

should be very careful. Is it really because of just the viral flu? Or some other complications are there say like tuberculosis, pneumonia. So these things, paracetamol cannot help. I have to check very carefully. If I sense that this is just a viral flu then I can give it. So the karma that this person is now experiencing is a negative karma which has the capacity to make him suffer for the next three days. You agree with me? How do you know that? If I don't give the medicine he will suffer for the next three days. Any suffering is the result of one's own negative karma. But by giving this medicine he does not have to suffer for the next two days, even this one day. Within five minutes, the fever will go down by taking the paracetamol, within five minutes it will be over. And if you are able to control, if we are able to give the medicine at the right time the next three days the person will be free from the suffering. So this karma which this person otherwise had to go for the next three days can be interrupted by giving the medicine. Which means that this karma is not intense definite karma. It is weak karma which can be controlled by us easily.

Participant: Eating the paracetamol if it is not controlled?

Venerable Geshe Dorji Damdul La: Paracetamol, another set of karma. This is not his karma, I am accumulating new karma. I am accumulating positive karma. Don't give paracetamols to accumulate positive karma. It can kill other people (TL). We have to know the right time, right place, right illness. Point is that person is accumulating say another karma that is the person's accumulation. I am talking about one set of karma, one.

Now say the person does not study at all. Some person does not study at all. Class XII board exam is coming. Yontan, you just gave your exam. XII board exam is coming. And then you did not study for the last, say the five-eight months. You were just in the pubs, partying, the nightclubs and so forth. And then last minute you study so hard, days, night, days, night with very strong coffee and then you become sick. Tomorrow the exam, you become sick. It happens. So, what is this? "Oh, it's my karma". It's not really karma. Of course it's karma but what you say is karma is said like this is my definite karma. It's not definite karma. You just unnecessarily spoiled yourself, destroyed the opportunity for you to stop this negative karma from you not experiencing a good result. Whereas you study so well. You prepared it so well for the last whole one year. And all the last twelve years you studied so well in the class. Finally the class XII result which is that what determines your career, the college, which college to join and so forth. Then you studied so well and tomorrow is the exam and today you become sick. Terribly sick, impossible you don't even have the energy to stand up. So that is a definite karma. That is definite. If you say that this is my karma, the person is very right.

I will give you one example. Example is that say a toy train versus express train. Say there is a toddler, a very young child, say like 50 yards [01:20:00] away from you. And the toy train is running next to you, toy train is running. If you don't stop the toy train the toy train can crush the toddler. Toy train meaning not just a small train, it's quite big. It can easily crush the child. But because it's not a proper train you can stop it. Now, if you let go of the train without stopping it, the toy can crush it, crush the child. Whereas when you see the child, you see the train moving, you'll hold it, you stop it, you can save the child. Whereas child is say 50 yards away from you and the express train, the real train, the big massive train that is running next to you. Can you stop it? You cannot. You cannot jump. It's like say 50 yards away from you, far

away. You cannot jump. So there, this train is bound to crush this child. This big train crushing the child is example for the definite karma acting on us. And the toy train crushing the child is my negligence in letting the toy train run over. If there is a paper train which runs there and runs over the child, it cannot do anything.

This is where is no action, the karma affecting on the child. Whereas with the toy train it can affect the child, you can also control it. It is weak as compared to the proper big train. Why the big train is out of my control? Because I don't have that energy to stop it. It should be stopped one kilometer ahead of the actual place. You have to stop it early on. Whereas if there is another force which is as powerful as the big train, against the big train then this train can be stopped. But that force requires a tremendous force. Likewise for the definite karma, to stop the definite karma we require incredible, powerful, virtuous virtue to stop the definite karma, the definite negative karma. This is what, we need to keep in mind. This is definite karma and uncertain karma. Often times where people blame is not the definite karmas, they are uncertain karmas which are actually what we can manipulate, which we can stop. This is one thing.

D. 2.0 Ripening Karma

Then the next thing that I'd like to share with you, the classification of the karma is the ripening karma. -

- Karma pertaining to the ripening result
- Karma pertaining to pertaining to the similarity with the cause.

Two things. One is karma pertaining to the ripening effect and the other karma pertaining to the similarity with the cause. The ripening result means if you do, if you engage in negative karmas only pains will result. Experience in terms of ripening, experience is the pain, experience of the pain. Whereas if you do a positive karma then the result that you are going to experience is a happiness, experience of happiness. That is pertaining to the ripening effect.

Now the next one is the karma pertaining to the similarity with the cause. This again has two kinds. Say, if one engages in the act of destroying others life, killing and so forth, destroying others life. One, this cause takes the form of shortening others life. So therefore the result that you are going to experience in the future is that you will have a short life. Where untimely people can kill you and untimely you will have sickness and you can die. Very untimely, young. So that is pertaining to the experience. Similar in terms of say you shorten the life of others and next life you experience the life, the short life. Then, how you kill, say if you kill creating so much of fear and pain in others. Next time same time, same way you will also have to go through so much of fear and pain at the time of death. These are the similarity with the cause pertaining to the experience.

The next is extremely important that we have to keep in mind. The next one that is the similarity with the cause pertaining to the habitual actions. This is so important. Say, in this life if you engage in the act of giving. Karma of giving, charity, generosity and so forth. You will take this habit to next life. Next life without being taught, or just, you just see someone giving something.

This just opened your eyes and you just go into full swing, full-fledged into charity, you become such a champion of charity because of your earlier habit of giving in the past lives. And likewise stinginess, this is giving the opposite, stinginess. If you are being opposite, being stingy in this life you carry this imprint with you in next life. And next life also you will become stingy. And this life you, say, you accumulate karma of studying, reflecting, meditating on Emptiness, Bodhicitta, compassion, so forth. So this habit you will take to your next life.

Say, in this life, if you are so habituated to practicing dependent origination, how everything is dependently originated then if in next life people say - “oh you are independent, be independent.” Even these words, mentally you cannot really approve of this word independent because we are all dependent. And somebody says dependent, you just feel that now I am at home. This is what I am looking for. And this is the reality. How this comes to you and not to other children, it is because you have built this karma of understanding, karma of studying, reflecting on the concept of the dependent nature of each other. This is so important.

Therefore in this life, it is very important to see how to build the good habits. These habits, in terms of actions we will carry forward to the next life. Where we will not find any difficulty. For example, say for some children, even in the homes. Some children, that is actually what I have seen in my own life. When I see my cousins have their children since a very young age, since they are very young age how they behave. Some are very lazy. “Wash your own cup.” “Okay, later.” And some, you don’t have to say, it’s the children of the same parents. And just pick up all the dishes. And wash this just say something then instantly will do. It’s amazing you could see this contrast. This is surely the habit that you brought from the past life. In fact, one thing which most of us might have the watched that on the WhatsApp, right. There is one which is very interesting. A young toddler boy, maybe age one or one and half, maybe less than, maybe one year. [01:30:00] So this boy he was in the, what is that?

Participant: High chair.

Venerable Geshe Dorji Damdul La: No, he was on the high chair and then with this what?

Participant: Bib.

Venerable Geshe Dorji Damdul La: Bib. With a bib. Which means he is a toddler. In actuality, he is not a toddler. Why did these people put him in this baby chair with a bib. He is not a toddler. Look at how he is doing. The mother gave him some chocolates. He was throwing, look at the chocolate and throw the chocolate. Then gave some I think some noodles. Looks at it and discarded it. And gave something else again discarded it. Then finally a glass of wine, put in front of him. He looked at it, he was so happy. 100% he was a drunkard in the past life. 100%. (TL, GL) He is not a toddler. This is where such a joy comes from. Nobody taught this boy, nobody. He did not learn this in this life. For sure he was a drunkard in the past life. And not a toddler at all, not a toddler. So this is what this young boy brought from the past life. Likewise, in this life it is so important for us to build good habits. So that we can carry these good habits in the next lives. Next lives it becomes so easy for us. This is so important.

Often times we engage in things which we know that they are wrong and still we cannot refrain from doing those things. These are all because of the habits not only from this life, from the past lives as well. Therefore in this life, now, we have bad habits, we have good habits, we have neutral habits. Those bad habit is a great opportunity for us in this life to undo them. We are all like in 20's. Is there anyone who is below 20's? Anyone below 20? No. Which means that we all can think. Which means that the bad habits that we have, see how to undo these bad habits. Say no to that bad habits. You know that these are bad habits still we have to do means that we are weak. We don't have the choice. Why should we be weak? Deep inside us we are not weak. We are so strong. We have the ultimate treasure of happiness. Weakness is a source of miseries. And you have that ultimate source of happiness. This is not your real nature. The weakness is not your real nature. Bad habit is not your real nature.

We can undo these bad habits. How? Don't do it forcefully. Don't undo things forcefully. One example that I give is say usually some of the glasses they have the very beautiful designs. Twisted designs. How these designs are made? Anyone? Any idea? How these designs on the glass like twists and so forth, very beautiful twists. They are heated then blown into the furnaces. Let's say you heat this up and you want to make a twist to this, beautiful twist. And then I twist it like this, very fast. What will happen? It will break. You have to twist it very slowly, gently.

Likewise, if you try to undo the bad habits very strongly. Say like alcohol, stopping alcohol. I went to Tibet House, I learnt this, now I am going to say no to alcohol and from today onwards no alcohol. Then we are not too sure whether it is a good way or unwise way. We are not too sure. In some, some people can do magic. You just hear about it, it affects you and then you stop it right there. Some people can do. And many people they cannot do. It will build a second class of habit. Habit not to undo the habits. You build a second habit. Why? Say habit to go into undoing the habit and not to undo it. This is another habit that we are building because we attempted and then - "it's impossible. I cannot do it." Again this is new habit that you are building. Habit to say that I cannot undo the bad habits. This is another habit that bad habit that we are building up. So therefore we really need to be very careful. If you know your personality so well where you say no, it remains no. If this is your personality this is very rare. About, particularly with the addictions, this is very rare. So because it is rare it is very important to undo the bad habits in a slow, step wise process while being in a conducive area. Rehabilitation center, we call about, we call it rehabilitation center which means that creating a conducive area.

Likewise, anything for example say, this book in my room, in your room. Say this book is in your library, small library, living room and you are in the bedroom or you are in the kitchen or so what do you call it, say let's say bedroom. And then suddenly you remember - "oh there is one stanza which is very interesting. What is that? I prostrate to the what? The One who is transformed. What stanza is that? The One who has transformed, the One who is the transformed, Reliable Guide motivated by the altruistic intention to benefit all sentient beings. The Teacher, something, what is that? I don't remember too well. It's in the book and the book is in the living room. I'll do it tomorrow".

When that happens, what is happening is that again we are building a very bad habit of not doing, not say the making the virtues vibrant. It becomes very passive. Only if it is right next to a

table that too if it is the on the right page there then you will only look at it. If it is closed you don't want to even open it. "Only when I am in Tibet House next week then I have to open it then I will see it." Or, in most cases if it is right in front of you, you will open it. But if it is in the living room or in somewhere else..... Even if simply you have to stand up, even that is a problem. Stand up, no, I will do it next time, later. And later never comes. We are building very bad habit. The point is the karma of the similarity with the cause pertaining to the action and pertaining to the experience, two. Pertaining to the action is the habituation, building the habit. Therefore undoing the bad habit is also building a new habit, building a new good habit. Undoing a bad habit is building a new habit. This is so precious. So for this in this life just see when doing good things you don't procrastinate, you don't delay. See how you can do it, you know, right there without laziness. This is so important.

With this then you will realise that there are so many things, there are so many things which can be accomplished through consistency. [01:40:00] There are many things, say for example say keep in mind that you are on a mission. Nation is also in a mission, on a mission. Say the nation, the mission of building up huge, huge dam. How many years it can take? In some cases 20 years. A mission, a task which can be accomplished by taking enormous amount of time, one. For that if the person does not have the enthusiasm to accomplish this. If the person is very impatient, I want it right there. Such a long term goals can never, never be accomplished. And GATE GATE PARAGATE PARASAMGATE BODHI SVAHA this is a very long term goal. It's a very long, so much of time taking mission.

Therefore we must have great sense of commitment and the discipline and the determination and enthusiasm. Seeing that it can take long, number one. Number two, the sense of commitment that you have promised to do something, try your best to accomplish it. Any action, not necessarily virtuous things, even the neutral things. For example, I have to go to collect my class XII certificate from my mother. And my mother lives in say Chattarpur. I don't know how far it's from here. I need it. I have to get it. It's fine. I'll do it this afternoon. And afternoon comes, I will do it this evening. This evening comes okay I'll say see if somebody is going there. And finally nothing happens. You said that I will go to pick it up this afternoon and you extended this evening. This evening, tonight. And tonight, I'll see if somebody is going there. And then you say finally no one is going there. This is how we delay. So with the small, small things forget about the big ones. Small, small things whatever commitment, whatever we say I'm going to do it, try your best to do it. There could be instances situations where you may not be able to do it that is fine.

Try your best as far as possible, try your best for unnecessary reasons telling lies, just stop this. Amazing, people are so expert. There mind works so fast, creating excuses right there. Amazing. Say I promise to come to the class, say it's tea time now and then we'll come back in 15 minutes. Then I leave. And then say I am still in CP, India Gate. And then Nilisha ji called me, "Geshe la you have your class here". They would say - "I'm on the road." I couldn't believe that. "I'm on my road, I'm on my way." Not really, you are still busy there, say eating ice cream, still spending more time there, still prospect of spending half an hour there. You spontaneously say that - "I'm on my way." These are the habits. Just say - "okay I'm sorry, I'll come."

If you really think that there is some urgent thing which will take like 15 minutes then you say that - “I will leave in 15 minutes”. Tell the truth. If you forgot then say, “oh I'm sorry I will come right now.” And you just set off right now. Instead of saying - “I'm on my way.” And some people they are so expert will say - “I am halfway.” Wow. It's so spontaneously coming up. These are the bad habits. With this then slowly people will lose trust in us. One, people will lose trust. The moment the trust is lost the whole foundation of happiness is gone. Whole foundation of happiness is gone. And you build a very bad habit. There are many things like this that we have to keep in mind.

E. Afflictions

We just learned the main divisions; karma then affliction. Number two is the afflictions. Afflictions are of two categories.

- Root afflictions
- Secondary afflictions.

E. 1.0 Root Afflictions

Root afflictions are - attachment, aversion, ignorance, arrogance, doubt, and the wrong view. Attachment, aversion, ignorance, arrogance or conceit, pride. Pride, arrogance, conceit they are all same. And then the doubt, afflictive doubt. And the wrong view. These six are considered as the root of the afflictions.

The first one, attachment is where your mind is pulled by the object. Your mind is drawn closer towards the object that is the attachment.

Now aversion is your mind is pushed by the object, away from the object that is aversion.

And ignorance is your mind being obscured of seeing the reality.

Then the arrogance, of course, the feeling of say inflation that - I'm important, I'm more important than others, this is arrogance, conceit. This is one thing.

Then afflictive doubt is say - law of karma is it true or not, I doubt whether it's true. If you do something good happiness does it really happen or I just doubt. These are the afflictive doubts. Afflictive doubts meaning the doubt tilting towards which will sever you're engaging into the virtues. Next one is wrong view.

What we have learned is within our mind, our mind can be say broadly classified into two kinds. Broadly speaking we can classify the human beings into two – boys and girls. Likewise our mind there are so many ways to classify mind, of course we will learn later as a part of the Buddhist psychology. Our mind can be classified into two groups, one is cognitive mental state and the other one is affective mental states. Affective and cognitive. Generally speaking what determines what we're doing? What determines the state [01:50:00] of your happiness, miseries, whatever

that is determined by the affective mind. And what determines the affective mind? Is determined by the cognitive mind. Affective mind is determined by the cognitive mind.

Let's say that my favourite flower is lotus. The flower which I dislike the most is the rose. Now, what happens is that I fall asleep and somebody brings me a flower pot with a flower. I look at it, first I look at it because I want only the flowers which I like. I look at it and then what happens is that within me there is a cognitive side of my mind. Cognitive meaning the mind which decides whether it's the rose flower, lily flower or marigold flower or orchid flower or whatever. The mind which discerns that is known as the cognitive mind. This cognitive mind does not give you any sense of affinity. This cognitive mind per say is not having any affinity. It simply says okay, yes, okay, these are the Tibetan flags, okay these are the Singaporean flags, Tibetan flags. Somebody may like Tibetan flags more, some people may like Singaporean flag more. Let's say you like roses a lot and I like lotus a lot. Then I show this flower. What is this? What is your answer? What is this flower?

Participant: Rose.

Venerable Geshe Dorji Damdul La: A rose flower. Then I will say this is rose flower. This is rose flower. Do we agree? Yes. Your mind which says this is rose flower does it cling to the flower or it's just a cognitive. It's just a cognitive that is something common between you and me. This is rose flower, we both agree. If we remain at that point then we have no attachment, no aversion. Then the next moment comes your early imprint on the basis of saying that this is rose flower there, if you like roses, your attachment will come to you. In my case I dislike rose flowers so mind will be pushed by the rose flower. So the affinity comes later. Affinity, affective side, affective, pull and push comes after the cognitive mental state. First comes the cognitive mental state, next comes the affinity. You tell me, within you now do you see that there are two things there? One - "oh there is a rose flower there. I like this flower." Two mental states, yes, no? Two mental states within you? Yes. Of the two which is required to bring it closer towards you? "I want it." What do you want? Which of the two – affective or the cognitive? Affective. So affective is the one which will make you to move towards or away from it. That is the action. The actions are determined by the affective mental state and the affective mental states are determined by the cognitive state. "I like it". You don't go towards the empty place. You go towards where the flower is. You know that there is a flower there. That is the function of the cognitive mental state. So this cognitive mental state will give rise to the affective mental state when the cognitive mental state is added by the imprint, earlier habituations, earlier tendency for the love for the flower, the rose flower. When these two are added then your mind will be pulled towards the object. This is how we learn the psychology. This is how you will see your own mind, how the mind operates.

Now, we see that our mind, generally speaking we can see that our mind is classified into two groups, one which is affective side, one, which is the cognitive side. So affective and cognitive can be both virtuous, can be both non-virtuous. For example virtue like what? Say some people they see this book and this book there is nothing non-virtuous, it's all about how to transform your mind from the unhappy state to the happy state, this book. And they read this title 'The Blaze', wow, even the title itself is so good. I remember many people saying this. This is title-

The Blaze of Non-dual. This is what cognitive or affective? Cognitive, the Blaze. Then - “wow this is so good.” This is affective or cognitive? Affective. It’s so good means the person will be pulled towards object. Then the person there is a likelihood that the person will pick up this book. Picking up the book, will open the book. Open the book, we will read. Reading then we’ll see the change within your mind. So this is virtuous. Whereas, I gave the book as a great gift to some people. The person says that - “I have a shelf, it is full of books.” Meaning that I don’t want this book. This is a book and I have many books in my shelf already. These two are cognitive or affective? Cognitive. Then what? I may not accept this, I don’t like it, this is affective. This is non-virtuous.

This toddler, looks at chocolate. “No, I don’t want it” and then the noodles, “No, I don’t want it.” And some other candies, “I don’t want it”. And then wine comes, “wow!”, he start glowing with such a smile and joy there. This is what? Non-virtuous, affective. First, wine, this is cognitive. “Wow!”, this is affective. We see that it applies to both the virtuous and the non-virtuous mind.

Out of the six root afflictions, generally speaking the first five are affective. For example generally speaking meaning say the ignorance can be both sides. Doubt also, can be on both sides. Wrong view is cognitive. And generally speaking the first five fall under the category of the affective and the sixth one is the cognitive. The technical term used is the view and the non-views. View pertaining to the non-virtuous. Wrong view is also non-view, is also view. View meaning cognitive. Say, Negative thought processes, virtuous thought processes, non-virtuous thought processes. With the non-virtuous thought processes [02:00:00] technically speaking the term used is views and the non-views. Non-views referring to the affective side of the mind. And the views referring to what, the cognitive side of the afflictions. This is what we need to know that is pertaining to the six root afflictions.

E. 2.0 Secondary Afflictions

Then there are 20 secondary afflictions. Secondary afflictions are all mentioned in this prayer book. 20 secondary afflictions meaning that within afflictions; for example, say miserliness, spite, and then shamelessness and so forth. We see that all afflictions somehow can be grouped into three in terms of nature. Let's say that everyone here I can group them in so many different ways. One in the form of boys and girls. Another in the form of 20 below and 20 plus, 20 or plus. We can classify like this. There are so many ways of classification. And one way of classification in, is in terms of nature, nature wise similar, spite falls in the nature of the aversion. And the miserliness, it falls in the nature of the attachment to your wealth or whatever. In all afflictions somehow our mind is pulled and pushed. Pulled is attachment. Pushed is aversion. When you are not pulled or pushed, when it becomes neutral it is ignorance. How it is ignorance? That we will study more. It is not necessary that if the pull and push stops then ignorance, then it is ignorance. This is not the case.

Let's say that there is a black screen. On this you show the video/movie. You screen the movie. Let's say the screen is blue and then you watch movie. The part of the movie you see the white sky, white clouds. Then next moment you are taken into a very dark room. So when the white

part is removed, what is left now? What is the main colour of the screen? So blue will come out automatically. Whereas if there is no screen at all. It is in the open space. Nowadays, already made or not made television screen where you press the button or something then in the screen it comes. In the open space the screen comes like this in the open space. How many of you have seen that? It's not real, it something which people are thinking of. Have you seen something of this kind? There is something. If not, then you are right person to study Diploma Course. Your mind is more settled with calm. Seeing all these things what the people thinking of in the future it will make you crazy.

Let me put it like this say, in this hall there is a tiger or not? Hey, there is a tiger or not? This is not a philosophical question. Is there a tiger in this hall or not? No tiger. And I'm hallucinating, I'm seeing a tiger and the tiger can be either very gentle, coming towards me. Then may be coming to hurt me is one way. And otherwise the tiger would be very aggressive. If the tiger is not aggressive or not very gentle, very friendly then what is the tiger like? Rests. Yes, yes, the tiger rests and very calm. Is there a tiger? No. So, if you tell me that the tiger is aggressive. I'm seeing the tiger. You say okay you saw a tiger in Tibet House? Yes. So what is the tiger like, aggressive? No, it's not aggressive. It's very friendly? Not friendly. Then what will you decide? Now, it seems like your mind is tired. It's not philosophy, I'm saying this again.

Say, you meet me outside and you ask me what did you see in Tibet House. I saw tiger. And you ask me what kind of tiger. Aggressive? I say no. Very friendly? No. Then what impression do you get of the tiger in Tibet House? Neutral. Is there a tiger in Tibet House? No. So not friendly, not aggressive then you automatically come to neutral. Even this neutral is also deceptive. Yes, no? Only when you know. So then you will not have affinity to the tiger because it is not close to you. You have no aversion to the tiger because it's not aggressive. What is your response? "Oh there is a tiger there." This is ignorance. When you come to Tibet House, when you realise there is no tiger there all there are seen as wrong. You will not be pulled by the tiger, not pushed by the tiger. Which of the two is better? You see a tiger out of hallucination, tiger is not aggressive nor friendly, sitting calmly. Which means that your mind is not pulled or pushed, one. And you realise that tiger is absent in Tibet House. So there is no basis for your mind to be pulled and pushed, pull and push stops.

There are two ways; one the pull and, we see the tiger still the pull and push is not happening, another seeing the absence of the tiger pull and push is not there. Which is the one that you are seeking? Which of the absence of the pull and push, first one or second one?

Participant: First one.

Venerable Geshe Dorji Damdul La: Which is the first one?

Participant: Seeing the tiger we are not pulled/pushed.

Venerable Geshe Dorji Damdul La: Seeing the tiger out of hallucination, still not affected or the say there is no tiger at all, so why should I be pulled and pushed? Which is better for you?

Participant: There is no tiger.

Venerable Geshe Dorji Damdul La: There is no tiger at all. How to get this understanding? You have to actually come to Tibet House and see for yourself that actually there is no tiger. Whereas if seeing the tiger and no pull and push, that is what? It's ignorance. Why ignorance? There is no tiger but you hallucinated and this is ignorance. Attachment, aversion, when both are not there our mind will tilt into ignorance. Whereas if you see the ultimate reality then pull and push, attachment or aversion will stop and you will not go into ignorance. This is how not to fall into ignorance. Otherwise, there are three kinds of afflictions. What? Attachment, aversion and ignorance. Either you are attached to things, or you are averse to things. If nothing of these two things happen your mind goes into ignorance. In all three cases there is a problem.

Afflictions are responsible for giving rise to contaminated karmas. And contaminated karmas giving rise to miseries. And we don't want miseries. If you don't want miseries, we have to get rid of the contaminated karmas. If you don't want contaminated karmas what should we get rid of? Afflictions. Afflictions there are three kinds. What are they? Attachment, aversion and ignorance. If we don't want these three things what should we do? We should come out [02:10:00] of the dream of self-grasping ignorance. How to come out of the dream of self-grasping ignorance? Wake up with the help of the wisdom of Emptiness. The wisdom of Emptiness plays a very important role so that our mind will not slide down, slip into ignorance, attachment and aversion. So these three things are the afflictions. Good.

Now we are doing the truth of the cause of suffering which consists of contaminated karmas, afflictions, and their active seeds. Active seeds I've already given the example. Burnt seed and the fresh seed. The fresh seed is not the actual... say the apple seed is not apple but it has the potential to give rise to apples. Likewise the afflictions, imprints of the afflictions they are not afflictions but they have the capacity to give rise to afflictions. These are known as the active seeds. These three constitute what? The truth of the cause of suffering.

F. Truth of Cessation of Suffering

What is next? Truth of the cessation of suffering. I don't want to go into too detail for this. I would like to explain this in two ways. The truth of the cessation of suffering means suffering coming to an end. Suffering coming to the end is of two kinds. The truth of suffering and its causes, they are the manifestations of the mental stains.

Let's say that you are watching a movie of the ghost. And this movie is coming from where? In the theater, the movie is coming from where? Projector. And where is the projector? Behind. Still it's the old style. Nowadays, do we have the movie theaters, big movie theaters where the projector behind you is not used? Everywhere it is on the basis of the projectors? Any idea? Tejal la any idea? Are you very confident? Or let's say most of the movie theaters, let's say if not all most of the movie theaters still you see projector, let's say most. I'm not too sure. From how the technology is developing I could, I may speculate that there are some movie theaters where we don't need the projectors, it is like the plasma television. Let's say that the movie that you are watching and movie is coming from the projector and projector is behind you. And how big is

the film? What you are seeing here is may be like 20 feet by 20 feet. And the same thing projected by the projector what is the size like? 16mm, 35mm is like how many in inches? Okay let's say.

Participant: One and half inch.

Venerable Geshe Dorji Damdul La: Wow, one and half inch by one and half inch. One and half inch by one and half inch magnified into? What you are seeing here is actually everything is there in that one and half inch by one and half inch. It's so tiny, yet everything is there. Yes, no? Yes. Likewise say all what we experience as miseries in excruciating, the trauma, fear, anxiety, depression and euphoria, excessive happiness, all these things are nothing. They are the movie being experienced and the movie projector is your own mind. Whatever you see of the universe, whole, big universe, beautiful universe, very scary universe they are all nothing but the manifestation of this the movie projector like your mind.

With this, within this this mind decides what you are seeing is nice, not nice and so forth. Everything is here. The example which we gave last time say you put on the spectacles or the goggle, very dirty goggle. With that you look at the Mount Kailash, you see Mount Kailash is terribly dirty. And then somebody helps you to cleanse your goggle, 50%, then you look at the Mount Kailash you see Mount Kailash 50% clean, what you are seeing is nice, not nice and so forth. Everything is here. And if you make your goggle 100% clean. You will see Mount Kailash 100% clean. Therefore the point is to what extent your mental defilements are removed, the stains of the goggle removed, to what extent the stain of the goggle of your mind they are removed. To that extent you will see the happiness outside.

What we learnt right from the beginning is that stain are of two kinds; gross and subtle stains. Gross one referred to as the? Something, what afflictions, something. This morning when we do the what setting proper motivation has how many points? I said how many points? Three points. Very good. What are the three points? Third one was, third one the purpose of the practice. Now purpose of practice what is that? To manifest the ultimate treasure of happiness within yourself. Although this treasure is there we don't see it because that is obscured by the mental defilements. And the mental defilements are of how many kinds? You remember? Very good.

Mental defilements is of two kinds, the gross and the subtle. Gross like solid garlic, subtle like the smell of the garlic. And the gross one is also known as afflictive obscurations. The subtle one is known as cognitive obscurations. Which means that when these instructions are given, you are not to just directly go into BODHI SVAHA meditation. You have to go GATE GATE PARAGATE (TL) because all these instructions are given. And the purpose is that without exclusively saying these into the classes, still you can learn a lot. But you went directly into BODHI SVAHA. You did not pay attention to what is being said there.

Mental defilements which obscure this, say the gold and the gold mixed with the soil, you don't see the gold. How do you know that there is a gold there? How will you know that the gold is there, how can you know that the gold is there? By removing the gold, not polishing, polishing will come later. Again this is BODHI SVAHA directly. (TL, GL) First you have to remove the

dirts, the soil, remove the dirts. We see that they are two kinds of dirts; the gross and the subtle. Gross one is known as afflictive. So this is gross. What obscured the visibility of the gold there, what obscures the visibility of the gold? The soil. What obscures the visibility of the gold? The soil. Soil with which the gold is mixed, the soil obscures. So the soil is known as the obscuration. What obscures the visibility of the true nature of ultimate happiness within yourself? Mental stains. Mental stains are known as obscurations. [02:20:00] And the obscuration they are two. What are they? Gross and the subtle. Gross one known as afflictive obscurations. And the subtle one is known as cognitive obscuration. Let me say this again, what obscures the Buddha nature or the ultimate happiness within you? Mental stains. Because these mental stains obscure the beautiful treasure of happiness within you these are known as the obscurations. And how many obscurations are there? Two kinds. What are they? Gross and the subtle. Gross one is known as afflictive obscurations and the subtle one is known as cognitive obscurations. Very good.

We digressed from which point? Truth of the cessation of suffering and its causes. To stop the poisonous leaf completely you have the cut the root. Likewise to stop, cessation of suffering meaning stopping the suffering. Cessation of suffering, truth of the cessation, cease, cessation means cease. Cease, stop, cease the suffering. Cessation of suffering. To have the cessation of suffering it is determined by the cessation of the causes of suffering. Cause are not visible but the sufferings are visible. With the sufferings you should infer the causes. You have to cut the causes. Now to what extent you cut the causes then to that extent you will see the cessation of the suffering. Now the causes we see that the mental stains they are two kinds. What are they? Afflictive obscurations and cognitive obscurations. Very good. When you remove the afflictive obscurations which is more difficult to remove, say the solid garlic in this mug or the smell of the garlic? Smell of the garlic is more difficult to be removed. Likewise cognitive obscuration is like the smell of the garlic and the afflictive obscuration is the gross one, the solid garlic. Of the two which is more difficult to remove? Cognitive obscurations. Very good.

When you remove the afflictive obscurations not the cognitive obscurations you achieve what is known as Nirvana. Nirvana means in simple terms that you are free from all fears of life. When the afflictive obscurations is gotten rid of all fears of life will be stopped. Now, henceforth in this life, future life, fears of life, all fears are gone. All fear are gone, no matter what. Fear of tiger, the fear of being washed by the tsunami, the fear of being burned alive in the wild fires, fear of being in the hands of the terrorists, all fears will be gone. The cessation of the fears is the due to the cessation of the afflictive obscurations. When the cessation of fear happens this experience is known as Nirvana. Nirvana in Pali we call it *Nibbana* or Nirvana, *Moksha*, they all mean the same, *Moksha*. This is when the afflictive obscurations are gone.

Now on top of the afflictive obscurations when the cognitive obscurations are gone your mind becomes like an incredibly pure sun, which cannot be obscured by any external factors. That is when you become totally Enlightened. That is known as total Enlightenment or Buddhahood. Buddha doesn't mean Buddhism. I'm saying this again. Buddha simply means Fully Awakened One. That your mind is fully awakened of the mental dirts, mental dirts are all gotten rid of. So where, what is the benefit? The benefit is that one you as a sun, you cannot be affected by any other external factors, no one can obscure you anymore. Which means that even if you are in the middle of the bonfire, even if you are in the middle of Tsunami, even if you are in middle of the

war in the terrorists, you cannot be affected physically, verbally, mentally by any external factors, one. Number two, not only that you are not affected by any external factors, because that you are unaffected your peace of mind, just never stirred. Your peace of mind is stirred means external factors are affecting you. No external factors can affect you, your peace of mind is forever guaranteed under any situation, one. Number two not only that you have, your peace of mind is guaranteed 24/7 you become like a sun, not only to remove the darkness within yourself, you have the capacity to remove the darkness of the every atom of the universe. You have the capacity to remove the darkness of self-grasping ignorance of all sentient beings, who are like the atoms of the universe. So these are the two benefits that you will acquire.

F. 1.0 Three Types of Nirvana

We see that that state where all mental stains are gone afflictive and cognitive, both are gone that is known as the Mahaparinirvana or in the other words Nirvana without remainder.

Nirvana means freedom from mental stains. Here it is very specialized version, the total freedom, total awakening, Nirvana without remainder. And the one is Nirvana in general and the non-abiding Nirvana. Non-abiding Nirvana is when your mind is cleansed of all the mental defilements that is known as the non-abiding Nirvana. And the Nirvana in general can be classified into two; Nirvana with remainder, Nirvana without remainder. We see that there are three kinds of Nirvana; Nirvana with remainder, Nirvana without remainder and non-abiding Nirvana.

Now, we need to know what is the difference between the Nirvana with remainder and without remainder. For big functions, we go properly dressed, cleanly dressed. Say you are doing your workout, exercise then you are in very casual dress and suddenly there is a big gathering where they are just picking up to see who win the lottery. And then the first name is your name. Your name is announced. You have to dash to get the prize there and you are in a very casual dress. Is it allowed or not? Usually it is not allowed. What made you to be in this very casual dress? Why not formal? Why? Because you just came from the gym. That too, very urgently.

How many of you are Arhat at the moment meaning already you have achieved Nirvana right now. Seems that you are all in Nirvana, very peaceful. Let's say no one. Which means that your body is of suffering nature. You agree, how many of you agree with me? Your body is of suffering nature, sickness, ageing, death all these things are because of your body. Your mind is also suffering nature. Your speech is also not really nice. With this we have particularly, let's say the body, body is very contaminated, sickness, ageing, death, all these problems are associated with this body. Let's say now you hear about [02:30:00] GATE GATE PARAGATE PARASAMGATE BODHI SVAHA, BODHI say the ultimate treasure of happiness within me they are obscured by the mental defilements, they be gotten rid of by what? How can we get rid of these mental defilements? (TL) So our mind is hanging now, like computer hanging. You already said the answer so well, the first ten minutes. Now slowing down. Tell me, say mental defilements are there. How to get rid of the mental defilements? What will help us to get rid of the mental defilements? Anyone?

Participant: Remove the ignorance.

Venerable Geshe Dorji Damdul La: How will you remove the ignorance?

Participant: Wisdom.

Venerable Geshe Dorji Damdul La: Wonderful, this is what I am looking for. Now or maybe you are actually already in the meditation of Emptiness, wisdom, so you are not responding. Say, you are now meditating, you know that the true nature of my mind is very pure. But why it is not visible is because of the mental stains. I have to remove the mental stains. How? By applying the remedies. What is the remedy? Wisdom of Emptiness. Now, we are meditating on the wisdom of Emptiness. Within wisdom of Emptiness then the self-grasping ignorance slowly disappears, keeps disappearing, 30%, 40, 50, 60, 70, 80, 90, 100, gone. Self-grasping ignorance 100% gone. The root is cut. Now what happens to the leaves, poisonous leaves growing there? They will all dry. But there are still say if you cut the root today, today the leaves will become dry or it will take some days?

Participant: It will take time.

Venerable Geshe Dorji Damdul La: Good. But they are going to just dry in anyways. It will take a little time. Likewise you have meditated on Emptiness. You know all these things so well, meditated on the wisdom of Emptiness and the self-grasping ignorance becomes, the wisdom of Emptiness becomes 10%, self-grasping ignorance becomes 90% very good. Then the wisdom of Emptiness becomes 50%, self-grasping ignorance becomes 50%. Then the wisdom becomes 80%, self-grasping ignorance becomes 20%. Then the wisdom of Emptiness become 100%, self-grasping ignorance becomes 0%. Now, the root is cut. Root is cut. Now the source of the fear is gone. Yes? Say you have with the wisdom of Emptiness 100% you have fully woken up, you have fully woken up. When you are fully woken up are you afraid of the dream now? Are you afraid of the dream which you had, the ghost which you had last night? No, not at all. When you are partially, say 50% woken up, are you afraid? Even while you are like 50% woken up still the dreams can affect you. It happens. I have many experiences myself. Now 100% wisdom of Emptiness, self-grasping ignorance becomes zero. There the root is cut fully. When the root is cut, all the afflictions will instantly disappear, afflictions. Karmas will remain. And the contaminated body will still remain. Now you became Arhat. At the moment your self-grasping ignorance becomes zero you are known as Arhat. You have reached the BODHI SVAHA level from the point of view of the common practice, not from the Mahayana practice. From the common practice point of view you have reached the BODHI SVAHA.

Then you come out of the meditation. Buddha said what? Although the truth of the cessation is to be actualized, there is nothing to be actualized. Now that you have already actualized the truth of the cessation of self-grasping ignorance, now you don't, you have nothing to actualize pertaining to freedom, to achieve the freedom from the suffering, the fears of Samsara. Now you come out of the meditation. Do you still have the body, this body, yes, no? You still have the body. So although your mind is very pure now but you still have the contaminated body. So this Nirvana is the cessation of the mental defilements, ignorance. Although you have these mental

defilement removed completely still you have the contaminated body, remainder of the contaminated body, this is known as Nirvana with remainder. Now, later when you leave this body then the Nirvana becomes Nirvana without remainder. And then not only that you have gotten rid of the self-grasping ignorance, you also got rid of the smell of the self-grasping ignorance. Cognitive obscuration when you remove that then you are fully awakened that is non-abiding Nirvana. So how many kinds of Nirvana are there?

Participant: Three.

Venerable Geshe Dorji Damdul La: What are they? Nirvana with remainder, Nirvana without remainder and non-abiding Nirvana. This is very important. This is about the say the truth of the cessation of suffering. Now what we are left is with the what? The truth of the path leading to cessation. That is very important, we will do next time. We'll stop here.

And a quick announcement. Say the people are asking as to what we should be doing during the two and half months break. Two and half months break what should we be doing? This is the question. So what I would suggest is you can listen to the recordings of the, all the recordings which we, of the teachings which we already did thus far. How many sessions?

Participant: Six.

Venerable Geshe Dorji Damdul La: Six sessions. What I suggest you is to listen all these six sessions once more. Because you attended them personally, in person, when you listen to the recordings you will see that there is a clarity coming to your mind. And not only that it will be ingrained in your mind. And then later on when we go into the more philosophy part you will find that much easier. This is what I would say and then those of you who are interested into meditation, I would suggest you, if you are say if you are exposed to very standard meditations, some people more exposed to the Vipassana meditation, I would suggest you to continue doing those meditation. That would be very good. But the warnings that I have already given, say the four points, body posture, focal point, number two, number three, identifying the errors of meditation, then number four applying the remedies to overcome the errors. Particularly number three and number four, you see whatever meditation that you are doing whether the Vipassana meditation or whatever meditation that you are doing, it is so important to take note of the point number three and four. Identifying the errors of meditation mainly mental laxity and mental scattering or mental excitement. And then when these two things happen then apply the remedies.

Remedy is twofold - introspection and mindfulness. Those of you who want to be more into this I would suggest you to listen to the recordings, all the recordings are available. You can make a personal request to Deepesh la and Tenzin Kunsang la there. Deepesh, please ask Tenzin Kunsang la to coordinate this. Instructions must be there. Without the instructions I would very much suggest you, request you not to do any meditation without proper instruction. Just by reading books, just by say watching YouTube's, this is not sufficient for your meditation. Don't play with your mind. Once the mind goes haywire. It is so difficult to control it. And mind can affect your energy. And with energy your physiology can be affected, you can go crazy. And

watch, I am giving you the warning, very strong warning, you can go crazy. This is what I noticed in the several people. Your mind can literally go crazy. Be very careful, don't just do these things. And don't easily jump into the tantric practices. Don't jump into tantric practices. Take every precaution, [02:40:00] take good steps. Finally see if there is a little transformation taking place within your mind. See if you are becoming happier and happier person. If that is happening, you are in a very right track. And you take all these empowerments, tantra, and your mind becomes more and more unhappy. Some people say that "oh I'm doing this meditation, this meditation is supreme. When I do this practice my mind becomes very peaceful, when I come out of this my mind becomes very hazy, very disturbed which means the meditation is wrong". Meditation is not just a temporary healing. It is to make your basic thought processes, mental state happier, more and more calm. This is so important.

There is going to be a quite big gap till the next class, let us dedicate the merits properly that say each one of us here, that we are able to say imbibe in what we learned and then imbibe to the extent that it serves as basis for the transformation for one's own mind. The mind which is at one point very unhappy, becoming more peaceful now. Which is say the so un-contented, not contented with anything, becomes more contended, peaceful and which can easily get irritated for small things, become more calm, under control. And then say the who is little hyper all the time becomes more stable. These are the changes that we expect from these classes. And whatever little that we have learned, see how much we can put them to practice. It's not that you are expected to apply this 100%. For 100% application we need to have really intensive studies and reflection which will come over time. For the time being try your best to see how much you can apply this.

One thing which I said earlier, and then going back to see how you can improve your relationship starting with your mother, your father and your family members and at the workplace and so forth. So meanwhile with the family members I would say, be kind, be gentle, be mindful that I will not shout unnecessarily. With the small incident happened between me and my mother, if this is the same thing that happened with my colleague at my workplace, I shout at this person? I would not. Like that I will also control this, this is the mother from whom I have received the maximum love and affection in my life. This is father from whom I have received maximum love and affection in my life. I will at least make them happy. We don't know how long I will have time with my mother and my father. So the little time that we have together I will make sure that my mother and father, they are very happy. This is the first step that we need to take. Then you can go into the deeper philosophy. If you can do this much, this is a mark of our success.

Then even relationship between your husband and wife, and the parents and the children, you and your children, you and your brothers, sisters. All these things. In other words, another way of putting this is see how much we can transcend the ordinary thinking. What the ordinary people are prone to do. Just easily shouting at the mother, cannot shout at your colleague. These are the ordinary people's habits. So how to transcend ordinary people's habit thinking.

With this in mind just see that I will use this opportunity from the Tibet House and the vision, the advice, the guidance of His Holiness the Dalai Lama and the Nalanda Masters Course,

Nalanda Diploma Course, so with this how much I can reap the benefit out of this so that my relationship with my family members will improve, that I myself will become happier-happier person, more and more calm, more and more sensible, more and more extracting the meaning out of life rather than being attached to the trivialities and so forth. And with this so once you get a little bit of experience yourself, how much I can share with all my family members, with everyone that I meet with. If this is what we can do. And then say if you can think even broader than that say you go to hospital, say you come close by the AIIMS, close by Safdarjung, close by Gangaram Hospital, any hospital you go close by just think of all, there are all these, tens of thousands of suffering people are there, actually going through the pains and then the family members who are also in pain. Many people are dying, so may this what I have learned, what I am experiencing now, may this be shared with all of them.

GATE GATE PARAGATE PARASAMGATE BODHI SVAHA. OM YEH DHARMA HETU PRABHAVA, like this, if you can recite the mantras for them that would be amazing. In fact the first person who is going to receive the benefit is going to be you. The moment you think about others, others means, your mind flows. Your mind flows. When your mind flows the mind which restricts, constricts which is anger, that calms down. When your anger calms down you will feel at peace. And if this a habit that comes to you, your peace will be so well ingrained in your mind, which is so precious. Then your family members will be fascinated to see that you are very calm. And when your family members as soon as they have some problem they turn towards you. Because you know, they know that you have transformed a lot. And then you become very calm.

For sure, if there is a the magic there, this is magic. Not that somebody does magic for you and you cannot do any magic for you. What you have is just the word, “wow”. Somebody does the magic and you say - “wow”. And so what is this “wow” for you? For you there is nothing there. Whereas you do this, say about taking this the Diploma Course, Nalanda Diploma Course. And then so you reflect on these points, listen to these teachings once more. Then whenever we get time say His Holiness the Dalai Lama gives teachings so many times in places, just see if you can personally attend the teachings. That would be wonderful. If not, all these things are now available online. You can listen to them. This is wonderful. Then you can pray for all the people around, for your family members. With that in mind let's turn to page number 278. For everyone let's pray this, for your parents, all family members and everyone in the world, in the universe.

Class 8 – Wheel of Life – Part 1 of 13

Session 1 of 5th Aug 2018

Subject : Wheel of Life
Teacher : Venerable Geshe Dorji Damdul La
Location : Tibet House Delhi
Date : 05 Aug 2018
Transcriber: Tenzing Nyidon
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Summary of the Teachings in the Session

Review of Four Noble Truths

Five Paths

Two Kinds of Mental Defilements: Afflictive Obscurations and Cognitive Obscurations

Harm from These Defilements

Two Goals

Explanation of the Five Paths

A. Starting Prayers

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Visualizing Bodhicitta Field	Page 35
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(Main Teaching Starts)

Although this is the continuation from the earlier class on the Four Noble Truths, given that there are, I think over, very close to 800 people doing this course, Nalanda Diploma Course. And there are number of new people who have joined and we expect that the ones who have joined recently to catch up with the earlier teachings, the recordings of which you should have received and hopefully you have done that. And if not, don't worry, focus on the current teachings and of course these teachings are not as intense, not as rigorous as the Nalanda Masters Course. This is going to be much more easy. But still I would suggest that if you do get time, I would suggest you to make sure that you at least finish listening to the earlier recordings.

They should be about like seven classes. It's not many, you can easily catch up, if you listen to those things.

Now, to give a very quick review of what we did last time about the Four Noble Truths is that what we need to have is a very clear picture of what we want in our life. I don't mean to say that, - "that is amazing, so now that I want some money and he said that what you have in mind, so he may be able to give me money. He may be able to give me some job. He may be able to give me admission in this, Stephens College." No, this is not the point. The point is just speak your mind as to what you are looking for, what do you want and what you don't want. We have to make it very clear. That will make, that will help you give a very clear picture of your life. I want good health. Or I want good companions. Whatever you want. Some people may say I want money. Some people say I want good job. Some people may say that I want a very peaceful life or calm life and so forth. The point is that although the answers may differ from one person to another. If there are 100 people, 100 different answers may come. But if you ask the second question why do you need money, why do you need health, why do you need good position, why do you need good place and so forth. Then the answers, will all boil down to same that is with money I will be happy, with position I will be happy, with good health I will be happy, with good companions I will be happy, with the good place I will be happy. Everybody, with several questions, all answers will then boil down to this same answer, that it is for your happiness. And this is the universal fact. This is universal fact. Now see that this is the reality of life.

What you need to keep in mind are the two agendas of your life. If this is what you want, "I want happiness I don't want suffering." Then the two agendas will come on to that basis. And then see if you agree with this or not. It's up to the individual. It's not necessary that you have to think that - "okay now I got the agenda from Tibet House." This is not the point. See whether you agree with this , see if you don't agree with this.

First one is be kind to yourself. Don't forget it. Be kind to yourself. How many of you agree with me? That I should be kind to myself, raise your hands. The next question is what do you mean by, be kind to yourself. What do you mean by that? Don't take things as easy. This is so very simple thing. No. This is something that we have never thought about. We have never thought about this, instead we took for granted, that these things are something that I should be knowing, that I know. We never thought about these things. What do you mean by be kind towards yourself? This is the question. Anyone, very quick, anyone who likes to give an answer? Yes, Mark.

Participant: In many cases it's difficult to forgive oneself.

Venerable Geshe Dorji Damdul La: To be kind to yourself means to forgive yourself.

Participant: In many cases it might be difficult to forgive yourself.

Venerable Geshe Dorji Damdul La: Okay, in many cases, say to be kind to yourself means to forgive yourself. Anyone else? What do you mean by kind to yourself? Anyone? Yes.

Participant: To have that awareness and understanding that. It's just like to have that understanding and an awareness that what actually makes me happy.

Venerable Geshe Dorji Damdul La: Okay, good. Why I am say deliberately inviting responses from you is that each one of us, we actually think about these things. What can actually give me happiness? Okay, good. Anyone else, maybe the last person. Yes, here.

Participant: In order to punish others, many times we punish ourselves.

Venerable Geshe Dorji Damdul La: Okay.

Participant: Because we keep on continuing that thing, that negative thoughts in our mind. So we are being kind to our self then we will not continue with that type of negative thoughts.

Venerable Geshe Dorji Damdul La: To be kind to yourself means not to have negative thoughts towards yourself. Very good. We see that, say, can you imagine the best example of being kind to somebody. Can you imagine best example, yourself, somebody else? Can you just imagine one of the best examples of somebody being kind towards somebody else? Anyone?

Participant: Mother Teresa.

Venerable Geshe Dorji Damdul La: One is Mother Teresa. Unfortunately she is not with us now. Anyone else?

Participant: His Holiness Dalai Lama.

Venerable Geshe Dorji Damdul La: His Holiness the Dalai Lama. Unfortunately he is protected by so many security guards. (GL) Why not we think about ourselves, yourself when you are age three, age four, age five. And in this world, tell me when you are age three, four, five in this world who is the kindest person to you?

Participant: Parents.

Venerable Geshe Dorji Damdul La: Your parents, right? [00:30:00] This is the most living example. Mother Teresa, His Holiness the Dalai Lama, yes, wonderful examples. But what have you really experienced, when you were age three, four, five, in this world, it is only your parents. Particularly when you are day one old, one year old, two years old; only your parents. If I'm not too presumptuous are the gods for you, right? This is a living example, the one who is so kind to you. In fact what I would say is that at least 80%, 90% of the people have experienced maximum kindness from the parents at that age. Particularly, for the very educated people, very educated, when you reach age 13, 14, 15 then the complications arise between parents and the children for the very educated. For the less educated, this complication is much less. Because the more you are educated, the more you feel self-sufficient and then complications arise. But when you are age one, two, three, four, you are heavily dependent on the parents and the parents are there to give you the maximum kindness. What do you mean by parents give you the maximum kindness

at that point? Anyone. What we learn, we have to know what you are learning. So, tell me, in what way you receive the maximum kindness, from your parents, when you are age two, three, four? Anyone? Yes, Yash. Yes, yes, over there.

Participant: Care.

Venerable Geshe Dorji Damdul La: By the way if you can mention your name everybody will know.

Participant: Hi, I'm Manya.

Venerable Geshe Dorji Damdul La: Yes.

Participant: The parents give us care, nourishment. They give us food, shelter and guidance.

Venerable Geshe Dorji Damdul La: Okay, so the parents give you care, food, shelter, guidance. Very good.

Participant: Hello everyone, my name is Yash. I think it's about without any expectations, without any conditions and whatever acceptance that we get from our parents.

Venerable Geshe Dorji Damdul La: Okay, without conditions, expectations, they give acceptance. Some people may argue against you, but I agree with you. Some people may say that there is condition there... (GL) "provided, because you are my child". This is condition. If you are not my child, who cares. Because you are my child, so therefore. So some people may argue like this. Don't worry, I agree with you.

The answer is that, what you want is, "I want care, love, attention, food, nutrition and acceptance and so forth. My parents are giving me all these things." This is the meaning of, be kind. If this is the meaning of kindness, the first agenda is be kind to yourself. Try to give the maximum care, maximum love, attention, food and shelter and acceptance to yourself, one, and then forgiveness.

What is number two? Number two, is be wisely kind to yourself. How many of you agree with this, if I am to be kind to myself I should be wisely kind to myself. Raise your hands. Who are these people? People who come to Tibet House or people who don't come to Tibet House, they want to be wisely kind towards themselves. Who are these people? Who should be those people who should be wisely kind to themselves? Tell me.

Participant: Everyone.

Venerable Geshe Dorji Damdul La: Everyone. (TL) It's not a matter, whether you are coming from Tibet House, not Tibet house, whether girl, boy. Whether you are 20 plus, 20 below. It doesn't matter. Everybody should be wisely kind to yourself. You agree with me?

Participant: Yes.

Venerable Geshe Dorji Damdul La: These two should be our main guidelines of our life, the main agenda of our life. Don't forget it. If you get this agenda in your life so well then the point is that the say the one, be kind to yourself means I should give the maximum happiness. What I want is happiness. See how much I can give the maximum happiness to yourself. And what I don't want is, I don't want suffering. See how much I can get rid of all the suffering. So this is the meaning of be kind to yourself. Be wisely kind to yourself means do those things which actually give rise to happiness which will not give rise to miseries. Do those things which will actually get rid of miseries instead of attracting miseries. This is the meaning of, be wisely kind to yourself. Don't forget it.

B. Review of Four Noble Truths

With this in mind the, we learnt the Four Noble Truths and of course I'm not going to go into detail at this point. To make a very quick overview of what the Four Noble Truths we did, is that the Four Noble Truths. The truth of suffering. By the way, those who attended the earlier classes tell me. What are the Four Noble Truths? It's long break, right?

Participant: Truth of suffering.

Venerable Geshe Dorji Damdul La: Truth of suffering.

Participant: Truth of cause of suffering.

Venerable Geshe Dorji Damdul La: Truth of the cause of suffering.

Participant: Truth of the cessation of suffering.

Venerable Geshe Dorji Damdul La: Truth of cessation of suffering.

Participant: And truth of the path leading to cessation of suffering.

Venerable Geshe Dorji Damdul La: Truth of the path leading to cessation. Very good. Thank you. These must be on our fingertips.

- 1.** Truth of the suffering.
- 2.** Truth of the cause of suffering.
- 3.** Truth of cessation of suffering.
- 4.** Truth of path leading to cessation.

Very good. These four must be on our fingertips. With this in mind, first of all we have to examine whether we are going through miseries, we have miseries or we don't have miseries, to have the maximum happiness, to have no miseries.. We have to learn this. For that matter we have to identify the truth of suffering, the first one. Once you know what the truth of suffering

is to get rid of this truth of suffering how should you do that? We have to identify the cause of suffering. This will take us to the second, truth of the cause of suffering. Once you identify what the cause of suffering is, what is your job? Eradicate the cause of suffering. Like, say the poisonous tree growing and the wind blowing through the poisonous tree growing and creating skin rashes on our body. So you are very angry towards the poisonous tree and you chop the top branches. So you will be relieved for the next 10 days, 20 days, one month. And again the more leaves will grow. So what will a wise person do?

Participant: Cut the roots.

Venerable Geshe Dorji Damdul La: Cut the roots, very good. You identify the roots and cut the root. Once you cut the root then however millions of poisonous leaves they are growing on the top, they will all dry automatically. You agree with me? So you identify what the cause of suffering is. Once you identify this, you cut this root, you cut the cause of suffering and all sufferings will automatically come to an end. Practically speaking say we have our own problems, we have our own problems. Sickness, ageing, tension, stress, conflicts amongst the family members and conflicts in the work place and so forth. These problems are there and depression and so forth. These problems are there. This is a very practical thing. It is very important for us to explore what are the causes of these suffering. Very important to explore. Without the very systematic study you may not be able to identify the final cause of the suffering. You may identify very gross ones. And which may not actually help us to get rid of the fears because of the suffering of the your real life sufferings. What should we do then? We have to really study more systematically, see what are the real problems of life. What are the causes of these like, what are the real causes?

We will see that eventually, causes which we will realise, then of course immediate cause of all the sufferings, whatever suffering that we are going through. Say for example say you sit with your friend and your friend just casually says [00:40:00] something and it hurts you, and you feel agitated. Even this agitation is also because of a cause. And then for example, say, you go through the tragic incidents. Again mental agitation, worry, fear and so forth arise. Again there should be a cause, there must be some causes there. Any problem from the minutest to the most excruciating ones, they are all because of the causes.

What are these causes? Generally speaking all the problems in the form of the results they arise from the contaminated karmas. These are the causes. And the contaminated karmas, meaning our actions; body, verbal and mental actions. These contaminated karmas. And these contaminated karmas not necessarily that you have done, that they should be what you have done in this life. We did so many of these contaminated karmas in the past lives. So these contaminated karmas they arise from where, come from where? These arise from afflictions.

Affliction meaning, say, untamed mental thought processes. Untamed mental thought processes are also referred to as the afflictions. Untamed, in-disciplined, thought processes are known as the afflictions, such as attachment, anger, jealousy, competitiveness, spite and belligerence, and so forth. All these negative thoughts. Negative thoughts drive you to engage in the contaminated karmas. So there are two causes. And these negative thoughts they arise from where? Where do

they arise from? These negative thoughts, for example anger, rage. They arise from where? They arise from the misperception, ignorance.

Then, ignorance came from where? Again this is next question. This ignorance came from where. Ignorance that I have today came from last year. Ignorance that I had last year came from two years ago. Ignorance that I have in this life came from the past life. This is how, it can be tracked back in time. And it will go ad infinitum, the beginning-less. We see that immediate cause of all the miseries is the contaminated karmas. Contaminated karmas arise from afflictions. Afflictions arise from ignorance. Finally we see that, what is root? Root, of all the miseries is ignorance.

Now this is one thing. This is just for your information and the more detailed explanation of this we will get maybe towards the end of the Diploma Course or towards the starting of the next batch Nalanda Masters Course. Just for you to know, that I see this is very interesting.

How many of you have dreamt of getting gifts. How many of you ever dreamt of receiving gifts? No? One, two. How many of you have dreamt receiving gifts? Most of us have dreamt. Let's say, and if you are somebody who is not so interested in flowers. By the way how many of you are not so interested in flowers? Raise your hands. Let's say, that we are all not very interested in flowers. And then in your dream, somebody came to greet you on your birthday. And you are so happy. And the gift the person brought is, say, 30,000 rupees worth flowers. And some of you may wish that instead of that I wish he or she brought the iPad, right? (TL, GL) 30,000, if you add another 10,000 you can get iPad or a good mobile. This flower will go away in two days. What a waste of money. You may think like this. Imagine that you dream of this and then he/she will say - "oh congratulation huge, big flower, bouquet of flower for you." Are you happy, not happy? You are not happy. Let's say. And then how many of you are so fond of flowers? Raise your hands. Now, sitting next to you there is someone who is so fond of flowers. And then these flowers came and you don't show a good face. And the person who is so fond of flowers will say - "what are you doing they are so beautiful flowers".

Now, tell me, who decided this dream? Did you plan to have this dream last night? Say you had this dream last night and did you say two days ago, okay, two days later I will have a dream of somebody giving me a flower. How many of you decide this dream? No one? You did not decide the dream. How many of you would like to have a dream to have audience with His Holiness the Dalai Lama? Raise your hands. Good. Many of you. How many of you will have the dream of His Holiness the Dalai Lama tonight? Raise your hands. How many of you will have the dream, and not how many of you like to have? These two are two different things. How many would like to have? Everybody will raise your hands. My question to you is how many of you will have the dream of His Holiness the Dalai Lama, having audience with His Holiness and having tea with His Holiness? How many of you will have the dream? Why not? It's very pleasant dream why you are not going to have this dream, why not? Hey! give me the answer.

Participant: We cannot control the dream.

Venerable Geshe Dorji Damdul La: We cannot control the dream. Good. We cannot, we have

no choice. Then who decides the dream?

Participant: Subconscious mind.

Venerable Geshe Dorji Damdul La: Sub-consciousness. The imprints. Whatever you may call it. Somebody else is creating the dream, somebody else is creating. You don't have the choice to pick up which dream I would like to have, you don't have the choice. While you don't have the choice, the dreams occur. Once the dream occurs you are affected or you are not affected in the dream? You are not affected? You are affected, right? You are badly affected. In the dream if the ghost comes what do you do? You will run away or you will say you are just the dream? You will say you are just a dream or you will run away. 100%, you will run away which means that you are affected by the dream. One, you don't have the choice to create the dream. Number two, in the dream you are affected by the dream. You are affected means that you don't have the choice. The dream decides whether you should be happy, unhappy in the dream. You agree with me? If you don't have the choice, you have lost your freedom. Loss of freedom is misery. Loss of freedom is the greatest known misery.

Now, what we are seeing is that, you seeing the dream as real when are you affected by the dream, seeing the dream ghost as real or seeing the dream ghost as coming from your mind then you are affected, tell me. Seeing the dream as real then you are affected, right? Seeing the dream as real is that ignorance or this is a wisdom?

Participant: Ignorance.

Venerable Geshe Dorji Damdul La: Ignorance. This is how the ignorance creates all the fear in your life. Just as in the dream you are affected by the dream because of the ignorance, seeing the dream as real, you are affected. Likewise what we are seeing now [00:50:00] when we are out of the dream. When we come out of the dream you are affected. Who is creating all these things? We come to realise that they are just as the dream is created by your imprints, even all what I'm seeing, what I'm experiencing, all these are what my own mind is creating. And at this moment I don't expect each one of us to say, "yes, you are right." But it is true. In the dream, if I tell you that this is dream. Will you agree with me? In the dream, if I ask you or tell you that hey! you are dreaming, this is dream. Will you agree? You will not agree with me because you so strongly believe in the perception, that this is so real. When will you agree with me?

Participant: After waking up.

Venerable Geshe Dorji Damdul La: After waking up. (TL) Only when you wake up then you will agree with me. Likewise, at the moment you will not agree with me when I say that everything is like a dream, everything is coming from your mind, you will not agree with me. Only when you do the Nalanda Master Course after Diploma Course then you get some clue of how everything is like a dream, coming from your mind. Only then you can agree with me, you will agree with me. Reality is that everything is like a dream. The incredible fear that you are going through in your dream, the moment you wake up, the fear stops. This is the secret of the ultimate happiness. Wake up from the sleep of ignorance. This is so important.

Now, waking up, there are two kinds of dreams. For the time being, don't ask me to distinguish between these two dreams. Because for this we have to study more of what Emptiness is, what the ultimate reality is. For the time being, just for your information, say, one in the dream, who creates the dream? Imprints. Somebody else is creating this dream. In other words, to be very direct it's the ignorance which creates the dream. Now after the ignorance creating the dream then those who are very fond of flowers will say- "oh! it's so very beautiful flower." Those who are not fond of the flower. Who can have the dream of the flower? Those who are fond of flowers or those who are not fond of flowers? Both. How many of you see the flower? Those who like the flower or those who don't like the flower? We have this object. Raise your hands those who are not so keen on flower, raise your hands. Are you seeing this as flower? Yes. Raise your hand those who are very fond of flowers. Are you seeing this as flower? Yes. Some people they raised their hands in both cases I don't know what they are. (GL, TL) So, both of you see this as a flower. What is the difference? Affinity is different. "I like this." Some will say - "oh! who cares". Some will say - "I like it, it's so beautiful." So, what makes the affinity? Who likes it? Hey, when you say I like it, who likes it? I like it, "I".

So, first the dream is created then in the dream the flower is created. Who created this dream? Ignorance, your ignorance within your mind, misperception that creates this dream. And then this shopping mall is already created. Once the shopping mall is created then who goes there? Then I go there. "Oh I want this, I don't want this, I want this, I don't want this." Then I will start to play. The dream is created like the shopping mall. By the way what is the big shopping mall in Delhi? Saket, City Walk. Okay, City Walk is created. I think it was how long, how old is this? Any idea? No idea.

Participant: About ten years.

Venerable Geshe Dorji Damdul La: About ten years. Let's say, ten years ago, 20-15 years ago this shopping mall was missing, it was not there, it was absent. And then ten years ago it was newly created. Then who goes there? I go there, "I". I go there. Then you say - "I want this. I don't want this. I want this." For what is interesting, - "I want this". For what is not interesting , "I don't want this." Interesting, not interesting all created by the shopping mall person. Yes? Shopping mall owner, he created this. And then you go there, "I", right?

So, ignorance creates this shopping mall like dream. Then the self-centered attitude, "I", "I go there. Oh I like this, this is very beautiful. I don't like this, this is ghost, I have to run away." All this pull and push happens. This pull and push happens, this is dictated by what? By the dream, not by you, this pull and push. Because this pull and push is not in your hand, it is dictated by something else you don't have the freedom. This becomes involuntary pull and push. Involuntary pull and push is loss of freedom. Loss of freedom is misery. Misery is Samsara. If you understand it like this then we see that this is nothing really to do with religion. This is reality. This is nothing to do with religion, this is a reality. This is a fact. If we know the reality to this level of the subtlety then you will know how to wake up. If you don't want to be affected by the dream, then what should you do? Wake up. You have to wake up. Enlightened beings such as Buddha Shakyamuni, they are referred to as the Fully Awakened One. Fully Awakened One.

C. Five Paths

Buddha Shakyamuni is like an example for us, it's not that he is the only Buddha. We, each one of us, we can also awaken. So for the awakening from the deep sleep to the fully awakened state there are five steps. Five steps known as GATE GATE PARAGATE PARASAMGATE BODHI SVAHA. Five steps are there for the awakening. These five are known as the five paths. What are the five paths? This we have to learn today. What are the five paths?

First one is path of accumulation. We need to know the technicalities and we need to also know the so why the correlation, significance, the purpose, we have to learn all these things. First one is path of accumulation. Number two is path of preparation. Path of accumulation. Path of preparation. Number three is path of seeing. Path of seeing. See with your eyes, path of seeing. Number four is path of meditation. Number five is path of no more learning.

- 1.** Path of Accumulation
- 2.** Path of Preparation
- 3.** Path of Seeing
- 4.** Path of Meditation
- 5.** Path of No More Learning

The five paths. Do you agree with me or not? Whenever I say something don't take for granted, just see if you agree with me or not. At times if you don't agree, you can be little patient to listen to the later explanations then you may come to agree. If you still don't agree then the point is that you have to ask, this is very important. The purpose is not for the sake of the class, it's for us to learn something.

Path; when you speak of the path there should be two things; where you are going – the destination, and where we are now. Where you are now and then the place where you want to go. Then only the path makes sense. You agree with me? Path means that I am at the moment in Tibet House and I want to go to say the National Museum. Tibet House is not National Museum. So National Museum becomes my destination. And Tibet House where I am now, I want to go there. The places which take me closer, closer, towards where I want to go is known as the path. What is your destination? And where are you now? [01:00:00]

Tell me. Anyone. From what we have learnt thus far, tell me what is the destination, what is your destination? And from what we have learnt, what is your destination and where are we now? Anyone?

Participant: Destination is to have maximum happiness.

Venerable Geshe Dorji Damdul La: Okay, destination to have maximum happiness. Very good. Anyone else?

Participant: From ignorance to waking up.

Venerable Geshe Dorji Damdul La: Okay, destination ignorance is not destination.

Participant: Destination is to wake up.

Venerable Geshe Dorji Damdul La: Destination is waking, fully waking up.

Participant: Yes.

Venerable Geshe Dorji Damdul La: Partially waking up or fully waking up?

Participant: Fully waking up.

Venerable Geshe Dorji Damdul La: Fully waking up, okay. Fully waking up is the destination. Very good.

Participant: Same.

Venerable Geshe Dorji Damdul La: Same.

Participant: Awakened mind.

Venerable Geshe Dorji Damdul La: Awakened mind. To be awakened fully. A mind which is fully awakened. This is the destination. Very good. If that is the destination and then say the maximum happiness, and the least miseries. Where are we now? To speak about the path we should know where we are now and then we have to know the destination. Where we are now, where are we now?

Participant: Dreaming.

Venerable Geshe Dorji Damdul La: Oh yes, dreaming. Ignorance yes. (TL) That's true. We are in the dream of the ignorance. We are in the dream of the ignorance. From this we have to keep awakening. And awakening happens in five different steps. Some people they don't want to awaken. Yes, no? When you have a very pleasant dream, you wish that nobody wakes me up. To be awakened in this sense, what do we need? Let's say that, there are two children. One who is so bright and one who is not really bright, and the third is.... The first one is very bright. Number two is not bright. All these three children are growing, growing. And then slowly they reach class nine, ten, eleven, twelve. Almost finishing high school. And then the school principal asks what is your aim of your life? And all three says that we all want to become physics professors. Maybe they are young who like to become physics professors. No, no one. (TL) Let's say all, do you all want to become the physics professors? Child A, child B, child C. Child A, he is so bright. Child B, he is not bright. Child A is so bright, extremely bright. The moment he goes into college he always ends up in pubs. What is pub?

Participant: Bar.

Venerable Geshe Dorji Damdul La: It's not a good place, right? Many people who spend time in drinking. And always end in pubs and never in the laboratory. Do you think that this child is going to become a Nobel laureate, is he going to become a big professor in physics? Most likelihood not.

And the second child is never in the pubs, always with the books. In the first year B.Sc. Physics Honors and whose Mathematics skill is $2+12 = 22$. (GL) $2+12$ is equal to 12 or 22? He says 22. Do you think that he can become a big, big professor in physics? No, not. Very enthusiastic, always with the books. And the third child very smart and always with the books. Extremely bright and always with the books, laboratory, teaching, discussing. Can the third child become a big professor in physics? Yes.

Tell me. What's wrong with the first one? Why not the first one? Hey! why not the first one? Because the first one lacks effort. First one does not have the enthusiasm, lacks effort. Intelligence is there, enthusiasm is missing. What is the problem with the second one? Intelligence is missing. Why the third one? Because he has both.

In order to follow this path GATE GATE PARAGATE PARASAMGATE BODHI SVAHA. Say you want to finish your high school, college then university, then PhD then post doc. So in order to finish all these things you need both the things. What are they? Intelligence and effort, enthusiasm, both are required.

In what way intelligence contributes to you accomplishing your goal? In what way intelligence contributes to you accomplishing the goal and in what way enthusiasm will help you to accomplish your goal? These two things contribute in different ways. Tell me, anyone?

Participant: Intelligence has that natural way to understand the subject. So you need your personality to work. So that is how intelligence is going to help you.

Venerable Geshe Dorji Damdul La: What about the other side?

Participant: It's about focus which is having intelligence is not enough, you should have that consistency and that...

Venerable Geshe Dorji Damdul La: Enthusiasm.

Participant: Stability should be there.

Venerable Geshe Dorji Damdul La: Stability of the enthusiasm. How does enthusiasm helps you? Tell me, anyone?

Participant: It's like the fuel to your car.

Venerable Geshe Dorji Damdul La: It's like the fuel, energy.

Participant: Yeah.

Venerable Geshe Dorji Damdul La: Yes, right. Intelligence is the one which will actually give you the knowledge. To become a professor in physics, to become a professor in any the discipline you should have the knowledge. So, that knowledge will be given to you by the intelligence. But this intelligence alone will not guarantee that you will get the knowledge. That intelligence must be pushed. Somebody should push this intelligence to acquire this knowledge. Intelligence is just the instrument to acquire the knowledge. So in order for it to keep working to acquire the knowledge, there must be the push. What pushes the intelligence? Enthusiasm. So, these two things are required.

Now, say, when you speak about the path there should be intelligence to take you out there and there must be the drive to make this intelligence work. What is this intelligence? What intelligence is required? Anyone? What intelligence is required? Tell me. How many of you are awakened? How many of you are awakened from this ignorance? Okay, most likelihood if you are awakened you will not come to this class. (GL, TL). Maybe rare cases, some may come to check, how I'm teaching otherwise you will not come. Which means that we all are still in this dream. We are not yet awakened.

So but what we have learnt right from the beginning of this class, what we learnt is that we all have this seed of perfection. We learnt this, right? We all have this seed of perfection. This is the confidence that we all must have. We all have the seed of the treasure of happiness, ultimate treasure of happiness within each one of us. Whether you are boy, girl, young, old, which religion, that religion, from this background, that background. It doesn't matter. Everybody has this seed of perfection within yourself.

So this seed of perfection [01:10:00] if it is there, seed of perfection, seed of the ultimate happiness, if it is there then why it's not visible? Gold when mixed with soil, do you think that gold is visible? Do you think that it is glowing? It will not glow when mixed with the soil. So oftentimes gold when you extract from the gold mine, what you get is just the gold ore. What is this gold ore? Gold mixed with the soil. In the eyes of ordinary people, we see this as just a soil, we may dump this. But experts will not dump this. For the experts this is very precious. What will they say? That there is gold there. And how will they prove that there is gold there? By removing the soil. One by one they remove the soil. As the soil is separated from the gold more and more then what happens? Inside, the gold will start to glow. It's not that the gold was missing when it was with the soil. It was there but because the soil overrides the presence of the gold there. The gold is there but the soil overrides and the glow was not happening. When the soil is removed, the obstacles when they are removed then the gold inside will start to glow. The true nature of the gold will come to become manifest, evident. Likewise we all, each one of us whether you are rich, poor, educated, uneducated, boy, girl, it doesn't matter. What religion that you are following doesn't matter. We all have the seed of perfection like the gold inside.

Now, if this gold is there. What is this, what are the mental defilements which obscure this gold? What are the mental defilements which obscure this, the perfect seed of the perfection? What is that obstacle? What is the opposite of wisdom? Ignorance. What is opposite of this enthusiasm?

Let's say, technically speaking, let's say that who is going to be more enthusiastic? Say, there are two mothers, both of them are in a place where the place was hit by drought. No food available. One mother with one child. The other mother with five children. Which of the two mothers will be more enthusiastic to look for food? One with the five children or one with the one child?

Participant: Both.

Venerable Geshe Dorji Damdul La: Who will be more enthusiastic? One with the five children because she has more responsibility. Because of the love that she has towards the five children. So the more you love others the more other cherishing you become. Greatest of the drive, eventually we are going to learn that, not necessarily now, the greatest of the drive, the push is the feeling of love and unconditional love that you feel towards all sentient beings. Unconditional love towards all sentient beings. This is the greatest of the enthusiasm to make you work.

With this in mind, how many of you have this unconditional love towards all other beings? Not just you, including myself. How many of us have this in mind? I'm not too sure. Let's say, we don't have this yet. We may have love and affection towards your mother, towards your father, towards your children, towards your brother, sisters, so forth but not necessarily towards all sentient beings. This is what we are going to learn later on.

Now, the point is that if we don't have this yet, what stops us from this? What stops us from having this? What is the opposite of other cherishing mind? Self-cherishing. What is the opposite of wisdom? Ignorance. So these two are inside us. Ignorance and the self-cherishing mind. These two are inside us. These two are the things that obstruct this beautiful seed of perfection that you have. These two things obstruct that. If you remove these two slowly, if you remove these two things.... How to remove the ignorance? By introducing wisdom. How to remove the self-centered, self-cherishing mind? By introducing the unconditional love for others. With these two things, the two mental dirts are removed slowly then the Buddha nature inside, seed of perfection within, Buddha nature. Buddha does not necessarily mean Buddha Shakyamuni. It means the awakened purity. What purity? Don't just have a blind faith. Don't just have blind faith in this. Faith meaning, say, without questioning, without irrational faith. Irrational faith. Instead we must gain conviction - "yes, the seed of perfection is within me." Seed of perfection is within each one of the sentient beings. We must get this confidence through more studies.

These two mental dirts are being removed one by one, one by one removed in five different phases. Then the Buddha nature inside us, the seed of perfection within us will start to glow. You become more compassionate, you become more intelligent, you become more considerate, you will become very calm, peaceful, not affected by external factors. So, that happens.

Now, so this cleansing of the mental dirts of the ignorance and the self-centered attitude is our journey. When you speak of the path, there are two things to keep in mind. What are they? The destination where we are going and where we are now. So, what is the journey? The path means, it's a journey. What is journey? Journey of cleansing the mind so that full awakening can happen. Full awakening means the mental dirts are removed completely. When the mental dirts are

removed completely then you are fully awakened. Awakened, is the wisdom. So mental dirts should be removed. The process of removing the mental dirts is the journey. This is journey. And for that journey we need the path.

Where we are now is the where we are full of the mental stains, full of the mental defilements. This is where we are, ignorance and self-centered attitude. Now where we are, what is the destination? The destination of the full awakening where ignorance is replaced by full wisdom and self-centered attitude is replaced by other cherishing mind. When that happens then your Buddha nature, the seed of perfection within us, within you will become manifest fully.

This cleansing of the mind, this journey, path, when you speak of the path, it is path of what? Path of following the internal journey. Internal journey of what? Journey of cleansing the mental defilements. Cleansing the mental defilements. Seed of perfection is within you. You already have this seed of the maximum happiness, the maximum fearlessness this is already within you. Why we have so much of fear? When something happens, so much of fear happens. Why if I have the seed of fearlessness, why I'm having the fear? It's because that this seed of fearlessness is hidden by the mental defilements. What mental defilements? What are mental defilements? Self-cherishing mind and self-grasping ignorance. These two, these two things.

If you want to go into more detail what we have learned is, ignorance and self-centered attitude these will work hand in hand giving rise to the afflictions. And afflictions giving rise to the contaminated karmas. And the contaminated karmas give rise to misery. This is how we have to understand.

The process of cleansing is to cleanse the self-grasping ignorance and the self-centered attitude. So this cleansing, the process of cleansing is the journey, mental journey. Mental journey of cleansing the mental defilements. And this journey of cleansing the mental defilements is known as the following the path. To follow the path we need to have the goal. What is the goal? Goal is to have the full awakening where the mind is totally freed of all the mental defilements. Where are we now? At the moment we are with the self-grasping ignorance and self-centered attitude.

But the reality, the good news is that although we have these mental defilements but the true nature of mind is never defiled. The true nature of mind is so pure, is forever pure. Tell me. Which of the two diamond inside of the two diamond is cleaner. The diamond which is in [01:20:00] the showroom and the diamond which is in the garbage. Each one of them is like one kg weight. Which of the two diamond, deep inside, which is cleaner? The one in showroom or one in the garbage?

Participant: Same.

Venerable Geshe Dorji Damdul La: Same. Inside is same. Outside there is difference, one is very clean, one is smeared with the defilements but inside there is no difference. Likewise, the true nature of your mind and the true nature of the Enlightened beings minds, there is no difference. The true nature of mind is so pure, fearless, infinite happiness and fearlessness, total fearlessness. This is your true nature of your mind. This must be awakened. It must come out.

Now, the point is that why this true nature of your mind which is the fearless, total fearlessness and the infinite happiness, why these two are not manifest as yet? Why not? If you have the true nature of your mind which is the seed of perfection which is equipped or which is characterized by the fearlessness and the infinite happiness why they are not manifest as yet? Why they are not manifest at the moment, why not? Because they are hidden by the mental defilements. Like the gold. Although gold is present there when mixed with the soil, the gold is not visible. Likewise although the fearlessness and the infinite happiness is within us but this is not visible because this is obscured by the mental defilements. If you want to have these characteristics of your true nature of the mind - the fearlessness and the infinite happiness to come out what should we do? Remove the mental stains, mental defilements.

C. 1.0 Two Kinds of Mental Defilements

This mental defilement to be removed it is the mental defilement which obscures your beautiful seed of perfection within you. This mental defilement is of two kinds – gross and the subtle.

Let's say, somebody smashed the garlic in my glass. And say that I don't take garlic. And then I ask who smashed garlic in my glass and you apologize, "oh I did it, I'm very sorry, I will clean this up." So what do you do? You remove the garlic, you wash it, very clean, you wash it, so clean. Okay, is there any garlic now? No. Now you just touch it to see if there is any trace of garlic. There is no trace of garlic. Solid garlic is gone. You smell it. It still smells garlic.

Likewise the mental stain which obscure this Buddha nature within us, which obscure this seed of perfection within you, that mental stain is of two kinds. The gross and the subtle. The gross one which is like the solid garlic is known as afflictive obscurations. The gross one is known as afflictive obscurations. The subtle one the smell like garlic, the garlic smell like mental stain is known as cognitive obscurations. The gross one is known as afflictive obscurations and this subtle one is known as cognitive obscurations. Very good.

C. 1.1 Afflictive Obscurations

What is this gross constituted of? Gross one. How many of us we have the aggressive physical, verbal expressions? Or expressive, aggressive physical actions? Or aggressive thought processes? We all have. These aggressive physical, verbal and mental expressions. These are known as contaminated karmas. Expressions, physical, verbal, mental expression, this very gross expressions, actions - physical, verbal, mental these are known as the contaminated karmas, contaminated actions.

What drives us to behave like this? For example, what is the difference? What is the reaction of the other person if you have some kind of say a mild, not really conflict like say a disagreement. And the person says that - "no, you are the loser." What is your response? And you tell the other person that you are the loser. What do you expect the response from the other side? Other person will agree; -"yes, I am the loser" or the other person will say "no, no you are the loser." What do you expect?

Participant: Disagree.

Venerable Geshe Dorji Damdul La: Disagree. In fact, I was brought up in a boarding school and I was expecting the same thing. When any conflict is happening, any conflict happening between me and the others. Of course, I will say that you are the loser. And then I will never expect the other person will say that yes I am the loser. This is what I never expected. Because in the school throughout like you know say seven, eight years, whole years in school, the others will also say that - “you are the loser, I am the victor”. This is the reaction. Once, when I was with my father I must be age, I think eight or nine, and then I was having little bit of say... with the father, maybe, he must be joking. He must be kidding. But I took, I was taking it very seriously, I said that - “you are the loser.” And then to my surprise what he said is that - “yes, I am the loser and you are the victor.” I could not believe my eyes. That today, after all these many years I am hearing somebody saying, acknowledging that he or she is the loser and that I, Dorji, is the victor, for the first time. I could not believe that.

The point is that we expect the same thing. You said that you are the loser and some people, will say - “yes”, most people will say that, “no, you are the loser, I am the victor. You are the bad guy and I am the good one.” Only rare, only few people will say that yes you are the victor and I am the loser. Tell me who are those people who will say that you are the victor and I'm the loser? No idea? Your parents, somebody who really cares about you. Somebody who really cares about you. And in rare cases somebody who may not be caring, who may not be affectionate towards you but somebody who really stands on principle. That is again very precious. Somebody who really stands on principle. “I am the loser, yes.” Although I don't really you know have anything to do with this person but he is the winner. I should be very honest. “Yes, you are the winner. I am the loser.” It's very rare though.

Now, the point that I'm saying is that physical, verbal, mental expressions that we have, generally speaking it is not as nice. When the situation arises it is bound to burst into aggression, physical, verbal, mental. These are known as the contaminated karmas. What are we talking about? Gross mental defilements known as the afflictive obscurations. This afflictive obscurations it is of three kinds. Don't forget it. This afflictive obscurations is of three kinds.

1. Contaminated karmas
2. Afflictions
3. Active imprints, active seeds of the contaminated karmas and the afflictions

Three kinds. And in the loose sense you can say just two – contaminated karmas and afflictions. In a loose sense you can say, two. But if you want to be very precise then you can say three. Contaminated karmas, afflictions and active seeds of the contaminated karmas and the afflictions. [01:30:00]

All these three boil down to, all these three are driven by self-grasping ignorance. Don't count the self-grasping ignorance as separate. Self-grasping ignorance is part of the affliction. Of the three, self-grasping ignorance is a part of the affliction. We speak about contaminated karmas and they arise from afflictions. Afflictions arise from ignorance, this self-grasping ignorance. This

is what we said. But the self-grasping ignorance is the chief of the afflictions. Yes?

Participant: Is there any other form of ignorance when you, when you are specifying ignorance as self-grasping ignorance.

Venerable Geshe Dorji Damdul La: Very good.

Participant: Is there any other form of ignorance?

Venerable Geshe Dorji Damdul La: Many levels of ignorance are there. We speak about seeing impermanent things as permanent, seeing the dream as real. Yeah, seeing the dream as real. This is also ignorance. This is very gross, even the ordinary people can understand this. So there are many kinds of ignorance. And the worst of which is the self-grasping ignorance. What is self-grasping ignorance? This is what we have to study. If you unfold this, if you know this then this is the dawn, if you know this. What is self-grasping ignorance, if you are able to identify the self-grasping ignorance so well then that is the dawn of the fearlessness in your mind. That is the dawn. The moment you realise what self-grasping ignorance is you will see the Emptiness, you will see the wisdom of Emptiness. Once you see the wisdom of Emptiness this is the starting, starting point of the dawn of your, the state of fearlessness. So precious.

We see that we have these three things; contaminated karmas. What are the three kinds of the afflictive obscurations? Contaminated karmas, afflictions, and the active seeds of the earlier two, the first two. These three are the afflictive obscurations.

C. 1.2 Cognitive Obscurations

And the cognitive obscurations is like the smell of the garlic, solid garlic is already gone. These three are like the metaphor for these three are this the solid garlic. Now even if you remove all these three still the smell like mental stain will be left. That smell like mental stain is known as cognitive obscurations.

C. 2.0 Harm from These Defilements

In what way the first one, the gross one, harms us? The second one in what way it harms us. What is the first one? Afflictive obscurations. What is the second one? Cognitive obscurations. In what way the first one harms us? In what way the second one harms us? This is what we have to learn. The first one, it harms us, it stops us from achieving freedom from suffering, it stops us from achieving freedom from suffering, all suffering. In other words we constantly have this suffering because of the afflictive obscurations. We have the constant suffering, endless suffering because of the afflictive obscurations.

And the subtle one, what is the subtle one known as? Cognitive obscurations. The subtle one, cognitive obscurations, the presence of this stops us from attaining full awakening. It stops us from becoming fully awakened. In other words from becoming omniscient, it stops us from becoming omniscient, becoming a Buddha. Buddha means Fully Awakened One.

How many of you want to get rid of the first problem, the first kind of mental obscuration? And how many of you want to get rid of the second mental obscuration? And how many of you want to get rid of both? Wonderful, it's amazing. The point is that there are some people. Let's say, there are some people who seek to remove only the first one. Second one is, "oh it will take very long time. It is the very difficult. For me just you know to get rid of the first problem is good enough. Okay, for me just to finish the B.A is good enough, I don't really need PhD. otherwise again another six, seven years." How many years after B.A?

Participant: Two years Masters, and five years PhD.

Venerable Geshe Dorji Damdul La: Okay, then M.Phil. right in between.

Participant: Yeah, there is option.

Venerable Geshe Dorji Damdul La: Let's say seven years, another seven years. Particularly when you are in B.A and B.Sc even one year is too long. Even one year they cannot, it's too long. So seven years is too long. "No way, no way. So, for me just finish B.A. is good enough." Some say - "no, no, I'll finish at least M.A.. I'll finish M.A. and then finish." Okay, some say - "no, no, I must finish Ph.D."

C. 3.0 Two Goals

Likewise, this is what is in our life. We can see different people with different temperaments. Likewise in the pursuit of undertaking this journey of cleansing the mind there are two categories of people who say that oh the second one, to remove the second one which is the cognitive obscurations, how long does it take? It will take so long. "Oh no, I'm not really for that, I want to just get rid of the first one and I'm freed from suffering, that's it, I just want it." These people are known as the people who seek personal Nirvana. And seeking personal Nirvana is of two kinds; Shravakas and Pratyekabuddhas. Who seek personal liberation there are two kinds, Shravaka and Pratyekabuddhas. So these two seek personal liberation.

And whereas there is another category of the beings who say that to seek personal liberation is very selfish, is so selfish, I must seek liberation for everyone, not just for me personally for everyone. So these beings are known as Bodhisattvas. We have two categories; one Shravaka, Pratyekabuddha seeking personal liberation and the other Bodhisattva seeking liberation for everyone.

Now tell me say if somebody is a Shravaka or Pratyekabuddha what is his or her goal? Any idea? If somebody is Shravaka or Pratyekabuddha what is his or her goal? Personal liberation. What do you mean by personal liberation? Which of the two obstacles, which of the two obstructions should be gotten rid of? Afflictive obscurations. Afflictive obscuration has to be got rid of.

And who are those people who seek liberation for all, who seek Enlightenment for all? Bodhisattvas. What is their goal? To achieve full awakening. So first one is partial awakening, First one is partial awakening because they are only awakened from the afflictive obscurations

and they are not awakened from the cognitive obscurations. Whereas the second one is awakened from both, so there is a full awakening. First one is partial awakening and the second one is full awakening. Now, how many kinds are there, who seek personal liberation?

Participant: Two.

Venerable Geshe Dorji Damdul La: Two. What are they?

Participant: Shravaka.

Venerable Geshe Dorji Damdul La: Shravaka. Shravaka in Tibetan is - *nyan thos*, in Tibetan it is - *nyan thos* [01:40:00] *rang ryal*. And then the Pratyekabuddha is, *Rang ryal*. *Nyan thos*, *Rang ryal*. In order to achieve their goal each one of them have the five steps to go. Shravakas have five steps known as the five paths. And five steps for the Pratyekabuddhas known as the five paths of the Pratyekabuddha. Five plus five. And for the Bodhisattvas they also have the five steps, five. So five into three is fifteen. This is known as the fifteen paths. Fifteen paths meaning five for Shravakas, five for Pratyekabuddhas, and five for the Bodhisattvas. These form the fifteen paths. Now tell me. Can anyone guess for the Shravakas... let us give the example Shravaka, when do you think for the Shravaka.... By the way what are the five, the five into three is fifteen. What are the five paths?

Participant: Path of accumulation.

Venerable Geshe Dorji Damdul La: Path of accumulation.

Participant: Path of preparation.

Venerable Geshe Dorji Damdul La: Path of preparation.

Participant: Path of seeing.

Venerable Geshe Dorji Damdul La: Path of seeing.

Participant: Path of meditation.

Venerable Geshe Dorji Damdul La: Path of meditation.

Participant: Path of no more learning.

Venerable Geshe Dorji Damdul La: Path of no more learning. Very good. So these five paths are common to all the three aspirants. Shravakas five, Pratyekabuddha five, Bodhisattva or the Mahayana practitioners five. Total fifteen. Now tell me. For the Shravakas when do you think a person who is seeking personal liberation, Shravaka path, so when do you think that this person is entitled to have taken the first step, the first GATE? First GATE, means the path of accumulation. When do you think that they get this first path? Any idea? Can you guess?

Participant: When he thinks for liberation.

Venerable Geshe Dorji Damdul La: Exactly. When this person, the path means the moment you think I should become a Buddha, I should seek, I should attain my personal liberation, I should be freed from suffering, I should be freed from suffering for myself. The moment this thought comes which is very genuine, very spontaneous, not just with effort, very spontaneously this thought arises, I should achieve my personal liberation, my personal freedom from suffering, the moment this thought arises, this is known as renunciation. The thought to be freed from suffering when that becomes spontaneous that is known as renunciation. For the Shravakas and for the Pratyekabuddhas, two of them, the moment they have the renunciation they already got into the first path, path of accumulation.

Now, for the Bodhisattvas or somebody who is admirer of the Mahayana path, say when do you think that person would get into the first path? How many of you want to follow the Mahayana path? Raise your hands. How many of you want to follow the Mahayana path, path for all sentient beings? Raise your hands. Given that you are someone who admires the Mahayana path, you want to follow Mahayana path. So if you want to follow the Mahayana path, when are you entitled to have gone into the first path? When are you entitled to have been in the first path, path of accumulation, any idea?

Participant: When you give up self-cherishing.

Venerable Geshe Dorji Damdul La: Okay, when you give up self-cherishing, yes. Anyone else?

Participant: When you start thinking about others liberation.

Venerable Geshe Dorji Damdul La: When you think about the others liberation. Very good. Anyone else?

Participant: Maybe when you have unconditional love for everyone.

Venerable Geshe Dorji Damdul La: Unconditional love for, other cherishing. Very good. Anyone else? Path means there should be a goal, right? Don't forget it. There should be a goal. What is the goal?

Participant: Buddhahood.

Venerable Geshe Dorji Damdul La: Buddhahood, total awakening. I must achieve total awakening for the benefit of all beings. The moment this aspiration becomes very spontaneous within you, I must achieve total awakening for the benefit of all beings. When that aspiration become very spontaneous at that point you have entered the first path of the Bodhisattva's path of accumulation. Okay, good.

So now we have the five paths. Now, what we'll do is that I will try to explain the five paths one

by one. By the way mantra, that we are reciting is - TADYATHA GATE GATE PARAGATE PARASAMGATE BODHI SVAHA. TADYATHA means here is thus. What you want is here. Here is thus. *Om* is consisted of three letters *ah, oo, ma*, is consisted of three letters. These three letters symbolize, these three letters indicate your body, speech and mind and the body, speech and mind of the Enlightened beings. *Ah, oo, ma*, these three letters they symbolize your body, *ah* symbolizing your body, *oo* symbolizing your speech, *ma* symbolizing your mind. Likewise *ah, oo, ma* symbolize the three, the body speech and mind of the Buddhas, Enlightened beings. So when you recite the *om*, this should be a reminder for you that I must transform this body into the body of the Enlightened being. I must transform this speech into the speech of the Enlightened being. I must transform this mind which is the obscured by the mental defilements into the omniscient mind of the Buddhas, Enlightened beings. This is what we should be reminded of as we recite this mantra *om*.

The next question is how are you going to do that? How are you going to transform your body, speech and mind into the body, speech and mind of the enlightened beings, how will you do that? This is done by cleansing my mind, taking, undertaking the journey of cleansing my mind. So how? Cleansing the mind in five different steps. What are they? GATE GATE PARAGATE PARASAMGATE BODHI SVAHA. GATE GATE in English is go, go, go beyond, go utterly beyond and establish your Enlightenment. Go, go, GATE GATE, go, go. PARAGATE go beyond. PARASAMGATE, go utterly beyond. And BODHI SVAHA, establish your Enlightenment. Go, go, go beyond, go utterly beyond and establish your Enlightenment. This is the meaning. So these four, five go, go, go beyond, go utterly beyond and establish your Enlightenment, these five indicate the five paths. We will quickly do the five paths, we'll quickly explain the five paths then we'll stop here.

C 4.0 Explanation of the Five Paths

What is the first path? Path of accumulation. The first one is path of accumulation. Path of accumulation. Finally, our job is to achieve this goal, your goal. For example if your goal is to build a huge say the massive dam for the community. What we should do first? We should get the materials. Gather the materials, the cement, the bricks, then the steel, we have to gather the materials. To achieve the goal of Enlightenment we have to gather the materials, we have to accumulate the materials. Accumulate the materials of what? What materials are required? Wisdom and determination. Determination is known as method. Method and wisdom. We need these two things. Wisdom and the method. And sometimes also referred to as the wisdom and the merit. Wisdom and the merit or wisdom and the method. These two are required. We have to gather, we have to accumulate as much of the wisdom, as much of the method in order to prepare us to build this, the castle of the Enlightenment. This is the path of accumulation where you have to accumulate as much [01:50:00] merit as possible, as much wisdom as possible, number one.

What is number two? Path of preparation. Path of preparation we will keep aside for the time being. We'll keep aside for the time being. We'll switch to path, number three. What is three?

Participant: Path of seeing.

Venerable Geshe Dorji Damdul La: Path of seeing. Let's say that if I'm suffering from tuberculosis. You tell me whether what I'm doing is correct or not correct. I eat healthy food. I sleep on time. And then I say the I don't take the unnecessary things like smoking. I stopped smoking, alcohol, all these things. Am I doing correct or something is missing?

Participant: Medicine.

Venerable Geshe Dorji Damdul La: Medicine is missing. So what? This is not a correct way of doing it? Eating the right food, healthy food, sleeping on time and....

Participant: Not sufficient.

Venerable Geshe Dorji Damdul La: This is not sufficient. What should I be doing then?

Participant: Get the doctor advice.

Venerable Geshe Dorji Damdul La: Okay, take the advice of the doctors. Very good. Tell me. what will actually help me to get rid of my suffering? Taking good food or what?

Participant: Medicine.

Venerable Geshe Dorji Damdul La: The medicines. Now I became wise. I got your advice that I have to take the medicines. Now, I start drinking, I start doing all other things by taking the medicines. And no food on time, no sleep then I take the medicines. Is it correct or not correct? That is also not correct. So we have to have both the things. The medicine is the actual thing this which will actually remove my bacteria. What is the technical term? Which bacteria is responsible for tuberculosis? Anyone from the medical or the nursing?

Participant: Mycobacterium tuberculosis.

Venerable Geshe Dorji Damdul La: Mycobacterium. So let's say that what actually removes these bacteria is the medicines. Medicines as the actual factor to remove the problems. But this medicine must be supported by good nutritious food and so forth. You agree with me? Likewise tell me, of the wisdom and the merit. Merit meaning unconditional love, enthusiasm to become Enlightened and so forth. What is the actual path which can actually get rid of your mental defilements?

Participant: Wisdom.

Participant: Meditation.

Venerable Geshe Dorji Damdul La: Meditation.

Participant: Action.

Venerable Geshe Dorji Damdul La: Action.

Participant: Always seeing with correct perception.

Venerable Geshe Dorji Damdul La: Correct perception which means wisdom. Wisdom. Anyone else? Tell me, so how can we decide whether its meditation, whether wisdom, whether it's the what else, how do you decide? How do you decide? No idea?

Participant: Doctor.

Venerable Geshe Dorji Damdul La: The doctor decides. Okay, (TL) doctor decides, that's true. That is true. So if we have to become Enlightened then we have to go to a doctor? How to decide tell me. Say for example say if say that I have so much of fear, you please help me to remove my fear. Then you bring body guards. "Oh Geshe la don't have any fear we'll bring bodyguards for you". 20, 100 body guards around me. Still I'm afraid. What will you do? Still, then?

Participant: Go for the root of fear. What is causing the fear?

Venerable Geshe Dorji Damdul La: So, how will you do that? You will bring the screw drivers and these things? (GL) What will you do?

Participant: Find the cause of impact.

Venerable Geshe Dorji Damdul La: (TL, GL) Change my mental attitude? Change my perception. How to change my perception?

Participant: On one side it's being handled by the doctors, nutrition all this.

Venerable Geshe Dorji Damdul La: No, no, I'm not talking about my tuberculosis now. (GL) I'm talking about different thing now. Say suddenly I showed up, I'm a stranger. I showed up here and then you know that I'm going to spend here like one month. Spend one month time here, I have no tuberculosis problem. I'm simply scared. And then you say that, "oh Geshe la don't worry, we will give good protection to you, 100 body guards for you,". Still I'm scared. So how will you help me?

Participant: We'll ask you what are you fearful of.

Venerable Geshe Dorji Damdul La: Wonderful, smart.

Participant: Identifying the reasons.

Venerable Geshe Dorji Damdul La: How will you identify the reasons? You bring the doctors? The best thing is.... What is your name?

Participant: Mayank.

Venerable Geshe Dorji Damdul La: Mayank. Mayank said, just ask me “hey!, Geshe la what is your problem, (TL) what are you afraid of”. “Oh, I'm afraid of chikungunya.” (GL) Then what should you be doing? Then it becomes very easy now. You make sure that - “Geshe la don't worry, it's no mosquito zone, mosquito free zone. This is mosquito free zone, no mosquito is around in this because it we have Goodnight and what Knockout, all these things are there. (TL, GL) Don't worry, no mosquitoes”. Now my fear will go away.

The point is that we have to see what remedies to apply. We have to know the nature of the problem. Now, tell me. Which of the two is the most, which of the two is the actual path to take you from the GATE to next GATE and so forth, wisdom or the method?

Participant: Both.

Participant: Method.

Venerable Geshe Dorji Damdul La: For that we have to check the problem. What is the problem?

Participant: Ignorance.

Venerable Geshe Dorji Damdul La: What is the problem? Afflictive obscurations and the cognitive obscurations. Afflictive obscurations boil down to the self-grasping ignorance. And the cognitive ignorance is, subtle stains of the self-grasping ignorance. Something always to do with the self-grasping ignorance. Because it's related to the self-grasping ignorance what should be the counterforce? Wisdom. Therefore, the wisdom to see the Emptiness, this is the final path. So therefore the Buddha said that the wisdom of Emptiness is the liberating path and all others are ripening paths. Don't forget it. The Buddha said the wisdom of Emptiness alone is the liberating path. This is the only path which will liberate you. And all others are ripening paths to push this liberating path. To what? Ripening paths like Bodhicitta, unconditional love, practice of impermanence, meditation on impermanence and so forth. These are known as the ripening paths. And the wisdom of Emptiness is the only liberating path. Don't forget it. Only liberating path.

Now, we see that the actual path is what, the wisdom of Emptiness. What kind of wisdom of Emptiness is required? Tell me. I want to particularly check with the new comers. We'll do a quick exercise and you give me the answer, the new comers. Quick. How many of you can do mathematical calculations? Don't worry I will not give you big numbers. [02:00:00] Very small, addition, subtraction, very easy. And that too below number four, digit(GL). How many of you are ready for that? Okay, do it. Don't verbally give the answer. Only at the end when I say what is the answer then you give me the answer. Otherwise you mentally keep doing it. Ready? $2+1$, don't say anything. Just do it mentally. Again. Let's resume it, let's do it again. $2+1+1+2+3+1-2+2+2$. What is the answer?

Participant: 12.

Venerable Geshe Dorji Damdul La: Wow, that's amazing. (GL) Wow you did it mentally. You did not write it? I promise not to complicate it more. The same thing, ready? Same procedure. Okay, do it. $2+1+1-2+1+3-1+2+3-1+2+3-1+3+1+3$. (Venerable Geshe La says this very fast) What is the answer? Why you don't have the answer? Why? Hey, tell me the newcomers.

Participant: Fast.

Participant: We cannot process it.

Venerable Geshe Dorji Damdul La: Because I'm too fast. Nobody is saying that we are slow, (TL, GL) You are saying, no you are fast. You did not say that I am slow. You do not say this. Now say wisdom. Why do we have to cultivate this wisdom? Tell me. To counteract the negative force. What is the negative force? Self-grasping ignorance. At the moment we may not be able to identify self-grasping ignorance but we can identify the symptoms of self-grasping ignorance. What are the symptoms of self-grasping ignorance? Attachment, anger, jealousy, competitiveness, fear, anxiety. These are the symptoms of self-grasping ignorance. And how fast, how intense are the negative forces. "Hey!, how dull you are, how stupid you are." What is your response? "Yes, I'm stupid." Or you will say, "how dare you say this" At the moment you know that I'm joking. You go out and somebody tells you, say your friend tells you, "how stupid you are, you are just wasting all your time, you are going to Tibet House. What a stupid thing that you are doing." Then you become so angry. How does anger arise? How does it arise? Slowly, "oh hey, right, hey Mayank, should I become angry?" "Of course, yes, you do something so good and the other person is just abusing you." "Okay, let me meditate on anger." No. This is not how the anger arise. Tell me. How does the anger arise? Very fast. Negative forces are so fast. Then the counter measure to overcome the negative forces must be equally very fast. You agree with me or not. And the counter measure, how fast it's within you? Fast or very slow?

Participant: Very slow.

Venerable Geshe Dorji Damdul La: Even with the simple mathematics it's very slow. With the wisdom of Emptiness, it's even slower. So wisdom of Emptiness is the remedy to overcome these negative forces. Negative forces when they are so intense, so fast and so high quality. How qualitative are Negative emotions? Incredibly high quality. So, the counterforce as well should be high quality. It should be intense, it should be spontaneous. But in our case, it is not at all spontaneous. We have to make it very spontaneous. Very spontaneous and very intense because negative forces are so intense. Particularly if somebody said, "what a stupid thing that you are doing." (TL) Then what is your reaction? Then you start becoming so angry, very intensely angry, spontaneously angry. These negative forces are so intense and so sophisticated and so spontaneous. So the positive counterforce as well should be very intense, spontaneous.

What is the most intense version of the wisdom of Emptiness? Direct experience of Emptiness. There are two kinds of Emptiness experience. One is conceptual experience and the other one is non-conceptual experience. Non-conceptual experience of Emptiness, direct experience of

Emptiness, non-dual experience of Emptiness, these three are synonymous. Non-conceptual experience, direct experience of Emptiness. With Emptiness, only with Emptiness. Non-conceptual, direct, non-dual, these three are synonymous. Non-conceptual experience of Emptiness, direct experience of Emptiness, non-dual experience of Emptiness, these three are synonymous. So we need to have this wisdom. Wisdom which sees Emptiness directly. Which sees Emptiness directly in its bare form.

So we have, what is the third path? Path of seeing. Path of seeing means path which sees the Emptiness directly. This is the path of seeing. Only when you have this path where you see Emptiness directly at that point negative, mental defilements will be gotten rid of. So till that point can we get rid of the mental defilements? Till that point, till we reach the path of seeing can we get rid of the mental defilements? Yes, no? No.

What do you mean by getting rid of the mental defilements? What do you mean by, say for example, if there are sandals, slippers outside. Suddenly if he says that - "oh the president of India is coming, paying visit to Tibet House. Oh! we have to remove the slippers there." And he is already, very nearby. How feasible is it for us to remove the slippers? We cannot. But the point is that it should not look odd, it should not look dirty. So what will you do? One way of removing these slippers is by covering this with a nice cloth, put some flowers on it. (GL) You agree with me? One way of doing it is just putting nice cloth on this and then put some flowers on this. It looks nice. This is one way of removing the dirt. The dirt are still inside. But the purpose of removing the dirt is fulfilled. Another one is actually removing the slippers, removing the dirt. There are two things.

So one is the temporary subsiding and the other one is uprooting, two. Removing, eradication, abandoning they are helping on two levels. One is temporary subsiding and number two is uprooting the defilements, two. Now the uprooting happens only at the path of seeing. Because we got the counter measure to actually uproot the mental defilements. That happens at which path? Path of seeing. And otherwise before that we do any practice in order to nullify, mitigate the contaminated karmas, negative karmas. They are like temporary removal, temporary subsiding. That is the path of seeing. From this you discover something what is so important in us, to discover, to see Emptiness directly. This becomes very important.

What is the second path now? Path of preparation. Path of preparation means preparing to see Emptiness directly. Second path is the path to prepare yourself to see Emptiness directly so that actual cleansing of the mental defilements will start. Path of preparation. With the path of seeing, it is like you are getting the proper medicine. And the doctor says that now these are the medicines for your tuberculosis. If you take this medicine then your problem will be over. And then you take the first dose. And the next day the problem is over, not over?

Participant: Not over.

Venerable Geshe Dorji Damdul La: Next day it's not over? Because the doctor said if you take this medicine you will, problem will go, you took the medicine.

Participant: For a time period.

Venerable Geshe Dorji Damdul La: There is a course, you have to complete the course. You have to complete the course for [02:10:00] For how many months?

Participant: Six.

Venerable Geshe Dorji Damdul La: Any nurses? Raise your hands. Any nurses? No nurses? No nurse. Okay, six months. Maybe slowly it may become three months. Efficiency of the medicine can be built. For time being, it is like six months. So when you say that you take the medicine. I took the medicine, once. But problem is not over because why the problem is not over is that this medicine works, but it works only if you are very consistent with this. You have to repeat this medicine. See Emptiness directly, seeing Emptiness directly is like the medicine. So the medicine has to be repeated. Emptiness, seeing Emptiness directly has to be repeated. What is the fourth path? Path of meditation. Path of meditation means repeating, meditate, repeat the wisdom of Emptiness that you have, the non-dual wisdom of Emptiness that you have, you repeat it over and over again this is known as meditation, path of meditation.

With this then, what happens after completing six months? Tuberculosis over. Should you have to take the medicine once more? No more. Don't take the medicine anymore, no more having to take the medicines. That is the fifth path. What is the fifth path? Path of no more learning. So at that point you have already accomplished your goal, you don't have to learn anything new now. You don't have to learn anything now. That is the no more learning path. At that point if you are following the Mahayana path you have become Fully Awakened One. You have become a Buddha. And if you are seeking the Shravaka path you have achieved the Nirvana. Personal Nirvana, personal liberation meaning Nirvana. They will achieve Nirvana that is the goal. We'll stop here. Now we will quickly do the end dedication prayer.

D. Question and Answer Session

Participant: Geshe la.

Venerable Geshe Dorji Damdul La: Yes, yes, okay, maybe one or two questions. Yes?

Participant: The fifth path is called the path of no more learning. Now, you said that this is already you have reached the end or the destination. Why is it still called a path?

Venerable Geshe Dorji Damdul La: This is a good question. Why is it still known as a path? This is goal. Goal, say it's a journey of the cleansing the mind. When we reach the point immediately preceding the final goal which is known as the diamond like Vajra like Samadhi. Vajra like Samadhi. Vajra meaning indestructible. With this Samadhi, the next moment it is guaranteed that your goal will be achieved. This is known as the Vajra like Samadhi or diamond like Samadhi. With this diamond like Samadhi, to put it very simply we see that the path is of two kinds. It's like this, say the path of the actual combating with the negativities, the path where you combat with the negativities and you win over the negativities. The first path is known as the

uninterrupted path and the second one is known as the path of release. The first one is the uninterrupted path and the second one is known as the path of release. Path of release means that say you are still in the process of mental cleansing. And uninterrupted path, there the combat is happening. Then path of release is when you are freed and then that they cannot come back anymore. That also becomes the process. This is also a part of the process. The process, the path, these two mean the same, the process. It's still a part of the process. Anymore questions? Yes?

Participant: I know its first day of my class. How is it possible to come to a stage where one realises that one is awake and one doesn't have to fight the negative forces which are very high quality and they keep manifesting. Even negative energies they manifest. So how can we come to a situation where we say we don't need to have that, we don't need to practice anymore, we don't need to meditate anymore or is it the meditation is constant? Because to me, if I understand the path of no more learning; that to me would mean that my learning, my practice, everything has come to its final goal and then I'm like....I don't know that's my understanding, could be wrong.

Venerable Geshe Dorji Damdul La: Let's say, that nobody here speaks English. And then you see somebody speaking English very fluently. And then we try to learn English by reading books, a b c d like this. And then we do this exercise, no teacher, no other possibilities. Then already three years pass and it is still at - what your name is? Your name what is? Like this, structure all just haphazard. Then we can say that if you learn it nicely then you can speak very fluently like this, you don't have to think automatically it will happen. How can I know that I will reach a point where I don't have to put any effort. At the moment I have to put effort like this. This is as you go along the journey.

Now, at this point we have actually been through this, all of us we've been through this, these steps. We have all been through these steps. Now, do you have to think about that how will it become spontaneous or it has already become spontaneous? Already spontaneous. So thing is that we have to follow the steps. Follow the steps. Particularly with the wisdom of Emptiness this is not something that we have to believe in. We don't have to believe. We have to start, we don't have to start with the belief. It can be actually rationally realised. It has to be rationally realised. It will never come to us through belief, it has to come through the rational understanding. Through rational understanding, once you get what Emptiness is, you practice this... it's the human psyche that it will become familiar to you. Once, it becomes familiar then like the fire. As a fire becomes stronger then the darkness will go away. This is the nature. The nature of the law of the oppositions. How the oppositions they fight. Just as the negative thought that we have is so spontaneous, when we habituate in the positive thoughts they will also become spontaneous. When they become spontaneous then negative force will become weak and will eventually disappear. This is how it happens. What is more important is whether or not we can reach to a point where we can see everything like a dream. If you get this confidence then the other part will follow, that is easier. Maybe last question if somebody has. Yes?

Participant: Geshe la you have actually explained about that wisdom of Emptiness is the only liberating path.

Venerable Geshe Dorji Damdul La: Yes.

Participant: And others are ripening paths?

Venerable Geshe Dorji Damdul La: Yes.

Participant: So, I'm not very clear about that. So can you explain a little bit more about ripening path is like Bodhicitta and these help to liberate....

Venerable Geshe Dorji Damdul La: Liberating path and which helps to liberate you.

Participant: So these are the, like ripening paths are helping us to liberate.

Venerable Geshe Dorji Damdul La: Yes, yes, yes.

Participant: Achieve Buddha nature.

Venerable Geshe Dorji Damdul La: Yes, yes, yes.

Participant: So like Bodhicitta and other parts are?

Venerable Geshe Dorji Damdul La: Like the meditation in impermanence, meditation on suffering nature, [02:20:00] then the practice of generosity, practice of morality, patience and so forth, all these things.

Participant: Thank you so much.

Venerable Geshe Dorji Damdul La: Yeah, yes, yes, yes?

Participant: I was doing meditation once and I reached a state of body-lessness, full body-lessness, that's just about three four years back. See I have an illness in whole parts of the body, lot of back issues also and there is very heaviness. I don't know, I do my own research as my own therapies, my own techniques that I've learnt here or there. My question is about Emptiness. How that state was what I am talking about of course that state was totally bodyless, like at that time for half an hour, 45 minutes whatever I felt like, you know, if the whole universe, if I'm the king of the whole universe even that is nothing. And it cannot be explained in words. But I'm still working on somethings which is my upper chest and these portions. What are techniques? Except for Vipassana, I don't know, I have tried Vipassana also. What other techniques of use which we can work on these portions? Is there any method that you have come across in your travels?

Venerable Geshe Dorji Damdul La: Actually, this is a very serious question. I think this has two parts. One is the that experience of the bodylessness. Experiences are two kinds; one which spontaneously arise and then it goes away on its own and it's not really like, sustainable. So these are indications. What should be the real path is something which is in your hand. Whenever you

want it, it should come. And if possible influence of that must be sustainable 24 hours. If that happens then this is a real path. Whereas the other paths suddenly you have the feeling of the bodylessness and some people, just for no reason they have the feel as though like everything is just your own mind. And some cases you feel your mind floating somewhere in the sky like this. Very strange experiences are there. It's not that these people are telling lies. And some maybe telling lies, that's fine, that is a different story. But generally speaking these experiences are very precious. But it does not mean that this is the ultimate. These are the indicators, indicating you towards something else. You have to look for what that is. When somebody shows with the finger these are the prayer flags. Don't look at the finger. Finger is just indicator. But with the finger you should be able to see the flags not the finger. These are the indicators. Through this you have to go to a subtler practices.

And finally we see that say these problems that you are having can be from many reasons, can be genetics, can be because of the effects on your brain, can be psychological, can be physiological. It can have various factors. That you have to first of all rule out that is not genetics, that it's not because of the brain. And physiological is related to the energy. Energy is related to your thinking. That is something to be rectified on the basis of the meditation. There are so many kinds of meditation. What meditation is required, all these things we have to know, so you really need to sit with someone who is really experienced and on that basis get the information. Whereas if it is genetics then genetics and also with the brain the problems for that matter then say you know while you can practice we never know with the practice and of course if your practice becomes very refined they can even change the genetic settings, they can even change the brain, the neurological circuits, we can change the connections because of the very refined practice.

For that matter we have to know what Emptiness is, what Bodhicitta is, intensity and the proper system, with the systematic approach, all these things are required. This is one thing. Whereas if our meditation, what I'm talking about the meditation, with the wisdom of Emptiness, Bodhicitta, intensity, these things are lacking. If the meditation is more like a general meditation then we can't expect to bring about the change in the genetic setup that you have. We cannot think of changing them simple because of these mild meditations. For that sometimes puja also helps, performing pujas, they help. That is more a generic kind of advice. But if there is physiological, then the chance is much more that you can be healed. That we have to check. We'll stop here. Quick dedication prayers. Page 278.

Class 9 – Wheel Of Life – Part 2 of 13

Session 1 of 8th August 2019

Subject : Wheel of Life
Teacher : Venerable Geshe Dorji Damdul La
Location : Tibet House Delhi
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Summary of the Teachings in the Session

Wheel of Life

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Visualizing Bodhicitta Field	Page 35
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Prayers	Page 40

(Main Teaching Starts)

B. Wheel of Life

I don't know if it is the same page, it should be on the page 308. There is no number, there is just a picture there. Do you see picture without number? That is 308. The picture of a demon holding a wheel. Today what we are going to do is, Wheel of Life. And it's going to be done more in a simple way, because in big, big monastic, academic monastic universities they study this, the theme of this is for like months and months not just in one hour. But what we are doing is in one hour. We can't really do like them but the point is that once you get the blueprint of this, what this picture is, the significance of the picture, and how you see this picture within yourself. And then see how to slowly cut down on your miseries, pains, unnecessary anxieties and stress and so forth. This is the whole purpose.

Buddha's whole purpose of giving any discourse... any word that Buddha uttered was meant to quell the mental agitation and suffering, misery, tension of the beings. That is the whole purpose. Every, even one breath Buddha takes is for the benefit of the beings. Buddha is like the doctor.

The job of the doctor is to help us identify what our problems are. On that basis then the doctor will prescribe the medicines. That is job of the doctor. After doctor has given the prescription then your job is... “now I'm very lucky, I met with the doctor, the best of the doctor, and now I will be healed.” No, this should not be the case, you have to go to get the medicines. On the basis of the prescription that you got, you go to get the medicines. The medicines that you are going to get is the Dharma. Dharma meaning the advice, the teaching given by the Buddha. Teachings given by the Buddha are to how to get rid of your problems, that is the medicine. Once you get the medicine because that we are really weak like an extremely weak patient. We don't have the strength to take the medicines. So we need the help of the nurse, physically strong nurse. When you speak about the Sangha, it is the people who are actually working to get out of their miseries and already becoming little strong in what they are doing. And then giving us, helping us in our journey towards unravelling this, the seed of perfection that exists within us.

In other words, if this seed of perfection within us, if that is manifested fully then we don't need the doctor, we don't need the medicine, we don't need the nurse. The whole purpose for us is already manifested which means that there is no problem. When there is no problem why should you have to seek the help of a doctor. If you don't have the problem why do you need to take the medicines? If you don't have a problem then why do you have to seek the help of the nurse.

The true nature of within us, each one of us, it doesn't matter whether you are young, old, educated, uneducated, boy, girl, it doesn't matter what religion that you follow, it doesn't matter. If this seed of perfection is within us, if that is activated then you are totally freed of all your miseries. Two main goals of our life, meaning, two main agendas of our life; one be kind to yourself, and what is the second one? Be wisely kind to yourself. These two things. If you accomplish these two things what is the need of the doctor, what is the need of the medicine, what is the need of the nurse? But we are weak, we still have the problem. I want to be kind towards myself but I cannot be kind to myself. I cannot give all the infinite happiness to myself. **[00:30:00]** I cannot get rid of all my miseries. I cannot be wisely kind to myself because I don't know the ways and means to get rid of all the miseries. Then, I don't know the ways and means to give myself the infinite happiness. For that matter, I need help. Help of the best of the doctor, help of the best of the medicine, and help of best of the nurse.

We speak about the best of the doctor as somebody who has actually been through this path of identifying your true nature. And separate this true nature from the mental dirt. Somebody who has gone through this path like Buddha Shakyamuni. And then say the advice, the medicine that I should be taking is the teaching that this experienced teacher gave us. That is the advice or the teaching. That is the real medicine. And then how to absorb, how to imbibe this teaching within yourself is by looking at somebody... because I don't know how to do that and I need the help of somebody who has already in the way, who is already going there. Going there, proceeding in this path, and being successful in this journey. I should seek the help of these people like the nurses. Sangha are like the nurse.

Now, the question is, the Enlightened beings, Buddha for example, Buddha Shakyamuni, he already appeared and now historically speaking he is no more with us. But if you go into the uncommon biography of the Buddha, the Buddha is still alive. And it's a matter of our karmic

connection, if you are karmically very pure you can see the Buddha right there in front of us. And in fact many people... some people may be very true, some may not be true, it doesn't matter. But there, you constantly hear about the report of people you know seeing the divine beings like Jesus Christ. Many people they report that I've been seeing Jesus Christ and so forth. Likewise there are anecdotes where people also see the Buddha Shakyamuni in their meditation and so forth. This is one thing. The point is historically speaking the Buddha Shakyamuni already appeared and then he is no more with us at the moment. But his teachings are left with us. The medicines are there for us. What is the medicine? In this connection, The Wheel of Life which we are studying today, this is an incredible piece of the teaching to say as in medicine to quell our problems.

B 1.0 Immediate Cause of Miseries in Sequence

And what we've learned earlier if you could remember that the, YEH DHARMA HETU PRABHAVA, all these phenomena they arise from the causes. Phenomena of what? Phenomena precisely the suffering, the miseries that we go through, sickness, ageing, death, tension, stress, anxiety, fear, and so forth. All these miseries that we go through, they all arise from the causes. Now tell me what are the causes of these miseries? Anyone? If you could remember from what we have learned earlier.

Participant: Ignorance.

Venerable Geshe Dorji Damdul La: Ignorance. If somebody can tell me more sequentially. Say the miseries that we go through what is the immediate cause of that, number one. Identifying the first cause then what is the immediate cause of that cause? We go to track back till the ignorance. Anybody?

Participant: Afflictive obscurations.

Venerable Geshe Dorji Damdul La: Okay, afflictive obscurations. Anyone else?

Participant: Emotions.

Venerable Geshe Dorji Damdul La: Emotions. Anyone else? What is the immediate cause of? Do you remember? Okay, but I'm not too sure whether I shared that with you. I don't remember if I shared that with you or I might have shared it twice. I'm not too sure. If I've not share with you and still I'm expecting that answer to come from you it's too much from my side. Whereas if I shared it with you twice, three times and I expect then there is nothing wrong from my side.

Let's say, that we all fall asleep. Then in the dream, a ghost starts to chase you. Dream ghost chasing you, is that a valid mind or ignorance? Hey!, a dream ghost chasing you and you running. Why are you running? Why are you running, because of the dream ghost, because you thought the dream ghost is chasing you or real ghost is chasing you?

Participant: Real.

Venerable Geshe Dorji Damdul La: In the dream, seeing the real ghost as chasing you is that a valid mind or this is the ignorance?

Participant: Ignorance.

Venerable Geshe Dorji Damdul La: Ignorance. Now, likewise in the dream your mother brings a cheesecake for you. And is that a valid mind or ignorance? Your mother bringing a cheesecake for you. Wow! I'm so lucky that my mother is bringing cheesecake for me. Is this ignorance or this is a valid mind?

Participant: Ignorance.

Venerable Geshe Dorji Damdul La: Ignorance. And then in the dream your sister comes and says that no this cheesecake is for me not for you. Are you happy, not happy in the dream? Very unhappy. Initially, you see the cheesecake as so real this is ignorance. Then on that basis you checked it to see whether this is an expired cheesecake or a fresh cheesecake. You realise that this is a fresh cheesecake. Then what happens? Your desire, temptation arises. Emotion of the temptation arises. And then your sister or, no, sisters are usually so very kind. Someone else, says that no this is for me. Then you become so angry. So attachment give rise to anger. Then in the dream you have a fist fight with that person. With the fist fight both of you are taken to Tihar jail. (GL, TL) And Tihar jail is not a good place for you to stay.

Look at the chain. You're always chained in the chain of... the causal chain of the suffering. How, why, what made you end up in the Tihar jail. Tihar jail is the suffering, misery. So, what made you end up there? Because of the fist fight. Don't forget it. Tihar jail is the consequence which you don't like that is because of the fist fight. Fist fight is because of your attachment to the, your anger to the other person and attachment to cake. Anger to the other person and attachment, these two are the negative emotions known as afflictions.

Tihar jail is because of the fist fight. Fist fight which is the contaminated karmas, action. Karma means action. This action is because of the afflictions, attachment and aversion. This affliction is because of the ignorance seeing the dream cheesecake as real cheesecake. Dream fresh cheesecake as real fresh cheesecake, that is the ignorance. This ignorance is the cause of the afflictions including attachment and aversion. Which in turn are the causes of contaminated karmas. And the contaminated karmas are the causes of the miseries. Tell me what is the immediate cause of the miseries that we go through?

Participant: Contaminated karmas.

Venerable Geshe Dorji Damdul La: Contaminated karmas. What is the immediate cause of the contaminated karmas?

Participant: Afflictions.

Venerable Geshe Dorji Damdul La: Afflictions are just attachment, aversion and so forth.

Afflictions meaning negative emotions. And these negative emotions such as attachment, aversion so forth they arise from ignorance. Very good. This we have to learn, for the time being we have to know these things. Miseries is the result, all miseries. For example, miseries of sickness, ageing, conflict with your classmates, or your colleagues at your workplace, in the family. And what, what kind of problems? Anyone? What kind of problems? [00:40:00]

Participant: With the landlord.

Venerable Geshe Dorji Damdul La: Oh! with the landlord problems. Anyone else? Yes?

Participant: Environmental problems.

Venerable Geshe Dorji Damdul La: Environmental problems, pollution, heat and so forth.

Participant: Traffic problem.

Venerable Geshe Dorji Damdul La: Traffic problem. That is true, yeah, yeah, it's a terrible problem. Yes, anyone else?

Participant: Financial.

Venerable Geshe Dorji Damdul La: Financial, yes.

Participant: Ego issues.

Venerable Geshe Dorji Damdul La: Ego issues. Yes, it is a big problem. Ego problem, is a huge problem. Anyone else?

Participant: Political.

Venerable Geshe Dorji Damdul La: Okay, political that's true. Tibet House, there are two generations Masters Course generation, their problems are something very immediate. Newcomers they are, more political, more holistic, more global. Younger generation is more into the global problems. The thing is that all these problems whatever problem that you're going through, individual problems, family problems or community problems, national problem, international problem. Whatever problem that one is going through, their immediate cause is contaminated karmas. If I've not said it before now, I'm saying this. Next time, don't let me repeat it. When I say something you should say - "yes, you shared with us on 8th of August 2018. You should be very precise. Now, tell me what are the immediate causes of all the miseries that we are going through?

Participant: Contaminated karmas.

Venerable Geshe Dorji Damdul La: Contaminated karmas. Don't forget it. One. And the contaminated karmas are because of what?

Participant: Afflictions.

Venerable Geshe Dorji Damdul La: Afflictions. And the afflictions are because of?

Participant: Ignorance.

Venerable Geshe Dorji Damdul La: Ignorance. This is a very broad you know, very broad understanding of how the miseries come into being. Now, tell me if you don't want the suffering altogether what should we do? We should cut the immediate cause. What is immediate cause? Contaminated karmas. Therefore in our life, let's say that, yesterday I took, let's say yesterday I took a very spicy food. Very, very spicy food. In fact, one time, just a sharing, but we should be careful of time. Let's skip that story. (GL) Let's say, that yesterday I took a food and it was extremely spicy and I enjoyed it. And then the consequences, today, I have acute stomach upset. So much of stomach pain because of the yesterday's spicy food. And today you invite me for lunch. And again there is a very spicy food. Shall I take it or not?

Participant: No.

Venerable Geshe Dorji Damdul La: Why not? Because this problem is because of the, immediate cause of this stomach upset, this pain is because of the yesterday's chilli. Why would you not suggest me to take this very spicy, delicious food today? Why not?

Participant: Because tomorrow also you will have some problem.

Venerable Geshe Dorji Damdul La: Because tomorrow also you'll have the problem. Tomorrow you will have the problem and you don't want the problem tomorrow. Now, with this the thing is that if you know that this problem is because of that cause. Then a cause similar in that, similar in nature with that cause, I should not be engaging in it again. The point is from this what we have to learn is that if the problem that I have now is because of the past cause, my own contaminated karmas. And who did, who engaged in this contaminated karmas? Myself. Now I should not repeat that, I don't want to repeat this problem again. I don't want to repeat this. From this what we learn is that, this is my own contaminated karma, which I did it by myself, nobody is to be blamed. External factors maybe there.

I'm saying this, causes there are two. Primary cause and the secondary cause. Primary cause is your contaminated karmas. And the other factors, external factors they are like secondary causes. Secondary causes are there. Although the secondary causes are there but the primary cause was my own contaminated karmas. If somebody knows this fact, with this information then when you are actually stricken with challenges, with difficulties, with problems, ailments and so forth, your mind is going to be much, much more at peace.

For example, let's say that this acute stomach problem. I know that it's because I ate very spicy food yesterday. Whereas if I did not know... if I did now know that it is because of this spicy food. Instead today I came to you and you gave me water. I drank it and the after five minutes, I start to have this acute stomach pain. Then, I may blame you for this water. I took the water and

then I started having the pain. Actually it is because of the yesterday's spicy food and I forgot it. So I blame you. Whereas if I know that it was not because of this water. Water I take every day. Whether it's your water which is so clean. I also take it from my own house. No issues. But why I have this pain? Because yesterday I took this very spicy food.

If I know that it's because of my own mistake I will not feel angry towards you, I will not feel agitated. Whereas, if I think that it's because of this water, then I'll blame you, I'll become so agitated. The moment the blame goes to somebody else agitation is multiplied. Who is agitated? Other person or you? You are agitated. Agitated means your mind is at not peace. When your mind is not at peace, your immune system goes down. Don't forget it. Your mind is agitated, your immune system instantly goes down. Immune system goes down then ailment can attack you even more severely. This is what we have to keep in mind. Particularly when we are sick, we should make sure that our peace of mind is maintained. Immune system will be much stronger and chance for our getting healed is much, much more. This is so important. Tell me. What is the immediate cause of contaminated karmas?

Participant: Afflictions.

Venerable Geshe Dorji Damdul La: Afflictions. Afflictions like what?

Participant: Negative emotions.

Venerable Geshe Dorji Damdul La: Negative emotions, like what? Attachment, anger, jealousy, competitiveness, spite and so forth. These are the destructive emotions, negative emotions, afflictions. These are all synonymous. These are the driving forces for us to engage in the contaminated karmas. What made you engage with these afflictive emotions or afflictions? What made you engage into this attachment, aversion and so forth? Because of the ignorance.

And for this class, who is studying this philosophy more systematically, I'd like to add one more. Ignorance complimented by self-centered attitude. This ignorance complimented by self-centered attitude. These two things happen, then all the afflictions will arise. Just with the ignorance without the self-centered attitude complimenting it, the negative emotions such as attachment, aversion so forth cannot arise. Don't forget it. Whereas, generally speaking when you learn all these things, when you attend the teachings of His Holiness the Dalai Lama, His Holiness may not very precisely say that contaminated karmas are because of afflictions, and the afflictions are because of the self-grasping ignorance and complimented by self-centered attitude. [00:50:00] He may not say this and the other teachers may not say this.

Because that what we are doing is we are doing it in a very systematic way, because we spend time, we have time, one year. So I like to make things clear for you and include the technicalities as well. Otherwise generally speaking, what I'm talking to you now is taken from page... It should be there, yes, yes, 310, page 310. The first stanza reads -

Ceasing of karmas and afflictions lead to Nirvana
Karmas and afflictions arise from inappropriate attention

Which in turn arises from elaborations of self-grasping ignorance.

It's just said that, which in turn arises from the elaboration of self-grasping ignorance. It did not say, self-grasping ignorance complimented by self-centered attitude. This is a very standard position, standard concept taught by Arya Nagarjuna. Of course, initially taught by Buddha, then by Arya Nagarjuna. I'm adding this self-grasping ignorance complimented by self-centered attitude. Because we are doing very systematic study, therefore it is our job to distinguish between self-grasping ignorance and self-centered attitude.

First of all distinguish the two things and then see what remedies to apply to overcome these two separately. This is our job. For the time being, according to what we are going to study of The Wheel of Life, we will deal with only the self-grasping ignorance. We'll not deal with self-centred attitude. But, because that what we are doing is a very systematic study so therefore it is our job to distinguish between self-grasping ignorance and self-centered attitude. First of all distinguish the two things and then see what remedies to apply to overcome these two separately. This is our job. For the time being, according to what we are going to study of The Wheel of Life, we will deal with only the self-grasping ignorance. We'll not deal with self-centred attitude. But you following the Nalanda, the Diploma Course, Nalanda Diploma Course you have to get to know how self-grasping ignorance, self-centered attitude, how these two things combined together are responsible for creating all the negative emotions. Which in turn drive us to engage in the contaminated karmas.

Now, tell me if you don't want the afflictions then what should we do? If you don't want the afflictions, otherwise tell me from where afflictions arise? What is the immediate cause of the afflictions? Self-grasping ignorance. Self-grasping ignorance complimented by... you can either say self-grasping ignorance or you can say if you want to make it more professional... let's say self-grasping ignorance complimented by self-cherishing mind. Otherwise you can just say self-grasping ignorance. Because you cut the self-grasping ignorance even though the self-centered attitude, self-cherishing is not cut, if you cut the self-grasping ignorance, all afflictions will automatically come to an end. This is what we are going to study here. Now, tell me. All the suffering arises from what?

Participant: Contaminated.

Venerable Geshe Dorji Damdul La: Contaminated karmas. Contaminated karmas arise from?

Participant: Afflictions.

Venerable Geshe Dorji Damdul La: Afflictions. And the afflictions arise from? Ignorance, self-grasping ignorance. Don't forget self-grasping. We said that all the afflictions arise from self-grasping ignorance. Do you agree with me? All the afflictions arise from self-grasping ignorance. If yes, self-grasping ignorance is this affliction or not? Self-grasping ignorance is it affliction or not? It's affliction. Then how can you say that the afflictions arise from self-grasping ignorance? Because afflictions already exist at the time of self-grasping ignorance.

Self-grasping ignorance is the chief, is the main, is the chief of all the afflictions. Don't forget it. It's the chief. Who is the prime minister of India? Narendra Modi ji. And who are the ministers? There are many ministers. And the prime minister, is he a minister or not? He is a minister but he is prime, he is a main. Because he is a main, we call him as a prime minister and others as minister. At a meeting amongst the ministers the prime minister may not be there. By the way prime minister is a minister. Don't forget it. He is the prime of the ministers.

Likewise self-grasping ignorance is the prime of all the afflictions. It's a prime, it's the main, it's the mastermind of all the afflictions. When we say self-grasping ignorance gives rise to all the afflictions in a way we are saying like the prime minister is addressing all the ministers. He'll not address to himself. The point is that he addresses to all other ministers who are not the prime, who are not the prime. Likewise self-grasping ignorance is an affliction. But why self-grasping is taken out as a separate from the afflictions is because it is a prime, to indicate that this is a prime, this is a main of all the afflictions.

Now tell me, if you don't want the suffering altogether what should we do? We should stop the contaminated karmas. If you don't want the contaminated karmas what should you do? Stop all the afflictions. If you don't want the afflictions such as attachment, anger, jealousy, and so forth what should we do? We should stop the self-grasping ignorance. Now, tell me, if you don't want this, if you don't want suffering altogether, finally, finally what should you do? You have to cut the root. What is the root? What is the final root? Self-grasping ignorance. How to get rid of self-grasping ignorance? Through the wisdom of Emptiness. To get rid of the darkness, it is only through introducing the counterforce. What is counterforce of the darkness? Light. It is only through introducing the light that the darkness can be eradicated. Ignorance is like darkness. In dark you don't see what is the real light around you. Likewise, therefore to get rid of the darkness of the ignorance it is only through introducing the light of the wisdom. Light of the wisdom has to be introduced here.

Therefore in Buddhism, in the teaching of the Buddha, there is a tremendous emphasis on what constitutes the reality, what constitutes the wisdom? What is the wisdom? Wisdom is a discerning mind whose apprehension of the object tallies with the reality. What is the wisdom? Wisdom is a discerning mind whose apprehension of the object tallies with the reality.

If you define what wisdom is in the form, that is the discerning mind whose apprehension of the object tallies with the reality. What could be the next question? Anyone? If I say we have to remove the ignorance we have to introduce the wisdom. Then what's your question? What is wisdom. I said that wisdom is the discerning mind whose apprehension of the object tallies with the reality. What could be next question? What is the reality? We need to know how to ask questions. We need to have the articulation. We need to have a sense of articulation of your own thoughts, of your own questions.

What is the reality? This is the question. Reality should be not be something which I impose on the reality. Reality should be the reality. Which means that it should not be influenced, the reality should not be something which is influenced by my thinking. Reality should be something which should be objectified. In other words, [01:00:00] we need to be very objective in our approach.

Objective means that what the reality is should not be influenced by our thinking. Independent of our superimposition, what is really there that is discovering the reality.

If you already create the sense of reality and then impose this on the reality, that is not reality, you are faking a reality. So reality is something that to discover what the reality is one must have a sense of objectivity. Today in the modern science one of the greatest strengths of modern science is the objectivity of the modern science, the need for the objectivity is the greatest strength of modern science. Therefore when we speak about getting rid of the ignorance through introducing the wisdom by knowing the reality. Reality must be the reality, it should not be imposed by your own philosophy or your own thought processes, or your own ideology on the reality. It must be something which should be a reality that we should discover not invent. Never invent reality. Create or discover reality. Reality is already there we have to discover it. Don't invent reality. If you, Invent reality means what you have invented does not exist before, you are creating newly. So that is now the reality. Reality should be discovered. Reality existed way before Buddha came into being. The reality was there way before even the humanity came into being on this Earth. Way before say the solar system came into being. Way before the big bang theory being. So therefore reality is to be discovered. For that matter we need the incredible sharpness , by being objective in our approach. This is what we need to keep in mind.

Of course the reality is something which is the not that easy. Reality as what the Buddha is going to be presenting and what Charles Darwin, what Neils Bohr said. Neils Bohr made it very clear. Neils Bohr was trying to present the reality from the quantum physics point of view. What he said is that if you study quantum physics and if you are not shocked by it, you have not understood quantum physics. If you study quantum physics and if you are not shocked by this you have not understood what quantum physics is.

Therefore, the reality is something you discover it and it's very shocking experience. You will be really overwhelmed that wow! this is the reality, what I see is not reality, what I'm experiencing, what I'm seeing is not reality. Reality is something else. That is experience of what reality is. With this in mind, don't forget it. Because that reality is something very profound as what Neils Bohr said. And as what the Buddha said. Buddha refrained from teaching what this reality is, for 49 days. For the reason that it's so profound that he could not see anybody around who can fathom the depth of this reality.

Because that it is so profound, we need to take steps to get there. We need to take steps, for that matter, this Wheel of Life this is going to be a very good step for us to slowly explore what the ultimate reality is. This Wheel of Life. Just quickly look at the picture. We see that there is a demon, in the center meaning, the wheel is there, the whole wheel is being held by a demon. And to the demon's, top right side is the Buddha indicating to the moon which is on the top left side, the moon. And below the moon there are the two stanzas. And these two stanzas below the moon, you see the two stanzas which are magnified and put at the base, at the end, at the bottom of the wheel. Can you see that these two stanzas? This is the picture.

And you may be wondering so this picture came from where. How did this picture originate? This is question. There is a story behind this. In the sutra you see the mention of King

Bimbisara. King Bimbisara who was a great devotee of the Buddha Shakyamuni. King Bimbisara and who was king of Magadha empire. And there was another king whose empire was much, much bigger. And the king Udrayana. And King Udrayana was much, much more powerful king. But two of them were friends. King Udrayana and King Bimbisara two of them were friends. Then, as a gesture of friendship two of them exchanged gifts. King Udrayana sent a gift to King Bimbisara. Then he opened this up and he saw what, to his amazement it was an extremely, extremely precious item. Armour, to shield the arrows and so forth. Armour made of gold, silver, diamond, all expensive stones, expensive gems. He was so excited, he was so happy to receive this gift. Now, what is your responsibility? To repay. He had to send another gift, so exchange for that. Because he was not really from a rich empire. He then started to worry, what to give in return. He could not think. He must give something as valuable as he what he received. But he couldn't think of anything else. The best thing was that Buddha Shakyamuni was presiding in his empire, residing in his empire.

He approached Buddha Shakyamuni and reported everything. He requested the Buddha that what should he do. Then the Buddha said - “don’t worry you do one thing, you send the best of your painter to me.” And he sent the best of the painters to the Buddha Shakyamuni. Then, this painting was actually done at the guidance, through the guidance of Buddha Shakyamuni. Buddha Shakyamuni himself instructed the painter what to paint there. This is how the painting was done. Then the Buddha Shakyamuni instructed King Bimbisara to now give this as an offering, present this as a gift to King Udrayana. Then King Bimbisara was so happy because he was a great, great devotee of the Buddha Shakyamuni. For him what the Buddha gave is the most precious thing. This Armour which was so expensive was nothing in the eyes of King Bimbisara as compared to the Buddha’s painting, the Buddha’s gift. So he was so happy.

He sent the message to King Udrayana. Now, I ask you to come with all your soldiers, your army, your cavalries, elephants like the waging war, you come. And King Udrayana instead of the gift he received this message. And King Udrayana became so angry. “Does he mean to wage war against me? I sent him a gift and this is what he likes to do against me. He wants to fight a war with me.” And luckily King Udrayana, had a very wise minister. And the minister said - “okay hold on for a while and in anyways even if he wanted to wage a war against you, you will win. You will win the war. You are much, much bigger empire and your army is much stronger than his. If he meant that for war then you should be ready, you will conquer him. Or otherwise there may be some other reasons. Just do what he said. In anyways there is no loss for you.” So he listened to the minister’s advice.

And then [01:10:00] on the field, so his army and all going towards the other side. King Bimbisara’s all army was coming from the other side. And then right there in the center, the middle, the King Bimbisara got off from his horse. Then on foot, he started coming closer towards King Udrayana. King Udrayana felt relieved, “okay this is not meant for war”. So, King Udrayana also alighted, he got off from his horse and he also started coming closer towards King Bimbisara. Then King Bimbisara handed over this gift. And said that this is my gift. Why I asked you to come with all your cavalry, the army, is for you to receive this gift with tremendous respect. It’s the gesture of respect that I’m expecting from you. So King Udrayana was so confused. What is this? Why should this small thing should be given so much respect to the

extent that I should bring all my the soldier, all these things.

Then he went there to the palace, he was unwrapping this. As he was unwrapping this to his amazement he realized that it was wrapped in five different layers, five layers of very precious cloths. Five layers, different colours. Five different layers. Then finally, it was just a painting. What is this painting? Why you know he should wrap this is five valuable, very precious cloths, why? Out of curiosity, he was just studying it, very casually looking at what is there in the painting. Then this wise minister was next to him. Then he was just exploring what this is, what is this. If you can look at the painting. He was just exploring. What you are doing now, he was doing the same thing. And then he was asking what is this? Who is that thing who is holding these the wheel there? And the minister he said that oh it must be demon there. Like this. Then he was asking who is this guy at the top. Then the minister said - “oh don’t say he is a guy. He is the Enlightened, Fully Awakened One.” “Who is the Fully Awakened One?” “He is revered as the Tathagata Buddha.” “Where is he?” “He is in King Bimbisara’s empire.” “Why he is so special?” “Because he is already freed from Samsara. He is already awakened fully. And he is the divine.” “Okay, interesting. So why he is there in King Bimbisara’s place?” “Oh! yeah King Bimbisara is a great, great devotee of the Tathagata Buddha Shakyamuni.” “Can I also bring him to my empire?” “Yes, of course, you have to make request to King Bimbisara.” Then King Bimbisara became so important.

Then he studied this and he was so keen to meet with Buddha Shakyamuni. And then learn from Buddha Shakyamuni. And after learning all these things this Wheel of Life then he achieved the path of seeing. He achieved GATE GATE PARAGATE. Last time we learnt PARAGATE, path of seeing. He achieved the four fruits which we have studied? You remember? Stream enterer, once returner. We have not studied. Don’t worry. So you are not to be blamed. The point is that he achieved the path of seeing. It was guaranteed that he was to achieve Arhatship. So this King Udrayana, he studied, because of the study of this, he achieved the state of freedom from suffering.

In this connection, then the this painting became very popular. And even the Buddha, he himself instructed the monks that this painting must be painted in the walls of the hall of the main prayer hall. Entrance wall and the facade, entrance facade. If you go to the temples, for example in the Tibetan temples in Ladakh, if you go to the Ladakh, then the paintings might not be so accurate but the tradition is still alive. This was not because, you know, they just painted it to make, to decorate it. It is because of the instruction of the Buddha Shakyamuni. Buddha Shakyamuni said that this painting must be painted in the facade of the entrance. So before you go into the main temple say on the wall outside, from outside the main wall you will see that this painting is painted there. Buddha also said that the such an Enlightened, awakened beings such as Shariputra and so forth..... will slowly disappear after many years from this Earth. Therefore, we must appoint one particular monk, a learned monk to sit there whenever there are pilgrims coming to the temple, they have to be able to explain this to the visitors. This was the instruction of the Buddha.

This tradition of painting this on the entrance facade of the temples is still alive in the various monasteries. But the paintings were done by the painters. And the painters may not be great

philosophers. You understand what I'm saying? This painting is not just a painting, it has a tremendous significance, there is a reason for everything. It's just the study of the philosophy, in visual form. So this is whole idea. And the painters they saw this, - "oh there is a the moon there". So instead of the moon if you put the Avalokiteshvara picture, then the painting will be more holy. So they removed the moon and put the Avalokiteshvara picture. And the two stanzas are there but we don't know how to you know write these stanzas. Okay, we'll skip this, we'll put some you know fruits, flowers to make it beautiful. So, slowly, the painting changed. Not in all places. Where in the monasteries the learned scholars were missing, so there slowly the painting changed. Now after studying this well if you go to the various monasteries. And then if you see the painting is different from what we have here. Then you will realise that okay! this is what was happening. This is unfortunately a degenerative development, not a good development.

If you look at this painting, we see that it has the how many circles there? Do you see circles? Innermost, there is one circle with the depiction of the three animals, three creatures. One, two, three, four, four circles are there. Innermost, then the second, then the third and the outermost, four circles are there. And all these four circles they were being like in the form of wheel being held by the demon. In the demon's the hands.

Now, if you could remember what we have learned. Don't forget it. All the miseries, miseries that we go through, which we don't like. Miseries they are the fruits. Don't forget it. Miseries they are the results, resultant state. And this resultant state, which we dislike arise from? This resultant state of miseries they arise from contaminated karmas, number one. Then? Afflictions. Then? Ignorance. Let's put ignorance together with the afflictions because ignorance is also affliction. Now, in short what we can say is that all these miseries they arise from contaminated karmas and the afflictions. You agree with me or not? Good. So, all miseries arise from contaminated karmas and afflictions. Of these two, which is the more final cause of the miseries?

Participant: Afflictions.

Venerable Geshe Dorji Damdul La: Afflictions. What we see here is... if we keep aside the outermost circle [01:20:00] then how many circles are there? Three circles are there, if we keep aside the outermost circle. Outermost circle, divided into twelve divisions. You keep them aside. Then inside how many circles are there? How many circles are there? Three circles are there. So innermost circle is the circle of afflictions. Then the next the immediate after the innermost circle is the circle of contaminated karmas. Then, the third circle from the inside, third circle is the circle of the miseries, the resultant state. Innermost and second these two are the causal factors, these two are the causes and the third one is the miseries. Third one is the suffering. I will explain in detail. Third one is the miseries.

Now, how are these three connected? How the innermost gives rise to the second, how the second gives rise to the third, so that is depicted by the fourth circle. Fourth circle is the detail mechanism of how the innermost is related to the second and how the second circle gives rise to the third circle. How the innermost, second, third, these three are causally connected, causally related that is depicted by the fourth circle. In short, these four circles, tell us how we suffer in Samsara.

What supports these four circles? This wheel. Then what supports this wheel? The demon. The demon is holding it. Where? On his head or in his fangs? In his fangs. In his mouth. If you are in the demon's mouth can you expect to escape? Impossible. Point is that the demon symbolizes impermanence. Seeing that as long as we are in Samsara we are never free from the impermanence of death. As long as we are in the fangs, in the mouth of the demon we will never be spared of our life, spared from the death. Likewise, as long as we are in Samsara we will never be spared from the death, from impermanence of the death. This is the reality. And this is not just for one person, two person, not only for the boys, girls, not for the younger ones, elder ones, this is for everyone. This is the meaning. The fact that this whole wheel is in the hands of the demon's and in the mouth of the demon means which means that the moment we take birth in Samsara automatically, invariably, unwittingly it'll end in the death.

Now, if we don't want to be in the demon's mouth then what should we do? Is there anyone who is outside the demon's mouth? Who is that? The Buddha Shakyamuni. If you don't want to be in the demon's mouth this is all symbolic, if you don't want to be in the demon's mouth then you should get out of the demon's mouth. Like the way the Buddha Shakyamuni did. And tell me what is Buddha Shakyamuni doing? He is pointing his finger to the moon on the opposite side. Moon. Is it a crescent moon a full moon? It's a full moon. This moon symbolizes your mind, the mind. The moon symbolizes your mind. And the fullness of the moon symbolized by the purity of your mind, the true nature of your mind. True nature of your mind is so pure. there is no difference between the true nature of your mind and the Buddha's mind. So the fullness of the moon indicates the purity, the final purity of your mind. And then the fact that it is not defiled, it is not enveloped by the darkness means we should remove all the mental defilements so the purity of the mind comes out fully. That is the state of Enlightenment. That is the state of Awakening. That you are awakened from the sleep of ignorance. Henceforth you are not going to be affected by the dream of the ghost anymore, dream ghost anymore. You are not going to be affected by any Samsaric factors. You will not be affected by anything, any external factors. You are forever liberated. This is the indication indicated by the moon, fullness of the moon, full moon.

I have this true nature the purity of my mind since beginning-less time. But why it is not manifested till now? Because that is defiled by the mental stains, that is obscured by the mental defilements. So, how to get rid of the mental defilement? How to get rid of the mental defilements? What kind of mental defilements? Anyone?

Participant: Self-grasping ignorance.

Venerable Geshe Dorji Damdul La: Yes. Okay from what we have learned tell me something, what kind of mental defilements?

Participant: Self-grasping ignorance and self-cherishing mind.

Venerable Geshe Dorji Damdul La: Anyone else? Anything else?

Participant: Afflictive obscurations.

Venerable Geshe Dorji Damdul La: Afflictive obscurations.

Participant: Cognitive obscurations.

Venerable Geshe Dorji Damdul La: Cognitive obscurations. What else? Did we learn of contaminated karmas? We learnt it last year, right. (GL) Contaminated karmas, afflictions and then the afflictive obscurations, cognitive obscurations. More precisely here this can be explained in two ways. One pertaining to.... Tell me. What are the two definite goals? Definite goals meaning for example, say, I'm very hungry. So my goal is to get some food. I'm feeling little hot. I want to get some coolness. I have physical weakness, I need little rest. If I get little rest my physical weakness will be over. Now, day after tomorrow will I have physical weakness or not? No idea? Tell me. Today if I take rest then will my physical weakness due to my yesterdays over exertion be over, if I take rest. Now day after tomorrow because of this taking rest, day after tomorrow I will be fresh or I can have physical weakness? You can have. Which means that the physical weakness gotten rid of today is temporary, not ultimate. So, now, what are the ultimate goals? Ultimate goal that you are seeking. Ultimate meaning you get this goal and you will not relapse. Any idea?

Participant: Emptiness.

Venerable Geshe Dorji Damdul La: Emptiness. When we just started the session, I think we said something. We said something, not said something? Mental stains there are two, what did I say? Buddha nature that is obscured by two mental defilements. And the mental defilements they are two kinds; gross and subtle. We said it. Did I say this? When we do the setting of the motivation. The gross one is known as afflictive obscurations and the subtle one is known as cognitive obscurations. Very good. Afflictive obscurations and cognitive obscurations.

Now this afflictive obscurations is of three kinds. What are they? Contaminated karmas, afflictions, and active seeds. These three are there. Now, say afflictive obscurations what does it do to you? In what way it harms you, afflictive obscurations? Anyone? It stops us from achieving freedom from suffering. Two things. Don't forget it. Within your mind, within my mind, Buddha nature is there, meaning the seed of perfection is there. Everyone, it's not that only you are Buddhist you have a Buddha nature. Otherwise if you are not Buddhist you don't have the Buddha nature. This is not true. Whether you believe in Buddha or whether you don't believe in Buddha, you have this seed of perfection. Don't forget it. Everyone has this seed of perfection. This seed of perfection is within you. If the seed of perfection is within you but I'm not perfect. Why the seed of perfection [01:30:00] is not manifested? Why not? Because that it is obscured by two mental defilements. What are they? Afflictive obscurations and cognitive obscurations.

So what kind of perfection can I expect? Two, perfection in terms of eradicating all my fears. Perfection in terms of embracing the ultimate happiness. Two. In other words Nirvana and Buddhahood. Don't forget it. What are the two ultimate goals? Nirvana and Buddhahood. Nirvana, what is the difference between Nirvana and Buddhahood? Buddhahood is the most refined version of Nirvana. Don't forget it. Buddhahood is the most refined version of Nirvana. It is like say, the university degree and Ph.D. degree. Ph.D. degree is it a university degree? Yes,

no? Yes, of course. So what is the difference between the university degree and Ph.D. degree?

Participant: We go to the depth.

Venerable Geshe Dorji Damdul La: Yes, we go to depth. After finishing the Bachelors you get a degree. Is that a university degree or what? Seems like people who attend Tibet House, you are not from university. Is that university degree or not?

Participant: Yes.

Venerable Geshe Dorji Damdul La: Is there any professor? So we have to ask the professor. Okay, professor is not there. So any Ph.D.? The Ph.D. people will say no they are not. Yes, Aruna ji, is it university degree or not?

Participant: Ph.D.

Venerable Geshe Dorji Damdul La: No, what I'm saying is B.A. degree (TL, GL) is that university degree or not?

Participant: That is.

Venerable Geshe Dorji Damdul La: That is. Aruna ji is very the sympathetic. Some are not, you know, some who are Ph.D. they say no it's not the university degree. What I'm saying is say Master degree, is that a university degree or not?

Participant: Yes.

Venerable Geshe Dorji Damdul La: M.Phil. degree is that a university degree or not?

Participant: Yes.

Venerable Geshe Dorji Damdul La: If you get a Masters degree, you got the university degree but you still don't have the Ph.D. degree. So Ph.D. degree is the most, the highest level of the degree, university degree. Some of you may say there is post doc degree also. (GL) Keep that aside for the time being. The point is that, Nirvana is what? Nirvana is where you are freed from all suffering. Don't forget it. Nirvana is where you are freed from all sufferings permanently. Buddhahood is where not only you are free from all sufferings permanently, you are fully Enlightened. Then you have got rid of the afflictive obscurations as well as the cognitive obscurations. This is the Buddhahood.

With this now, same Wheel of Life, this Wheel of Life can be explained in two ways. One pertaining to Nirvana as the goal. Other pertaining to Buddhahood as the goal. So what we are explaining here is just Nirvana as the goal. And then later on you studying about Bodhicitta, studying about Emptiness in more detail then it is you who should be able to extrapolate what we are doing here pertaining to the full Enlightenment, Buddhahood. It should be your job. You

can easily do that by extrapolating this to the Buddhahood.

With this in mind, we see that the two stanzas below the moon. The moon symbolizes what? Moon symbolizes your mind. And the fullness of the moon symbolizes? The perfect purity of your mind. Which means that your mind is freed from all the afflictive obscurations. If you are freed from afflictive obscurations then what attainment will you achieve? What attainment will you get? Nirvana. It also symbolizes, the fullness of the moon symbolizes Nirvana. If you want to explain this in the context of the Buddhahood you can say the fullness of the moon symbolizes Buddhahood. As of now we are just studying how to get rid of the suffering, your own suffering. Then we switch to the Buddha, we switch to Bodhicitta practice then we will extrapolate the same thing, interpret it from the point of view of achieving Buddhahood. You can just easily switch to the Mahayana path. So what we are doing here is something common to the people who seek personal liberation as well as seeking full Enlightenment. This is something common for both the traditions.

How can I have this fullness of the moon? Final purity within myself coming out, where my mind is freed of all the mental, all the afflictive obscurations and then I achieve Nirvana. How can I achieve that? For that matter, what should I do? How to get rid of all my afflictive obscurations? How should I do that? Anyone?

Participant: Meditating.

Venerable Geshe Dorji Damdul La: Meditating, (TL) yes. Now, we have to make our mind little active. How to get rid of your own miseries? Getting rid of miseries and achieving Nirvana, these two are synonymous. Don't think that after getting, after being freed from miseries and still you expect somebody to bring Nirvana for you. No, your misery is gone that is known as Nirvana. Your misery is gone altogether that is known as Nirvana. How to get rid of all the miseries. If you want to get of your own miseries what should you be doing? Tell me.

Participant: Cutting tree from its roots.

Venerable Geshe Dorji Damdul La: Very good. We have to get rid of the final cause of the miseries. What is the final cause of the miseries? Self-grasping ignorance. How to get rid of the self-grasping ignorance, tell me. By introducing the light of the wisdom. Very good. So the wisdom of Emptiness plays a very important role. This wisdom of Emptiness, there are two kinds. Let's say, the most refined version of the wisdom of Emptiness is known as non-dual wisdom of Emptiness, most refined version of the wisdom of Emptiness is known as non-dual wisdom of Emptiness, non-dual wisdom of Emptiness. Now, here the two stanzas below the moon is saying that if you want this moon like fullness of the moon, fullness of the moon like your own Nirvana, your freedom from suffering then you have to practice the non-dual wisdom of Emptiness. The non-dual wisdom of Emptiness is indicated by the two stanzas below the moon. Still I'm not going too technical at the moment, at the moment I'm explaining it, explaining in ways and means for us to understand what they are. Once you know this next time we will go to the technicalities. The moon depicts the truth of.... Okay, tell me what are the Four Noble Truths?

Participant: Truth of the suffering.

Venerable Geshe Dorji Damdul La: Truth of suffering.

Participant: Truth of cause...

Venerable Geshe Dorji Damdul La: Truth of cause of suffering.

Participant: Truth of cessation.

Venerable Geshe Dorji Damdul La: Truth of the cessation of suffering.

Participant: Path leading...

Venerable Geshe Dorji Damdul La: Truth of the path leading to the cessation. Very good. Third truth, what is the third truth? Truth of the cessation of suffering. What do you mean by cessation of suffering? End of suffering, freedom from suffering. Freedom from suffering. Technically speaking, this full moon depicts the third truth, the truth of the cessation of suffering. How to achieve this truth of cessation of suffering? By embracing the fourth truth. What is the fourth truth? Truth of the path leading to the cessation. How to achieve this cessation of suffering? By following, by embracing the path, the fourth truth. What is the fourth truth? The path leading to the cessation of suffering. Two stanzas, technically speaking the two stanzas they symbolize the path, the truth of the path leading to the cessation. These things, the technicalities we will go deeper, not really deeper, [01:40:00] we will go next time may be session, the next session or the third session on this. Good.

So now going into more detail. What is in the centre, what is the innermost circle the three creatures? Now, what is the second circle, third circle? All these we will do in the second session. Meanwhile what we have studied thus far don't forget it. To quickly review this, say we have to know this by heart, the stanza which is on next page, page 310, the stanza which we just read. Let's read this again together, and then if possible try to memorize this stanza by heart.

Ceasing of karmas and afflictions lead to Nirvana
Karmas and afflictions arise from inappropriate attention
Which in turn arises from elaborations of self-grasping ignorance
It is the wisdom of Emptiness that brings an end to ignorance.

There are variations of the translation of the same stanza. But don't worry too much about that. So if you want it the more technically, it should be on page, 203. If you want the technical translation which is on 203, the last stanza. That's the last stanza which reads -

Through ceasing karma and afflictions, Nirvana is achieved
Karma and affliction arise from (distorted) conceptions
These arise from elaborations (of grasping at true existence)
Elaborations cease by (or into) Emptiness.

This is the technical translation. What I would suggest, I want you to memorize this particular translation. This translation, I'd like you to memorize. Next time, when I go through this again, you should be able to help me by saying this, by reciting the stanzas, when I say, what is the inner circle? What does it depict, you should be able to say the afflictions. The second circle what does it depict? The innermost circle depicts what? Afflictions. The second circle depicts? Contaminated karmas. And the third circle depicts the miseries or suffering nature. And what is the fourth circle? The detailed mechanism, the detailed causal mechanism of the how the innermost circle of afflictions gives rise to the second circle of the contaminated karmas. And how the second circle gives rise to the third circle of the miseries. So the detailed causal mechanism is explained, depicted in the fourth circle. And this whole wheel is in the mouth of the demon. What does the demon symbolize? Impermanence of death.

And then if you don't want to be in the demon's mouth what should we do? We should go out of that. How to get out? You should be awakened. To be awakened indicated by the Buddha on one side. And the Buddha is indicating to what? To the full moon. This full moon symbolizes Nirvana. How to achieve this Nirvana? Nirvana or the freedom from suffering. How to achieve that? By depending on the truth of the path leading to the cessation which is depicted by the two stanzas. Very good. Next time, we'll go more into detail, in the more greater detail of what is inside, all the contents inside will be explained. What is there exactly in the two stanzas? These two stanzas should be there in English. Two stanzas should be there, 313, 312. The last stanza, the last part which reads-

The Two Stanzas either Beneath the Moon or at the Bottom of the Wheel

I would very much encourage you to memorize these two stanzas as well. In Tibetan it is -

*Brtsamasapar bya zhing dbyung bar bya
'Dam bu'i khyim du glang chen bzbin
Sangs rgyas bstan la 'jug par bya
'Chi bdag sde ni gzhom par bya*

*Gang zbig rab tra bag yod pa
Skye ba'i 'khor ba rab spangs nas
Chos 'dul 'di la spyod 'gyur ba
Sdug bsngal tha mar byed par 'gyur*

I would suggest you to memorize these two in English. These were actually said by the Buddha himself. We will conclude with the quick end dedication prayer. Page 278.

Class 10 – Wheel Of Life – Part 3 of 13

Session 1 of 12th August 2018

Subject : Wheel of Life
Teacher : Venerable Geshe Dorji Damdul La
Location : Tibet House Delhi
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Summary of the Teachings in the Session

How Miseries Arise – Five Points

Wheel of Life Painting

Three Circles

Twelve Links of Dependent Origination

Classification of Karma – Projecting Karmas and Completing Karmas

A. Starting Prayers

Setting a Proper Motivation	Page 34
Visualizing Refuge Field	Page 34
Visualizing Bodhicitta Field	Page 35
The Purpose of this Class	Page 36
Prayers	Page 40
Praise to Shakyamuni Buddha	Page 51
Heart Sutra Mantra	Page 54
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(Main Teaching Starts)

Let us turn to the book, The Blaze of Non-dual Bodhicittas, Wheel of Life, page 308. Continuation from where we left last time. To quickly recapitulate what we did last time. This Wheel of Life painting was instructed by the Buddha himself to be painted as a present to be given to King the Udrayana at the request of King?

Participant: Bimbisara.

Venerable Geshe Dorji Damdul La: King Bimbisara. Very good. Finally, the Buddha

instructed that this painting should be painted on the facades, entrance facade of the temple, the main entrance. And a monk must be assigned to explain the representations, the significance of the painting to the pilgrims, to the visitors. This painting is extremely meaningful and very beneficial for us to know this. From there you will know how emotions work within your body, and how body also changes. All these things are very clearly indicated by this. From this we will learn about the Four Noble Truths, learn about how to extract the greater meaning out of one's life, and about the Three Jewels, and about the detailed explanation of the Twelve Links of Dependent Origination. We started by citing the stanza from Arya Nagarjuna which reads that karmas and afflictions, the-

**Ceasing of karmas and afflictions (Is),Nirvana
Karmas and afflictions arise from inappropriate attention
Which in turn arises from elaborations of self-grasping ignorance**

B. How Miseries Arise – Five Points

And this ignorance ceases through the wisdom of Emptiness. This is what we have to learn. I hope you all know this stanza on page 310. This stanza is extremely comprehensive. This will tell us how our mind works. This is a pure psychology, how the mind works and how our mental agitation, mental irritation arises. Just see how true that is. For example, say, if you are little short tempered person. Just see how these five points work within our own mind. It's so true. And then you will see that you can control actually, really control your own emotions. Whereas if you don't know how these five points work within our mind... while these five points work within our mind but if we are unaware of this then we will have no option other than to simply be vulnerable. The vulnerability of being a short tempered person. Likewise, addiction, craving and all these negative thoughts. See how they arise within our mental state. And it has nothing to do with religiosity. This is the reality of the human beings. This is reality of even the animals.

We learned five points from this stanza. The first point is the misery that we go through. The miseries, agitation, the fear anxiety, stress, depression, anguish and so forth. All these miseries that we go through, one. And then what is the immediate cause of miseries? Contaminated karmas, number two. Immediate cause of contaminated karmas is?

Participant: Afflictions.

Venerable Geshe Dorji Damdul La: Afflictions. Very good. And the immediate cause of afflictions is? What we said is ignorance. Here, there is a bridge added between the ignorance and the afflictions, which is inappropriate attention. I'm going to explain it. Inappropriate attention, this inappropriate attention arises from ignorance. We are learning something new here and earlier we did it in a very the simplistic way. Now we're going to do it more technically. Five points. Number one is miseries. Then the miseries arise from contaminated karmas, number two. Number three is contaminated karmas arise from afflictions. And then number four which we are learning new now. Afflictions arise from inappropriate attention. And I will explain what is this inappropriate attention. And this inappropriate attention arises from ignorance. These are the five points.

Now, I will give you one example to understand each of these five points. Let's say that okay maybe the youngsters they are more keen on looking for iPhone X plus, no, iPhone X, right? iPhone X or X plus? X. So younger ones, not necessarily younger ones, everyone. Younger ones maybe more like dreaming. Elders who are already working they may be actually working to get it. Let's say that you are dreaming. You dream and then [01:20:00] suddenly I pick up one mobile in the class. You dream of being in the class and then I pick a mobile. Is that a mobile or it is a dream mobile? Tell me.

Participant: Dream mobile.

Venerable Geshe Dorji Damdul La: It's a dream mobile. But when you are in the dream what do you say mobile or it is dream mobile. In your dream what will you say? You will say it's mobile. You will not say it's a dream mobile. This is how we start. We see a mobile while this is a dream mobile. In actuality it is a dream mobile but you will say it is a mobile. Is this erroneous mind or this is a valid mind?

Participant: Erroneous.

Venerable Geshe Dorji Damdul La: This is erroneous mind or a valid mind? Tell me. what I picked up is not a real mobile. You are just dreaming. It's a dream mobile. But you see that as a mobile. This is an erroneous mind or this a valid mind? Erroneous mind, very good. So look how all the problems start from the erroneous mind. Erroneous minds mean the mind which is mistaken. The erroneous mind means a mind which is mistaken. Mistaken means the mind which is ignorant.

How everything starts from the ignorance, this is what we're learning here. You see a mobile. And then you look at it very closely and you see it as iPhone X, then what happens? What is your reaction? Excitement, right? "Geshe la is not keen on the gadgets. He is not so keen on gadget. So I have my 20 years old mobile. If I request him to change it, he may change it. So Geshe la would you mind changing my mobile with yours?" And then your friend, he says - "no, no, no, this is what I already told him before." So there is a competitor there.

Tell me, first you see the mobile, dream mobile as a real mobile. This is how everything started, exploded, ignorance. With this ignorance, then you at look at - "oh there is mobile." Not only mobile, it is a very expensive mobile. Not only it is mobile it is a very expensive. Is it an expensive mobile or inexpensive mobile? Expensive mobile? Dream mobile? (GL) Dream mobile is expensive? How is it this thing? (TL) I don't know why, people will think of the Tibet House they start to see dream mobile as real mobile, expensive mobile. Is it expensive mobile or inexpensive? It's nothing to do with the cost. This dream mobile is it expensive or not? No, it's not. It does not mean anything, it is not expensive or inexpensive. But you see that as expensive mobile.

First is the ignorance. What ignorance? Seeing the dream mobile as real mobile, number one. Number two seeing that that mobile as a very expensive mobile, you then exaggerate the quality of the object. Number one you exaggerate the object. The first ignorance is that you are

exaggerating the object, say, dream mobile to be a real mobile. You exaggerate the object. Then you exaggerate the quality of the object. That is this is an expensive mobile, number two. Then what is your mental reaction when you see this iPhone X plus, what is your reaction? “I like to have it”. Attachment. When the competitor comes in, anger. Anger towards your competitor and attachment to the mobile. Attachment and aversion arises. These are two are afflictions. With the attachment there are so many the afflictions falling in this family of affliction, attachment. Miserliness is also a form of attachment. We see that the attachment, aversion, all these mental disturbing emotions they arise. These are the family of the afflictions.

What happens then with the affliction? When there is competitor you become very angry towards the person. Then what do you do? Then you start fighting with the person that is the karma. Fist fight, karma, action. With the fist fight then what happens? The police will take you into Tihar Jail. And Tihar jail is not a good place for you to live. Tihar Jail is the misery. What made you end up in Tihar Jail, the misery, what made end up in the prison? Because of your fist fight which is contaminated karma. What made you end up in fist fighting? Because of the attachment and aversion, afflictions. What made you have the afflictions, desire for that? Because of seeing the 20 years mobile? No. A fresh iPhone X, very expensive mobile. What made you see that as an iPhone X plus? In the first place you misconceive the dream mobile as a real mobile. These are the five points on the basis of which we suffer.

Tell me. What made you end up in the prison in this dream, dream prison? Why do you end up in this prison? Because of the fist fight. What made you end up in fist fight? Because of the afflictions as she said, attachment and aversion. What made you have the affliction, attachment? Because of exaggerating the quality of the object. Exaggerating the quality of the object is known as inappropriate attention. This is a technical term used here. Inappropriate attention is what? Exaggerating the quality of the object or exaggerating the characteristic of the object. In other words false characterization of the object. False, exaggeration of the characteristics of the object. This inappropriate attention is because of the basic ignorance. What is the basic ignorance? Which exaggerates, which misperceives the object is the basic ignorance. And then you exaggerate the quality of that is the inappropriate attention. Then your mind gets pulled and pushed, that is the affliction. With the mind pulled and pushed then this pull and push of the mind drives you to act physically, verbally, mentally. That is the contaminated karma. And because of which then you end up in suffering. These are the five points.

We have to know this. What are the five points? The first one is the suffering. This suffering what is the immediate cause of suffering?

Participant: Contaminated karmas.

Venerable Geshe Dorji Damdul La: Contaminated karmas. And?

Participant: Afflictions.

Venerable Geshe Dorji Damdul La: Afflictions. And?

Participant: Inappropriate attention.

Venerable Geshe Dorji Damdul La: Inappropriate attention. And?

Participant: Ignorance.

Venerable Geshe Dorji Damdul La: Ignorance. Very good. These are the five points. Now it is very important. When you go through low phase of your life, low-lights of your life. Low-lights, high-lights of your life. When you go through low-lights of your life just see how what is happening, what is going through your mind. What is going through your mind? Which of the five? The problems, mental agitation these fall under the misery. This is related to the contaminated karmas. And the karmas relate to the afflictions, involuntary pull and push. And afflictions are there because of the inappropriate attention. And this is because of the basic ignorance.

See how these five work within your own mind when you go through low-lights of your life. This is very important. Then you will know that if you don't want suffering, this agitation, then what should you do? You should stop the contaminated karmas. If you want to stop the contaminated karmas what should you do? Stop the afflictions. If you want to stop the afflictions what should you do? You stop the inappropriate attention. If you want to stop the inappropriate attention what should you do? You should cut the ignorance. How to cut ignorance? By lighting the lamp of the wisdom. Wisdom to see the reality.

Tell me. If you don't want to be in the prison of the dream what should you do? You should not have fought. And how not to fight? Why, what made you to fight? Anger. So, not to be angry. So why not to be angry? Not to have attachment, no affliction. How not to have the affliction? By not falsely exaggerating the qualities of the object. How not to have these inappropriate attention? By not seeing the dream mobile as the real mobile. And how [01:30:00] not to see the dream mobile as the real mobile? Tell me. In the dream, who can see the dream mobile as not a real mobile? Who can see that? Somebody who has the wisdom of Emptiness or even without the wisdom of Emptiness? Anybody can, (TL) anybody can have it. In the dream, if you don't want to see the dream mobile as the real mobile what should you do?

Participant: Wake up.

Venerable Geshe Dorji Damdul La: Wake up. Tell me. When you wake up in what way does it help you? When you wake up then you will not see the dream mobile as real mobile, right? How many of you continue to see the dream mobile as real mobile, when you wake up? I don't think there is anyone. When you wake up you will not see the dream mobile as a real mobile. If you don't see dream mobile as a real mobile then you will not exaggerate the dream mobile as a iPhone X. If you don't exaggerate this you will not have attachment? How many of you feel attached to the dream mobile, dream iPhone X? How many of you feel that? Even if somebody says I want this dream mobile. I'll say you take it. You will not fight with that person. If you'll not fight, if you have no anger then you will not fight with the person. If you don't fight with the person then you don't have to go to the prison. This is how we are freed from the prison of

Samsara. This is so important. The very concise, if you understand this you understand the whole teaching of the Buddha what is, this is what you would find presented in the Theravada tradition, what you find presented in the Chinese tradition, in the Tibetan tradition pertaining to the personal liberation from Samsara. On the basis of this teaching, you understand what exactly does it mean by renunciation. It is not to renounce your happiness, it is to renounce the suffering in dream. Yes?

Participant: Does inappropriate attention mean the exaggerating the negative qualities of the object?

Venerable Geshe Dorji Damdul La: Very good, very good, good question. Thank you. Inappropriate attention, is it confined to only the positive exaggerating the good qualities or it can be also to the negative qualities? Both. For example for the negative emotions such as anger to arise we exaggerate the bad qualities of the other person. Only when you exaggerate the bad qualities of the other person then anger can arise, aversions can arise. Here, inappropriate attention exaggerates the quality of mobile to be iPhone X. and then when the competitor comes you exaggerate the bad qualities of the other person. So that includes both, not only exaggeration of good qualities but also exaggeration of bad qualities. Very good question. Thank you. Okay, yes?

Participant: Geshe la I just wanted to understand one thing that how do we even realise we are exaggerating the quality?

Venerable Geshe Dorji Damdul La: Okay, this is a good point. Thank you. What is the question? How or when or what is your question?

Participant: It's like how, when do we even realise we are exaggerating a quality like the iPhone X, everybody likes it.

Venerable Geshe Dorji Damdul La: Okay.

Participant: Then I am not exaggerating. It's not just me alone. If I am exaggerating an object alone then I feel oh something's wrong with me. But it's the whole world, everybody likes it.

Venerable Geshe Dorji Damdul La: Okay.

Participant: When do we realise, how do we realise we are exaggerating so that we stop exaggerating the quality? How to see it?

Venerable Geshe Dorji Damdul La: Very good. Wonderful, amazing. (TL) Good point. This was a kind of discussion which we had this morning. Some people talk about something else but... let's say that we all are suffering from jaundice. And we are all unaware. We are all unaware that we are suffering from jaundice. And in actuality we are all suffering from jaundice. Which means that all, our eyes are affected by the bile. And then our eyes are yellow and the eye lens they are affected by the bile and then we see even the white things as yellow. Then we go to Mt.

Kailash, we see Mt. Kailash as yellow Mt. Kailash. Snow as yellow snow. In this world I don't think there is any yellow snow, at least on this Earth. In the other world systems I have no clue. On this Earth snow is always white, unless you paint it. Let's say, that we all have the same problem. And then we impose this problem on the Mt. Kailash and impose the yellowness to the Mt. Kailash. It's not because that Mt. Kailash is yellow, it is our superimposition of yellowness on Mt. Kailash. And yet we all agree, it's strange that Mt. Kailash is yellow. "Thus far I've never seen yellow snow now today I'm seeing yellow snow. Are you seeing it?" Yes, everybody will say. You see it yellow? Everybody agrees. It does not mean that it is actually yellow. Simply because people agree does not mean that the object is yellow, the way people agree. Although people agree, it can still not represent the reality. This can still be exaggeration, inappropriate attention.

Now, how can we possibly know that this is inappropriate attention? For me, my realisation comes for the mobile is that in fact, I'm more from little older generation where everything should be fixed, solid. The information that I get, I cherish the information. For example say, some thoughts come to me, I learn something from the text, very important information. Say I may forget it and I may lose information, particularly, the precision. So therefore I make sure that it is saved on my mobile. So for me the mobile is very important. And sometimes the mobile, when the space is small then easily full and no space. It gives you the warning that says - no space anymore. It is a problem. So I start buying a one with the more space. And then it just falls, it's good enough then the screen becomes the?

Participant: Shattered.

Venerable Geshe Dorji Damdul La: The skin, on the screen a yellow patch comes. No, not a yellow, black patch comes. And then this spreads. Then I see that the unreliability of the gadgets. Then I decided not to buy the expensive ones anymore, with the big space anymore. No point. Do something else. So therefore then I see that, I saw there something to be so reliable; this is inappropriate attention. I exaggerate the quality of these gadgets that they can help me to store my information there. Then I realised that this is not true. Even which I relied on so much, can easily smash the moment it falls. So therefore this is inappropriate attention. Likewise, more sophisticated mobile. In two years' time, very soon... unless there is so much competition in the market amongst the different companies. Very soon, people can easily monopolize the gadgets that you have to change the mobile even if the mobile is perfectly fine, you may have bought the most expensive, you have to change your mobile in two years. And slowly they may get to that even in one year you have to change it. Because the software will not work anymore. They will deliberately make it to extract your money. It makes it so enticing that you have to buy it. And then you have to change it. You buy it, they get the money. And they want to get the continuous flow of the money from you so that how do they do it? They make sure that next year this mobile does not work. This is the marketing, this is the trick that they are playing.

Only if you have the inside quality, Bodhicitta, wisdom of Emptiness, then these are so reliable nobody [01:40:00] can monopolize. It should be there with you. This can really guarantee. These are the sources you can really guarantee of your peace and happiness. These gadgets they are meant for your happiness. It does not necessarily give you happiness.

In fact one person during the conference he said something very interesting. He said that nowadays we have become so vulnerable, we have become so dependent on the mobile. Then if you are separated from the mobile for 15 minutes you go into depression. He said it, little exaggeration. (TL)He said it is quite true to some extent. The point is that anyway this is the starting point. And as we learn what precisely is exaggeration. Say, in fact His Holiness the Dalai Lama often times cites a scientist who said that when you become angry towards somebody else 90% of what you are seeing the bad thing, the bad quality of other person, 90% of what you are seeing is actually your mental exaggeration. 90% this is what the scientists have discovered. This is very true. Then more precisely if you learn.... first let's see that say whenever you feel... first, what are the five points? What are the five points?

Participant: Suffering.

Venerable Geshe Dorji Damdul La: Suffering.

Participant: Contaminated karmas.

Venerable Geshe Dorji Damdul La: Contaminated karmas meaning... karma is the action – physical, verbal and mental action. Contaminated because these actions are driven by ignorance. These actions are driven by the contaminations, the worst of which is ignorance. Our ignorance and afflictions. Number two, is contaminated karmas. Next?

Participant: Afflictions.

Venerable Geshe Dorji Damdul La: Afflictions. I will tell you one thing afflictions is involuntary pull and push of the mind. Technically speaking affliction is defined as a mental factor, the presence of which disturbs your mind. This is the technical definition. A mental factor, the presence of which disturbs your mind. This is the technical definition. And we should also know that the affliction is a mental state which gives rise to involuntary pull and push. Technical definition is a mental factor, the presence of which, what did I say?

Participant: Disturbs your mind.

Venerable Geshe Dorji Damdul La: Presence of which disturbs your mind. A mental factor, the presence of which disturbs one's mind. When anger arises does it disturb you? Yes, terribly. When attachment arises it disturbs, right? It disturbs. Likewise attachment, anger, jealousy, competitiveness, spite, lethargy, any of these mental states when they arise, they disturb us. What happens with the affliction? First affliction, what next?

Participant: Inappropriate attention.

Venerable Geshe Dorji Damdul La: Inappropriate attention. What is inappropriate attention? False characterization of the object or exaggeration of the quality of the object. When the attachment arises, when the anger arises exaggeration of the quality, exaggeration of the characteristic of the object automatically happens. What is next?

Participant: Ignorance.

Venerable Geshe Dorji Damdul La: Ignorance. To identify what this ignorance is. Of course ignorance there are various kinds, there are so many kinds of ignorance. For example let's say, in May somebody comes from outside, visiting Delhi for the first time in May and thinking that Delhi might be very cold in May. And bringing all the warm clothes, jackets and so forth to Delhi. This is ignorance or this is a valid, wise idea?

Participant: Ignorance.

Venerable Geshe Dorji Damdul La: Total ignorance. In Delhi, May is just terrible. It's terribly hot. And then the person, the winter, in January, February, again coming to visit in Delhi, oh Delhi is very hot, so no point in bringing the hot, warm clothes. You will just bring very nice t-shirts, in the winter, in February, end of January. Again is this wise idea or not?

Participant: No.

Venerable Geshe Dorji Damdul La: Not a wise idea. Why? In Delhi January, beginning of February is terribly cold. This is also ignorance. Ignorance does not necessarily mean self-grasping ignorance which we have been talking about all the time, which is a very subtle version. And then say buying things, we buy things something which seems to be very long lasting as permanent but the thing is not at all permanent. And we're expecting things to be permanent because the person who is using that is permanent. The self, the self lasts, me, I, Dorji last for the maximum... say the lifespan would be like 80 or 90. And that too if lucky. That too if I'm lucky then say this is my life span. 80 or 90. And whereas when we buy things it is as though like I'm living for next like 1000 years. This is again ignorance. Seeing impermanent things as permanent.

And then in some cases we acquire things meant to give rise to happiness and they actually become the source of your miseries. For example, I remember, one young boy who insisted his parents to buy a motorcycle. And then this motorcycle killed the boy. Many such things happens. Of course the family gave this to the boy as a gift, to make him happy. But this boy was killed because of this motorcycle. Likewise cars, likewise house, house collapses and the person dies. These things happen. So what is meant to give protection to you actually destroys you, instead of protecting, destroying you, it happens. Seeing what is misery as happiness, this is also ignorance.

There are so many kinds of ignorance. But the ignorance that we are talking about here, this is something which is the very subtle. If you know this, if you realise what this subtle level of ignorance is, through understanding the reality, through corresponding opposite reality then this is such a relief for us, such a relief from almost like 99.95 of our problems, you will be relieved from these. This is ignorance.

Now, going from the bottom up, ignorance giving rise to inappropriate attention. Particularly when you feel attached to, attachment, anger and so forth. It is very important for us to give a second thought. Unless, the inappropriate attention is there my attachment, aversion cannot

arise. The fact that attachment, aversion is already arisen within me means that inappropriate attention is there. What is that inappropriate attention? [01:50:00] Just try to explore. Oftentimes we... just as this scientist said that when you become angry towards something, 80-90% of that bad quality that you are seeing is just your mental exaggeration. Likewise when you see something as very nice, that you are attracted to , then your attachment arises so 90% of the object is actually exaggeration, quality is exaggeration by your own mind, the quality of the goodness is exaggeration by your mind. Just see how true that is. And again we'll see that it's a great relief. Fine. Good. Then what next? Affliction. This is very important. This is what I'd like to emphasize on. Although still it's going to be... it can be cursory, it may not be very well refined understanding it can be very coarse understanding, very cursory form, still, I'd like to share this with you. This is very important.

What is anger? You, your mind meets with an object and you dislike the object and then your mind is pushed by the object. Your mind is pushed, I don't want to be with this object. Which means that your mind is running away from the object. That is known as aversion. And in worst case we call it anger. Then the mind is pushed by the object or the mind runs away from the object this is known as anger or aversion. And whereas the mind is pulled by the object that is?

Participant: Attachment.

Venerable Geshe Dorji Damdul La: Attachment. The mind is pulled by the object that is attachment. The mind is pushed by the object, that is aversion. This pull and push... let's say a stranger comes and grab you from your chest and then pulls and pushes you like this. What will you say? Hey, no problem? You are happy, you will smile? No, you will say, "how dare you do like this, there is no human rights?" No human rights. Human rights violation. Why? Because you lost your freedom, the person is deciding. Pull and push. You don't want to be pulled and pushed but that is happening. This is known as involuntary pull and push. Involuntary pull and push is loss of freedom. Loss of freedom is misery. Don't forget it. So, this attachment is what? Involuntary pull. Aversion is involuntary push. Attachment, aversion this is involuntary pull and push. So this involuntary pull and push is loss of freedom. Yet, we don't complain.

When there is involuntary push and pull happening because of the attachment, anger, we never complain. It's though like we feel, you know I'm doing it. Actually you are not doing it. It is your self-centered attitude which is making you lose your freedom. You don't want to have the agitation because of anger. But the agitation comes into being. You don't want it and still it is happening which means that you have lost the freedom, not to have this involuntary push. Yet it is happening which means that you have lost the freedom. Loss of freedom is misery.

Likewise, that you are involuntarily pulled by the attachment. And this is also again the loss of freedom. We may say that attachment is actually not bad, this is very nice. Can you imagine a situation that your parents or your friends or your brother, sister promise you that on your birthday I will give you the best of the item from the Select City Walk. On your birthday I will give the best thing from there. And you are so excited. And then you are so keen on having what? Levis or levees? (GL) What do you call it?

Participant: Levis.

Venerable Geshe Dorji Damdul La: Levis. Okay, Levis. Levis what?

Participant: Jeans.

Venerable Geshe Dorji Damdul La: Levis jeans. Then your birthday comes and your mother takes you, your father takes you there and picks up something very simple. This is for your birthday. You see the Levis jeans there. And you are touching it. And your father is saying it's very expensive. So your mind is pulled by the jeans. Yes, no? Levis. Your mind is pulled. And then father said okay now we spent lots of time here, can we go. And you cannot be rebellious. And then your father says that okay you want that, but this is nice for you. "No." "This is nice for you." "No." Because your mind is pulled by the Levis, right? And then finally father becomes little angry, agitated. And then, no, you are not choosing any of these. Then you say that I don't want to buy anything. Then you go. But your mind is pulled, still pulled there.

Are you happy or not happy that you are not able to buy this? You are not happy. Your mind is still feeling so hollow. The further away you are going, further you go away from this then your mind feels more and more hollow. You are separated from something, very important thing. So there is a constant mental vacuum left there, pain left there. This pain is because of the involuntary pull by the Levis. This is attachment. So actually attachment creates so much of pain. This is involuntary pull. Attachment. Aversion is involuntary push. Finally the involuntary pull and push that happens. That is suffering. The real suffering is the involuntary pull and push by the attachment and the aversion. So therefore the afflictions is defined as, what is the technical definition of afflictions? A mental factor, the presence of which disturbs our mind. Involuntary pull, involuntary push disturbs you. It disturbs your mind. Your peace of mind is disturbed. That is known as affliction.

With this now, what we do is that we will put the five points together. Five points - ignorance, inappropriate attention, affliction. What we do is that inappropriate attention, for the time being, for the purpose of explaining this Wheel of Life I will combine them together and put them in the category of the affliction. Ignorance, inappropriate attention and affliction. So basically we can say that even ignorance is also affliction but we qualify ignorance as separate, we count it as separate for one reason.

For example, the way we say that the prime minister and the ministers. Prime minister is also minister. How many of you don't know that prime minister is a minister. Just raise your hands, prime minister is a minister, raise your hands. Prime minister is not a minister, he is a prime minister, raise your hands. Prime minister is not a minister. Okay, we all know that prime minister is minister. He is the minister but when we say prime minister, the prime minister instructs the ministers as though like he is not the minister. Yet he is a minister, he is the prime of the ministers. Likewise ignorance is affliction but it is a prime of the affliction. So therefore we count it as a separate. Otherwise ignorance is also an affliction. Don't forget it. What is next?

Participant: Inappropriate attention.

Venerable Geshe Dorji Damdul La: Inappropriate attention. What is next?

Participant: Afflictions.

Venerable Geshe Dorji Damdul La: Affliction. [02:00:00] These three we qualify, we put them together in one family as an affliction, family of affliction. What is number two? What is next? Contaminated karmas, this is number two. What is number three? Suffering. Three. Don't forget it. Now, all these five points we group them into three. The family of afflictions. Then family of contaminated karmas. And? Family of sufferings. Don't forget it. With this we go to this the Wheel of Life, the painting. We go to the painting now.

C. Wheel of Life Painting

C. 1.0 Three Circles

Innermost circle is the circle of afflictions. Don't forget it. We already studied this earlier. Innermost circle is the circle of afflictions. And the second circle is the circle of contaminated karmas. And the third circle is circle of suffering or the miseries. Very good. Now, we are going to go into more detail. Innermost circle, what do you see in the innermost circle? We see three creatures there, three animals there. Do you see three animals there? What are they? The bird, snake and the pig. The painter is not so good (TL) so then the pig is not so visible. Anyway it doesn't matter, it's a pig. It should be a pig. If you are better then you can change it. The bird, the snake and the pig, the three creatures. These three creatures they symbolize the three poisons, they symbolize the three poisonous afflictions; attachment, aversion and ignorance.

The bird symbolizes attachment. And you know why? And the snake symbolizes aversion. Not because that the snake is very angry by nature. Because when you look at the snake it is our mistake actually. We look at the snake and we see the snake as something which is very obnoxious, we see it as the very repulsive. So, snake symbolizes aversion. And the pig symbolizes ignorance. For example say the butcher comes to kill the pig but the butcher gives some food to the pig. The pig is so happily coming towards the butcher. Whereas if you are a human being, if you know that somebody is coming to kill you and try to entice you, lure you with good food whatever, you will run away from that person. So the pig symbolizes ignorance because it does not know who is the butcher and who is not a butcher.

Afflictions are of innumerable varieties, innumerable kinds of afflictions. And all these afflictions somehow can be grouped into three families; attachment, aversion and ignorance. It is not that all afflictions should be one of these three, no. They fall into these three categories not necessarilyin other words what we can say is that the all afflictions can be, can fall under these three categories. What are the three categories? Attachment family, let's not say attachment, attachment family, and aversion family and the ignorance family. There is difference between attachment and aversion family.

Say for example people from far away, if you are in Gurgaon, people say that you are in Delhi. People in faraway meaning people in say the in America, in Australia. They say where do you live

in India? You say I live in Delhi, actually you are in Gurgaon. Gurgaon is not Delhi. But people put those in Gurgaon, in Noida, they all put under this family as a Delhi. In actuality these two are not Delhi. You come more closer to Delhi then you will say that I'm not from Delhi, I'm from Gurgaon.

Likewise to give an example, say jealousy. Jealousy is not anger, it is in the family of anger. Jealousy is not anger but is a family of anger. Likewise spite or likewise arrogance is not attachment, is the family of attachment. Arrogance means that you feel attached to.... there is a sense of attachment to the self, importance of the self and then seeing others as inferior. So that falls under the family of attachment. It's not attachment. So all afflictions somehow they fall under one of these three families. So the affliction it is depicted by these three creatures. What are the three main, three poisonous afflictions? What are they? Attachment, aversion and ignorance. So attachment is depicted by which of the three creatures?

Participant: Bird.

Venerable Geshe Dorji Damdul La: The bird. And the aversion or anger?

Participant: Snake.

Venerable Geshe Dorji Damdul La: Snake. And the ignorance?

Participant: Pig.

Venerable Geshe Dorji Damdul La: Pig. Why these three are depicted as the innermost circle is because that all our miseries, the root cause of the miseries is the afflictions. The innermost, the root cause, the final cause is the afflictions. If you go into greater detail within afflictions then we see that so here do you see that the bird and the snake comes out from the mouth of the pig? Do you see that? Do you see that the bird and the mouth, the tails of the bird and the snake come out from the pig's mouth? Do you see that?

Participant: Yes.

Venerable Geshe Dorji Damdul La: Okay, which means that within the afflictions attachment, aversion all other afflictions they all arise from the ignorance. The pig symbolizing, it symbolizes ignorance. All other afflictions they arise from the pig like ignorance. So ignorance is the root. From the picture we see that afflictions as the root, within afflictions, ignorance is the root. Don't forget it. If you have this ignorance then this ignorance will invariably give rise to other afflictions, attachment, aversion, so forth. These afflictions will give rise to second circle. What is the second circle? The circle of contaminated karmas. So what do you see in second circle? What are the unique things about the second circle? Do you see something? Anything unique about the second circle?

Participant: Black and white.

Venerable Geshe Dorji Damdul La: Or anything else? Second circle, what do you see? One thing is that the half is black, half is white. And anything else?

Participant: Different types of creatures.

Venerable Geshe Dorji Damdul La: Different creatures are there. What is the most important part of this second circle is half black, half white. That is the most important part. So, the second circle depicts karma, the contaminated the karma. And contaminated karmas, precisely contaminated karmas. Contaminated karmas are of two kinds; white contaminated karmas and the black contaminated karmas.

Let's say that how many of you have dreamt of doing something good, doing something virtuous in your dream? At least once in your lifetime. How many have never dreamt of having done something? In most likelihood, even if you raise your hands you might have forgotten that. Very likely you have dreamt of having done something good in your life. How many of you have in your dream, you dreamt of having done something bad? Including myself. What is the common thing when you say.... for example, in your dream you have dreamt of doing something good, dreamt doing something bad, say the harsh words towards somebody else or dreamt of doing something so good, consoling somebody, right? Two dreams. One is virtuous, one is non-virtuous. Although both are dreams but one is virtuous, one is non-virtuous. Tell me what is the common thing between these two dreams. Is there anything which is common between these two things?

Participant: Both are dreams.

Venerable Geshe Dorji Damdul La: Both are dreams. [02:10:00] The fact that both are dreams. So what, if both are dreams, then what? In the dream you see, while both are not real, you believe both to be real. I'm consoling the person suffering, I should console him. The real person is there. "Oh the real person, my neighbour, the nasty neighbour is there, real nasty neighbour is there. He throws garbage, I must fight with him, right? So you see the real suffering person, you see they are nasty neighbour, as real. The dream neighbour as real neighbour and the dream suffering person as a real suffering person. Both share being a dream and both share the ignorance, ignorance seeing the dream as real. This ignorance is the contamination. Both of these two are actions, engaged in action. But both actions positive action and virtuous, the positive and the negative, virtuous and non-virtuous both actions are affected by the ignorance seeing the dream as real. Yes, no?

Participant: Yes.

Venerable Geshe Dorji Damdul La: Yes. So that ignorance is the contamination. So when we speak about the contaminated karmas meaning virtuous karma, non-virtuous karma affected by the ignorance that is known as contaminated karmas. Unless we see Emptiness, unless we have the wisdom of Emptiness, all what we do virtuous, non-virtuous, they are all contaminated. All, whatever we do virtuous, non-virtuous, they are all contaminated. Contaminated does not mean negative. Contaminated means that it's affected by ignorance. Can you imagine a good dream, a

virtuous dream affected by ignorance? Can you imagine? Okay, tell me is there anyone who likes to share with us of a dream where you did something virtue and yet affected by ignorance. Any kind of ignorance, can you give me an example? Anyone? Very quick. Anyone who likes to give me an example? Say what I'm asking is can you give me an example of a dream where you dreamt or can you create a scenario of not necessarily a real dream, just a scenario of having a dream where you are being virtuous, where you are being kind towards somebody else, at the same time that virtue is affected by ignorance? Can you imagine anything, anyone? No? Maybe Tejal la.

Participant: Saving, helping a wounded animal.

Venerable Geshe Dorji Damdul La: Okay, in the dream, you dream of you helping a wounded animal and believing that this is a real animal. It's not a dream animal, it's a real animal. So this, believing the dream animal to be a real animal is that ignorance or not? This is ignorance. Although the act of helping this, saving this animal is a virtue but that is affected by the ignorance. In other words, what we are saying is that as long as we don't realise Emptiness, the wisdom, we don't have this wisdom. Opposite of the wisdom is ignorance. We are being inflicted by ignorance all the time. If we don't have the wisdom. As long as we don't have this wisdom anything that we do, they can be virtuous, they can be non-virtuous, they are all affected by contaminations. They are all affected by the ignorance. So affected by ignorance is known as seeing things as real.

How many of you in your life, you have been kind to another person at least once, raise your hands. Is there anyone who likes to share anecdote in what way you are kind towards somebody, someone else in your life? (TL) Very scared. Let's say you might have helped the a cat, a dog, you might have helped your brother, sister or you might have said something very nice to your parents so make them happy. When you are being kind towards the other person, did you see the other person as like a mirage, like a dream or so solid person there?

Participant: Solid.

Venerable Geshe Dorji Damdul La: So solid there. So seeing the person so solidly there not like a dream, that is ignorance. Even this kind gesture is affected by the ignorance. This is known as contaminated virtuous karma. So even the karmas, karmas can be positive and negative. Negatives are always contaminated, no doubt. Even the positive can be contaminated. Don't forget it. So within the wheel, second wheel we see that half is white, half is black which means that the karmas are of two kinds; the black karma, contaminated negative karmas, and the white, positive karmas. So negative and the positive, negative and the contaminated, these two are not synonymous. Don't forget it. Negative and contaminated these two are not synonymous. Negative karmas are always contaminated but contaminated karmas may not be negative. Because contaminated positive karmas are also there. That is the most important part. Second circle it is depicted as half white, half black indicating that the karma that we accumulate because of the afflictions which is symbolized by the innermost circle, these karma can be of two kinds – virtuous and non-virtuous. Even this circle, the white and black this is within the, held within the part, as parts held by the demon. Something is in the hands of the demon means that this is not

nice. Therefore being held in the demon's hand, demon's mouth which means contaminated. But still it can be virtuous, white. To understand this fully.... Which fully? That something can be virtuous and still be contaminated, to know this, to really understand this fully we have to have some understanding of what Emptiness is, ultimate reality, ultimate truth, you have to have some experience of that.

Now, the next part that within the black we see three creatures, within the white we see three creatures. That depicts, say with the black negative karmas, when we accumulate negative karmas then the three creatures depict the effect of the negative karmas. Effect of negative karmas is three. One the bull is there, bull signifying the animal realm. Then the next one, second one, very poor, weak, skinny person symbolizing the hungry ghost. And then the last one with the flame in the fire that depicts the hell realm. With the negative karma the result that we're going to experience is in these three forms. Animal, as animal realms, hungry ghost realm and hell realm.

With the virtuous karma although contaminated, by being virtuous that will result in the three, the favourable realms. Bottom one is the human realm, bottom one meaning the human realm is there. And then the second one is the *asuras*, demi-gods. And the third one is the gods. The human realm, demi-god realm, and the god realm. With the virtuous karma one we'll experience the happiness in the form of, in the, within the human realm, *asuras* or the demi-gods, and the god, realm of the gods. This is about the karma.

Now with these accumulation of karma, positive, negative karmas. So what is said there depicted by the three creatures inside the black part, three creatures inside the white part, this is more like the synopsis. Now the full form is the third circle. Third circle how many divisions are there?

Participant: Six.

Participant: Five.

Venerable Geshe Dorji Damdul La: In some cases there are five, in some cases there are six that depends... both are correct. We speak about the six realms, we speak about the five realms. Five realms means it's the shorter form. Six realm is more elaborate form. [02:20:00] First let's say six realms. Six realms means three unfavourable realms and the three favourable realms. What are the three unfavourable realms? Animal realm, hungry ghost realm and hell realm. If you look at the third circle, we see at the bottom, within the third circle at the bottom is the hell realm. And to the left side of that is the hungry ghost realm and to the right side of that is the animal realm. So these three depict the three unfavourable realms. The bottom is the hell realm, towards the left side is hungry ghost realm, towards right side is the human realm, the animal realm. Above the hungry ghost realm is the human realm. And above the human realm, above the human realm and the next, the remaining two, one is the god realm and the other one is *asuras* or the goddess realm. So basically, above the human realm is the god realm, next to it is the demi-gods. Actually demi-gods are also gods. Why they are known as demi-gods?

Say, within the human beings, when the human beings they go off the track they do something extremely bad we say that that person is not even human, although it is still human. We say that

he is not even a human even.(TL) So we discard him as a human being although still he is a human being. Likewise the naughty gods are known as the demi-gods. Why, in what way they are naughty gods? Because if you can see there is a tree growing. Do you see a tree? There is a tree there. Demi-god realm is little down and the god realm is little higher. And the trees grow from the ground. Where is the ground? At the demi-god realm. And the fruits are there in the god realm. So the demi-gods they are so jealous of the gods that the tree grow from their place and the fruits are enjoyed by the gods. So they are not happy with that. So often times they wage wars against the gods. And it is said that the demi-gods they are extremely bright, very intelligent, very bright but they are inflicted, they are festered by jealousy. This is their unique characteristic. They are festered by jealousy. Because of this, once you are born as a demi-god, for you to see Emptiness directly, for you to see, to have the wisdom of Emptiness directly is not likely because of the jealousy.

Then at times what happens because of this war Indra, Indra is one of the kings of the gods and because of the war what happens is that sometimes the gods lose the war. So Indra has to run, sometimes even Indra has to run away. 2500 years ago when the Buddha was still on this Earth Indra paid a visit to the Buddha. And then reported this to the Buddha that the demi-god waged war against him and then they lost the war, what should he do. So this is what the Indra requested the Buddha to help. And the Buddha said that, Buddha made not like prophecy, he narrated of his own experience. Buddha said that - “once many, many lifetimes, eons ago once I was born as Indra myself. When I was born as Indra, again the demi-gods were naughty gods. They again waged war against me. And I lost the war because of which and then I went to that Buddha.” That Buddha, I think Buddha Kashyap. Went there and sought his help. Then the Buddha then, gave him some mantras. Mantras to be inscribed on the cloths and to suspend the cloths in the air on the high places. So that is known as - *rgyal mtshan brtse mo'i dpung rgyan*, meaning, *dpung rgyan*, is like the ornament of the massive ornament of the victory, of the victor. *Rgyal mtshan brtse mo'i dpung rgyan*, the massive ornament of the victory. “Mantras were given by him and then I used that I put it all on the god realm there and then the war automatically ceased, from their side. So likewise you can also do the same thing.” This is what the Buddha then instructed Indra. Indra did it. And hopefully Indra regained his empire. I'm not too sure. So this is what is said. Now, with this the point is that the demi-gods they are actually god.

So if you have this, the third the cycle split into five, they are what? The three unfavourable realms and the two favourable realms. If split into six then three unfavourable and three favourable. What the three favourable ones? Human realm.

Participant: God realm.

Venerable Geshe Dorji Damdul La: God realm. Demi-god realm. And the three unfavourable realms are?

Participant: Animal.

Venerable Geshe Dorji Damdul La: Animal realm.

Participant: Hungry ghost realm.

Venerable Geshe Dorji Damdul La: Hungry ghost realm.

Participant: Hell realm.

Venerable Geshe Dorji Damdul La: And hell realm. These are the six realms where the effects of the contaminated karmas are to be experienced. With the second circle we see that we accumulate contaminated karmas. And the contaminated karmas will ripen where? Ripen in these six different realms. With the negative karmas we'll experience the results in the three lower realms. And with the positive karmas you will experience the results in the three favourable realms. So, innermost is afflictions. Then second one is contaminated karmas. So these two are the causes of the suffering. These two will give rise to number three. Number three is the suffering. The truth of the suffering. We have finished the three circles.

Now the last circle. What do you see in the last circle? Tell me. You can speak anything about the last circle. What do you see there? Anyone? What do you see there in the last circle? Outer most circle, what do you see?

Participant: Death.

Venerable Geshe Dorji Damdul La: You see death. Yes? Yontan la what do you see?

Participant: Death, man carrying a corpse.

Venerable Geshe Dorji Damdul La: Man carrying a corpse. Then?

Participant: House, boat.

Venerable Geshe Dorji Damdul La: Okay, how many segments are there?

Participant: 12.

Venerable Geshe Dorji Damdul La: 12 segments are there. Some of you are focused on the details, nobody is focused on the overall. Overall you can say there are 12 segments. What are the 12 segments? These 12 segments are known as the Twelve Links of Dependent Origination. You should be seeing the 12 segments in the outermost circle. These 12 segments are known as the Twelve Links of Dependent Origination. Links, links meaning... from what we have learnt of the three circles inside, we have learned that afflictions give rise to the second circle of contaminated karmas. Contaminated karmas give rise to the third circle, the miseries. So how innermost is linked to the second, how the second is linked to the third, these links amongst these three innermost circles are explained by the fourth circle. So the fourth circle is known as the Twelve Links of Dependent Origination. In other words the fourth circle will tell us in detail [02:30:00] how the innermost afflictions will give rise to contaminated karmas, how the contaminated karmas give rise to the miseries. From this we, what we learn is, that if you don't

want miseries then what should we do? We should stop the contaminated karmas. If you don't want the contaminated karmas then what should we do? We should stop the afflictions. So how to do that? How suffering is given rise to and how the suffering can be brought to an end is explained in detail by the fourth circle. Which is known Twelve Links of Dependent Origination. Buddha taught these Twelve Links of Dependent Origination. Yes?

Participant: This mantra of - YEH DHARMA HETU PRABHAVA...

Venerable Geshe Dorji Damdul La: Yes, yes.

Participant: All phenomenon arise due to causes, so in that mantra does the all phenomenon refer to the experience of these six realms?

Venerable Geshe Dorji Damdul La: Okay, very good question. YEH DHARMA mantra, OM YEH DHARMA HETU PRABHAVA. *YEH DHARMA*, this phenomena, HETU causes, PRABHAVA arise. These phenomena arise from causes. So these phenomena, they refer to what? This phenomena. So ideally speaking these phenomena refers to all composite phenomena. And more precisely the phenomena of suffering. What we are studying here. Suffering, contaminated karmas and the afflictions, suffering. So these suffering that which we dislike, which torment us, which haunts us. So these suffering they don't arise randomly, they arise from causes. What causes?

Participant: Contaminated karmas.

Venerable Geshe Dorji Damdul La: Contaminated karmas and afflictions. If you don't want these suffering then you have to cut the contaminated karmas, for which we have to cut the afflictions. And to be more precise to cut afflictions we have to cut the self-grasping ignorance. This is what we are going to learn with the help of the third, the outermost circle which is known as Twelve Links of Dependent Origination.

If you look at the opposite page, the title says the Wheel of Life, Twelve Links of Dependent Origination. This is very important. Today I will just give you the what the paintings are, the depictions and their corresponding meanings.

C. 2.0. Twelve Links of Dependent Origination

We start from the man with the stick there, old man, at the top next to the right side of the demon's mouth, the man with the stick that symbolizes the ignorance. Ignorance, a person who cannot see and is about to fall off the precipice. Somebody who cannot see and who is about to fall off a precipice. This is just a depiction and then what it symbolizes is the ignorance. How we said that all these miseries in the dream, they all started from the believing that the dream as real which is ignorance, number one. What is number two? Tell me. Let us go clockwise from there. What is number two?

Participant: Potter.

Venerable Geshe Dorji Damdul La: Pot?

Participant: Potter.

Venerable Geshe Dorji Damdul La: You see pots, you are right. Number two, there should be actually many pots but there are only two pots. There can be many pots varying in size, varying in colours and so forth. Tell me. Who decides the different shapes of the pot? Who decides the different colours of the pot? Who decides?

Participant: Potter.

Venerable Geshe Dorji Damdul La: The potter decides. As what potter does to the different colours and shapes of the pots, there are various existences in Samsara, the births, different kind of birth that you take. There are some human birth, human, hungry ghost, animals, and then the hell beings, gods, goddesses, demi-gods and so forth. So who decides all these different forms of birth? It is decided by the karma. Karma is depicted by the potter. Just as potter decides the shape, colours, and so forth of pot our karma decides what kind of birth that you take in the next life, in this life and so forth. What is next? Hey, what do you see in the next picture?

Participant: A monkey.

Venerable Geshe Dorji Damdul La: A monkey. Ideally speaking a monkey jumping from one tree, to another tree. A monkey jumping from one tree to another. So that monkey symbolizes our mind, our consciousness. That monkey symbolizes our consciousness. So when we die what we do is that we leave the previous body and we pick up the next body. The two bodies of the previous life and the next life, these two bodies are symbolized by the two trees. And the mind which leaves the body and connects to the next body that mind is symbolized by the monkey. Just as the monkey leaves the first tree to jump to the second tree, our consciousness leaves the first body and jumps to pick up the second body of the next life. So that is symbolized by the monkey. So the monkey symbolizes the consciousness. What is next? What do you see next? Maybe the younger ones you can see something. The elder ones we cannot see anything. (TL, GL) Younger ones, tell me what do you see?

Participant: Water and boat.

Participant: Boat.

Participant: A man with a boat.

Venerable Geshe Dorji Damdul La: Okay, good, good. Even the younger ones cannot see anything. Younger ones see only the gadgets. (TL) What do you see now, tell me, younger ones?

Participant: Somebody who is boating.

Venerable Geshe Dorji Damdul La: Somebody who is boating. Which means that still I'm not

getting the full answer. Maybe the younger ones with the sharp eyes, do you see something? Raise your hands.

Participant: Sailing across.

Venerable Geshe Dorji Damdul La: Sailing across, yes. Still it's not the complete answer which means we need somebody who is really young. (GL)

Participant: There are three men sailing across.

Venerable Geshe Dorji Damdul La: Okay, three men. If possible, I still need another answer more refined answer. Still younger one.

Participant: One man is rowing the boat, the two are sailing across with him.

Venerable Geshe Dorji Damdul La: Okay, very good which means you are young. The other two are the passengers. What is important is that there should be, it should be depicted with two passengers there, two passengers. And the other one is just the ferryman. The two passengers, so the two passengers while you are in the boat crossing a river, crossing ocean or crossing a sea you are not to fight, (TL) you cannot separate. Whether you like it or not you should be together till you reach the end. Likewise the two passengers they are nothing, the two passengers they symbolize your body and your mind. Whether you like it or not, your body and mind should go together. That is the body and the mind. Technically this is known as the name and form. Form is the body, name referring to your mind. Name referring to mind. Why the name refers to the mind? Because we can directly, physically see the body. Directly see your body, directly see my body, right? We can directly see the physical body. But we cannot see the mind directly. It has to be understood through labels. Name, name referring to labels. It has to be understood through using labels. "Okay, I'm little unhappy." Then from what I said, from my body language, from my verbal language you can infer what is going in my mind. Otherwise you cannot see the mind directly. So name and form. Name referring [02:40:00] to the mind. Okay, what is next?

Participant: A house.

Venerable Geshe Dorji Damdul La: Okay, be more precise.

Participant: One storey house.

Venerable Geshe Dorji Damdul La: Two houses or?

Participant: Double storey.

Venerable Geshe Dorji Damdul La: Double storey. Anyone else? The painter created more problem. (GL) So what we need is a house with six windows. What we need is just a house with six windows. You are distracted. How many windows are there?

Participant: Six.

Venerable Geshe Dorji Damdul La: Six windows. Nobody said six windows, you said double storey house. Focus should be on six windows. It's double storey, single storey, it doesn't matter, there should be six windows. Six windows should be the main focus. This is the reason. The point is that say this the number four, the two passengers and the boat, number four is the phase when each one of us we were going through in the mother's womb. Mother's womb where we got the body from our parents, we got the mind from the past life. So these two are connected in the mother's womb. These two are connected like the two passengers in the boat. As long as the boat does not get to the end the two passengers cannot be separated. Likewise as long we don't reach the end of our life our body and mind will always go together. This is the significance.

Now this is in the mother's womb. Now in the mother's womb what we do is that we keep growing, we keep developing, we keep growing. We grow, right, and so you have seen the, all the different phases of the child in the mother's womb. One phase is where you have the.... finally what are the windows for? Tell me. Windows of the house, what are these windows for?

Participant: Six senses.

Venerable Geshe Dorji Damdul La: No, no, no. What are the windows for generally speaking? Do you have windows in your house?

Participant: To see outside.

Venerable Geshe Dorji Damdul La: To see outside.

Participant: To get light.

Venerable Geshe Dorji Damdul La: To get the lights.

Participant: And air.

Venerable Geshe Dorji Damdul La: Fresh air.

Participant: Sunlight.

Venerable Geshe Dorji Damdul La: Okay, sunlight. So of these different kinds, what I want is, for you to interact with the world. If you are in the house, if you want to interact with the world you have to interact with the world through the windows. Likewise we are trapped in this body like the way somebody is trapped, you are put in the house arrest. In house arrest, you can communicate with the world through the six windows. Likewise we are trapped in this house arrested in our body. We have the six windows through which we can communicate with the world. Eyes, ears, nose, tongue, body and the mental. These are the six windows through which we communicate with the outside world. This is when inside your mother's womb you mature a little bit, to the extent that your organs, sense organs are developed. Your sense organ are

developed but still they are not functioning. They are developed but still they are not, they assume the physical aspect. Physical aspect they are developed but they are not yet functional. That is number five.

What is number six? The couple. This is just symbolic. Say you have the senses. What is the job of the senses? Eyes, ears, nose, what are the job of these senses? These senses should meet with their respective objects. Yes? Meet with their respective objects. Their job is to meet with their respective objects. So thus far with the house, with this six windows, at that phase when you are going through this phase, what happens? You have the senses there but the senses are not operational. They are not operating as yet. Now, the next one is, the couple meeting. It is like the couple, symbolizing your senses and objects. These two meet. Your senses and their respective objects they meet. This is what is symbolized by the couple, the meeting of the couple. What is the job of the meeting of your senses with the objects? What is the job? For you to know - "oh there is a flower there." It is already six o'clock, right? It's time to close the class. So the job of interacting with the clock is to know something. What is next? Next, okay, anyone? Now even the maybe young ones cannot see that.

Participant: A man holding something.

Venerable Geshe Dorji Damdul La: More like a man holding a stick (TL). Actually it's an arrow piercing the eyes. Our eyes are very sensitive that it can even feel dust, you can feel it very irritating and very disturbing. If the arrow hits it, it can be even more disturbing. So which is a sharp pain, feeling, sharp feeling. So that indicates the feeling. The point is that after the object your sense power and the object meet, then you will get the respective feeling.

For example, say our body, when you go outside Delhi in May. Then what is the feeling? Hot feeling arises. Then you come into the house with a AC then you get a very pleasant feeling. With your sense meeting with the object, contact. Number six, the couple, signifies the contact. With the contact of the sense power, sense and the objects, with the contact then the feelings arise. Which is depicted by the arrow striking the eyes. What is next? Guess.

Participant: Man is drinking something.

Participant: Tea.

Venerable Geshe Dorji Damdul La: Wow. What is your name? The girl. What is your name?

Participant: Dhedon Lhamu.

Venerable Geshe Dorji Damdul La: Dhedon Lhamu. Okay, Dhedon Lhamu is very generous. She said a man drinking tea, right? (TL). Actually, how do you know its tea? (GL) And she is very generous. Actually its man drinking alcohol. It simply depicts addiction. Addiction means what? Excessive version of attachment. Now this feeling gives rise to the attachment. So when somebody who is so fond of alcohol meets with the alcohol then what is the mental reaction? Very strong attachment arises. This is attachment. What is next?

Participant: A monkey and the fruit.

Venerable Geshe Dorji Damdul La: A monkey doing what?

Participant: It's taking fruit.

Venerable Geshe Dorji Damdul La: Eating fruit. Did you notice some monkeys, they are eating the fruit and other hand grabbing at the other fruit. In fact, I'd like to yes, so this means that this monkey is already eating something and yet grabbing another fruit means, the attachment, the desire, is so acute. Very acute version of attachment is known as craving. But don't understand this in the usual way of understanding it. This is a technical term, here in this context. So number eight is attachment, some people translate it as craving. Number eight is craving, number nine is grasping. Grasping is the excessive version, excessive, intense version of craving is known as the grasping.

What is number ten? Number ten is a pregnant woman. This indicates [02:50:00] say your karma, number two is the karma. What is number two? Number two is karma. So this karma, the job of this karma is to.... By the way for your information karma can be classified. There are so many ways of classification of karma.

C. 2.1 Classification of Karma – Projecting Karmas and Completing Karmas

One way of classifying karma is projecting karmas and completing karmas. Projecting karmas and completing karmas or furnishing karmas. Technically it is known as projecting karmas and the completing karmas. It is like, say if your parents tell you that - "we are going to get you one house, only once." How many times they can give you a house? Once or twice. Not really 100-200 times, right?. They can give you chocolate 100 times. House means it is just one time, generally speaking, one time. So say you are allocated... "okay I will gift this, this is your flat, this is your house." You are given a house. They give you a new house. Then your job is to do the furnishing. It's just interiors that you do. Interior design, all these things you do. The basic structure, the basic skeleton of the house is given by your parents for whatever the amount of money. And then your job is to ..., "okay, I'll put the mirror here, I will put the bed here, I will put the table here, I will put the kitchen here." You decide all of this.

And so you get this house, then you are projected into this house. Earlier you stay with your parents now you are put into this house. What you project into this house, this is like the projecting karma. The karma to... say from past life to this life how many times you have good food? Many times. How many times you had the problems? So many times. How many times you have the human birth? Hey, since your birth till now how many times you had the human birth? Only once. So your human birth is like the new house given to you. It's because of the projecting karma. Projecting karma acts only one time in your one life. Projecting karma acts only once in your one lifetime.

Completing karma operates millions and trillions times in your one life. For example, you are hungry today, that is negative karma. And then you eat something good you feel the hunger

gone, again its positive karma. Again next day you become hungry. Today at the moment you feel cold, you on the road, you may feel sweaty, negative karma, right? And then you reach home, you may have fan, the cooler, AC whatever you feel cool, again its positive, effect of positive karma. So we see that once you are born as a human being then the problems, the happiness, problems, happiness, how many such things are there? Many, many, many. These are the effects of the completing karmas. Completing karmas can ripen innumerable times in your lifetime.

Within a single lifetime, completing karmas, innumerable completing karmas can ripen but projecting karma ripens only once in one lifetime. So the karma here that we are talking here in this karma. Which of the twelve links is the karma? Which of the twelve links which we have discussed thus far? The potter. Which is first or second, third?

Participant: Second.

Venerable Geshe Dorji Damdul La: Second one. So second one, potter, this is a karma that you are talking about, this karma that we are talking about is which of the karma, projecting karma or the ripening, the completing karma?

Participant: Projecting.

Venerable Geshe Dorji Damdul La: Projecting karma. It's the projecting karma which we are discussing here. The karma which is discussed here is the projecting karma not the completing karma. Don't forget it. This projecting karma, say for example by attending this class we learn about these things, - "okay, now I have to get rid of my ignorance. I have to engage in only the positive karmas, not negative karmas". Then with this awareness even if it's the positive karma, you are accumulating virtuous thoughts. In the process of virtuous thoughts you are accumulating positive karmas. Let's say that these positive karmas will effect you to take birth in the say the *deva* realms, god realm. Then till you die you will not take birth in *deva* realm. So *deva* realm at the most you can take birth after this life. So before you die so this karma which you have already planted, say if you are to die, if we are to die, let's say like after 20 years, after 30 years, after 40, maybe the younger ones after 60 years, 70 years.

When you are closer towards your death then what happens is that this karma which is going to take over to decide your next life, to project you to the next life, that karma is going to become germinated. Like the seed, apple seed, if it put it on my table it will never germinate. Only when I put it in the ground, give some water, sunlight, then it will start to germinate. So when closer towards the death what happens is that previous karma, one of the previous karmas, projecting karmas is going to be germinated to project you to the next life. So the mother, the pregnant woman, the mother giving, about to give birth, the mother, so this is the germination of the fetus in the mother's womb, germination. So this fetus is symbolic of your karma germinating. Your karma germinating. Your karma germinating which is on the verge to throw you to the next life.

What is next? Mother actually giving birth. A mother actually giving birth, number eleven. This is in this life you die, then your mind is ejected and your mind connects to the next birth. That is

symbolized by the mother giving birth. So you are thrown into the world. So you are thrown from this life and you connect to the next life. That is number eleven. Number twelve? What do you see in Number Twelve?

Participant: Man carrying the...

Participant: Dead body.

Venerable Geshe Dorji Damdul La: Man carrying a white cloth, white thing. This is just say the Tibetan version... some of the Tibetan versions, one of the Tibetan versions of people carrying the corpse. One of the Tibetan versions is to tie the corpse with the rope and then you carry it on your back. And in some cases on the stretcher, there are many. So this is just one of the versions carrying a corpse. Which means it's just, the focus is on the dead body symbolizing ageing and death. Number twelve is ageing and death. Now, what I'm going to do is that I'm going to indicate what are the depictions and what is their corresponding symbol, the symbolism.

1. The first one is the, a blind person, symbolizing ignorance.
2. Number two a potter symbolizing contaminated karmas.
3. Number three a monkey jumping from one tree to the other symbolizing the consciousness.
4. Number four two passengers in a boat symbolizing the name and form. I'm giving the technical term also.
5. Number five a house with six door, six windows or five windows. If five windows then the five sensory conscious, five sensory, five physical senses. And if six windows five, six senses, five the physical senses and the one mental sense. Total six senses. [03:00:00] Some can have five windows, some can have six windows. These are sense sources. Number five is sense sources. Technical term is sense sources.
6. Six is the couple symbolizing contact. What contact? Contact of the senses and their corresponding objects. This is number six.
7. Number seven is bow piercing the eyes symbolizing the feelings.
8. Then number eight, alcoholic grabbing at the alcohol, symbolizing the craving. Craving or attachment.
9. Then number nine, a monkey the grasping at the fruits while eating, while already eating something that symbolizes the grasping. Number nine is grasping.
10. Then number ten is the pregnant woman, symbolizing becoming/existence. This is technical term. becoming or existing. Meaning that, becoming meaning that you are now your karma to throw you to the next life that is now maturing, becoming. Maturing, becoming to throw you to the next life. This is number ten.
11. Number eleven is a mother giving birth symbolizing the birth. Technical term is the birth. Number eleven birth.
12. Number twelve a person carrying corpse symbolizing ageing and death.

Now, tell me, the twelve links. Number one ignorance. Number two is?

Participant: Karma.

Venerable Geshe Dorji Damdul La: Number two is karma. Number three?

Participant: Consciousness.

Venerable Geshe Dorji Damdul La: Consciousness. Number four?

Participant: Name and form.

Venerable Geshe Dorji Damdul La: Name and form. Number five?

Participant: Sense sources.

Venerable Geshe Dorji Damdul La: Sense sources. Number six?

Participant: Contact.

Venerable Geshe Dorji Damdul La: Contact. Number seven?

Participant: Feeling.

Venerable Geshe Dorji Damdul La: Feeling. Number eight?

Participant: Craving.

Venerable Geshe Dorji Damdul La: Craving. Number nine?

Participant: Grasping.

Venerable Geshe Dorji Damdul La: Grasping. Number ten?

Participant: Becoming.

Venerable Geshe Dorji Damdul La: Becoming. Number eleven?

Participant: Birth.

Venerable Geshe Dorji Damdul La: Birth. Number twelve?

Participant: Ageing and death.

Venerable Geshe Dorji Damdul La: Ageing and death. Very good. We'll continue the coming Wednesday, yes. We'll quickly do the end dedication prayer, page 278.

Class 11 – Wheel Of Life – Part 4 of 13

Session 1 of 15th August 2018

Subject : Wheel of Life
Teacher : Venerable Geshe Dorji Damdul La
Location : Tibet House Delhi
Date : 15 August 2018
Transcriber : Sushmita Sehwag
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Summary of the Teachings in the Session

Review

Twelve Links of Dependent Origination in Detail

Classification of Karma – Definite ad Uncertain Karma

Four Factors for Definite or Uncertain Karma

Karma done but not accumulated, Karma accumulated not done, Karma not done not accumulated, Karma done and accumulated.

A. Starting Prayers

(Main Teaching Starts)

B. Review

Let's turn to the same 'Wheel of Life' on Page 308. A quick overview of what we did already. Then little bit more detail into the Twelve Links of Dependent Origination which is in the outermost circle, the fourth circle. Will do overview of this painting, which of course was done at the advice of the Buddha, the instruction of the Buddha. This depicts the reality of our life, how we go through miseries and how we can possibly come out of the miseries, not just going through the miseries but knowing how we are going through miseries, then how we can undo these miseries, come out of these miseries. And we can't really expect that learning this, and then in this very lifetime that we would be free from sickness, ageing, death, depression, tension and so forth. And of course, studying this, reflecting on this, and getting some sense within your mind, and particularly, and more precisely about finally how to cut the ignorance which is the root of all the miseries, and particularly more precisely, the self-grasping ignorance, cut this and on the basis of introducing the counter-force which is the wisdom of Emptiness. And knowing what wisdom of Emptiness is, then on that basis we see that stress, depression, what is happening on the mental consciousness level can be cut and depending on what level of understanding that you have reached, say, GATE GATE PARAGATE, there are the five stages and of course within each one of the stage, we see that there are further more divisions there. So,

depending on where you are, depending on what kind of realisation you have attained, up to that extent then the degree of freedom from fear inside the stress can happen – one.

And then the next one is if in case total freedom from suffering does not happen in this life. Then what's the point? Some of the people may think like this, then what's the point of putting all these efforts? The point is that whether we like it or not, this is like somebody living for 60 years, 70 years, 80 years, 90 years, 100 years. It's like 100 into 365 days. This is how we have to multiply. And then, we see that if you're not really prepared, mentally if you are not really matured, mentally if you are not really calm and peaceful, during the earlier stages, and if you don't put any effort to rectify these mental disturbances at the earlier stages of your life, and without any effort we can't expect that the later part of your life is going to be smooth, happy, peaceful and everybody will come to really benefit from you, we can't really expect that. Reality of the world, reality of the universe is that “OM YEH DHARMA HETU PRABHAVA – All phenomena arise from the causes. It is the reality.

This is not something that the Buddha invented, it is the reality which the Buddha discovered. Buddha discovered this and if you use your own common sense, we see that this is something which is the reality. For example, say, if we are hungry, we will surely go to get something to eat. If you are hungry and there is a possibility for you to eat something, get something to eat from your kitchen, surely nobody will say, “Please Buddha remove my hunger. Please Jesus Christ remove my hunger, Please Ram, Mohammed remove my hunger.” Nobody will say this. Everybody will go to the kitchen. This is for sure. Knowing that this hunger is because of the mechanism inside your body, which is because of lack of food, you know this so well. This is the reality. This is what the Buddha discovered. This is not what the Buddha invented.

With this knowledge, then we see that through this wisdom we can extrapolate it to other things and see that all composite phenomena, they should necessarily come into being by dependence on the previous preceding conditions, preceding causes. YEH DHARMA HETU PRABHAVA – All phenomena arise from causes. Composite phenomena, they all arise from the causes. With this, then without the causes, intact, we can't expect the wholesome result. This is the law of cause and effect. This is the law of the nature which the Buddha discovered, which the Buddha did not invent. Even before the Buddha appeared, 2,500 years ago and according to scientists, Big Bang started 15 billion years ago. Just imagine, all these billion, 15, 14 billion years ago and then several million years ago, before Buddha Shakyamuni appeared, this is the principle which governed the whole universe, that composite phenomena should necessarily come into being by dependence on the earlier preceding causes. This is the reality. On this basis, then Charles Darwin's evolutionary theory, they all came into being. And this is what the reality is.

With this the point that we need to know is that given that all composite things come into being by their respective causes and conditions, causes and conditions determine what the result is. So, if you want the pleasant result, then we must create the pleasant causes and conditions. And if we don't create the pleasant causes and conditions, we can't expect the pleasant result. This is a law of the nature. This is the law of the reality.

Keeping this in the mind, then about the consciousness, what we have is about the body and mind, and in this life, we see that this principle of cause-effect relationship, we see that this life is

governed by this principle of cause and effect, and then you extend a little further through your rational thinking, through your reasoning, very refined, rational thinking, logical thinking, we come to discern that this is not the only life. We see that when we die, we leave this body, but the mind continues to next life. And then, on the basis of this mind, again you come up with the same person, the person with the feeling “I,” the feeling, that I should not suffer, I should be happy, again the same person comes into being, continuation of the self happens in the next life. Then again, in this life if we do not do anything to rectify the bad habits of our mind, and then, in the next life you can't expect the miseries that we are going through in this life, if not worse, for sure, they will not terminate on their own. They will continue. It's like a tape recorder being played over and over again, over and over again as long as [00:10:00] we don't tackle the causes of the miseries.

This is what we need to think. On that basis, then we say it's so wise to think on two levels: one is the immediate measure and the other is long-term measure; not only in this life, but future lives, and what you plan for the future lives, this will no doubt, help us in this life also. From that point of view, it is very important to know the whole dynamism of this wheel of life so well. With this, what we see is that how we go through these undesirable miseries and how we can possibly bring an end to this undesirable result, the miseries, experiences, if not fully in this life, for sure fully, in the near future lifetimes. With that in mind, how miseries come into being and how the miseries can be undone, or how to bring an end to all the miseries altogether, that is so beautifully done by... of course Buddha taught this, and summarised by Arya Nagarjuna in the Mulamadhyamakakarika, The Fundamental Wisdom of the Middle Way, where he said that in Tibetan,

*las dang nyon mongs zad pas thar
las dang nyon mongs rnam rtog las
de dag spros las spros pa ni
stong pa nyid kyis 'gag par 'gyur*

The ceasing of contaminated karmas and afflictions leads to Nirvana or is Nirvana, and contaminated karmas and afflictions arise from inappropriate attention or conceptualisation which in turn, arises from elaboration of self-grasping ignorance, which comes to an end through the power of the wisdom of Emptiness. This beautifully encapsulates that how each one of us, we go through miseries and how we can possibly bring an end to our miseries.

This is a beautiful summary and on that basis we need to know the five points. Immediate suffering that we are going through, the evident suffering that we are going through, of course, this is what we call as suffering. We should not be confined to the manifest suffering, sufferings is of three kinds which we should know: the evident, manifest suffering, then suffering of change, and the pervasive conditioned suffering which we learned earlier when we learnt the four noble truths. More precisely, we have to understand the third level of suffering. And of course, the first level of suffering, to know this, to feel that, that is so important. The more you feel the urgency to get rid of the first level of suffering, more we will feel, more sensible person will feel to get rid of the second and the third level of suffering, particularly the third level of suffering, which is pervasive conditioned suffering. Whereas if you don't really see the sense of urgency, if you don't get the sense of urgency to get rid of the first suffering, the manifest suffering, then

wanting to get rid of the third suffering is not as immediate, is not as intense, is not as serious. Therefore, reflection on the first suffering is extremely beneficial for us.

And then of course, we should be intelligent, of course even this intelligence does not mean that some people who are gifted as intelligent person, you are competent to know this, others you cannot know this. This is not the case. Even this intelligence is something which we can develop, we can learn this intelligence, we can train in this intelligence. Through this training, intelligence, through reasoning, studying more, this is the best way by which to sharpen your intelligence, train your intelligence. Study more, reflect more, and then have more conversations with more learned people. And, of course, those who are less learned, you can help them.

With this, the point is that the suffering which we go through, this is point number one - the three kinds of suffering. And these sufferings, what are their immediate causes? We are talking about the immediate causes of all the sufferings. On what? Contaminated karmas, very good! And the contaminated karmas, they arise from? What is the immediate cause of contaminated karmas?

Participant: Afflictions.

Venerable Geshe Dorji Damdul La: Afflictions. And what are the immediate causes of afflictions?

Participants: Inappropriate attention.

Venerable Geshe Dorji Damdul La: Inappropriate attention. Very good! What is ‘inappropriate attention’? False characterisation of the object. In other words, misperceiving the characteristics of the object, for example lets say, or exaggerating the qualities of the object, in a loose sense. When you go into the more detailed studies, then we have to be very precise. For the time being, we can say that the flower, let’s say that it is 20% nice. Then when your mind is affected with obsession, you can say that the flower is like 100% nice. That will pull your mind towards the object. That pull is known as the attachment. And whereas, if you say that the flower is 60% nice, or for example, the person, even with the people, even the other person is like, 80% good by the normal standard, is very high level of the goodness, but if you don’t like this person, if you are jealous of the other person, then even the 20% of the negativity of the other person, you can exaggerate it to like 80% negative. And any small thing, any small wrong thing the other person does, you just exaggerate it, inflate it so that the other person is like a demon, we can actually demonise the other person. This happens and this is the exaggeration of the good qualities, exaggeration of the bad qualities. That is known as inappropriate attention. This inappropriate attention is the one which is responsible for giving rise to our negative emotions, disturbing emotions, such as attachment, aversion, and jealousy, and all these negative emotions.

Inappropriate attention, which is technically speaking, false characterisation of the object, or in simple terms, exaggerating the qualities of the object. From where does this arise? From self-grasping ignorance, the final ignorance. If you know this, then from this we come to know that it has five points, and these five points can be grouped into three categories, starting from top: the category of the misery – one, then number two, category of the contaminated karmas, or in

simple terms, category of karmas, technically speaking, to be very precise, it is the category of the contaminated karmas, not just karmas because karmas are of two kinds: contaminated karmas and uncontaminated karmas.

Even the Buddhas have the uncontaminated karmas. Uncontaminated karmas only help you, it will have no bad effect on you. Whereas, when you speak about karmas responsible for our miseries,, we are referring to the miseries, we are referring to the negative, contaminated karmas. This is the second set category, contaminated karmas. And then the remaining three of the set of the five points, remaining three, what are they? Afflictions, Inappropriate attention, and the self-grasping ignorance. These three fall under the category of “afflictions.” Very good! These five points can be grouped into three: category of the miseries, category of the contaminated karmas, and category of afflictions. Good! First category, the first group is the resultant state – miseries. And the second group, the second and the third, these two fall under the causal factors, causal categories meaning that these are the two causes responsible for giving rise to category number three, which is suffering.

If you know this, and of course to know this very precisely, we need to know the whole philosophy, psychology, the metaphysics, and if not logic. Study of logic would be very helpful, but even if you may not have the [00:20:00] study of logic, you can understand these things, but the point is that to really understand this stanza, one single stanza so well, we need to have the background knowledge of the whole philosophy, of the whole psychology, of the Buddhist teachings.

With this in mind, now, if you look at the painting now, we see that there is a whole wheel held by the demon in its mouth, and the innermost, there is one circle, and then second circle next to it, and the third circle – the bigger one, and the fourth outermost circle, fourth one. The innermost circle depicts the limb or depicts the category or the limb of afflictions. We did it last time, innermost circle depicts the category of afflictions. Then second circle next to that depicts the category of contaminated karmas. And the third circle depicts the miseries, or the category of sufferings, the resultant state.

Now, how the first innermost circle gives rise to the second circle, and how the second circle gives rise to the third. ‘Innermost’ meaning afflictions, how the afflictions give rise to the contaminated karmas in the second circle, and the contaminated karmas give rise to the third circle, and the third circle depicting the miseries. So, that causal link, among these three circles, innermost circles, these three inner circles is depicted by the fourth circle.

We see that fourth circle has twelve segments, these twelve are known as twelve links of Dependent Origination. We have already briefly identified what the twelve links are and what are the twelve depictions there. Then what they symbolise, the symbolism you already learned, in brief we learned that.

And today, we will quickly go through it in little more detail. First one symbolising ignorance, first limb symbolizing ignorance, now we are going to be more technical. We are going to be more technical, and if thus far since your childhood till now, if you are not so much into the technicalities, technical studies, “Ok, now he’s going to technicalities. This is not my area.” Don’t

think like this. There is a great opportunity for you to be a technical person now, to go into technicalities, great opportunity for you. And then, if you still feel that “ok, although it is nice to hear this but still I’m not a technical person”, don’t worry, just listen to this. While I’m sharing this with you, you listen to this very attentively. Don’t ruminate over what you have learnt earlier. Don’t try to correlate with what you have learnt earlier. Don’t try to anticipate what he will be saying later. Just be in the present moment, try to follow. As much as possible try to understand what is being said at that very moment. Once you understand this, the next moment you forget, it doesn’t matter; seed is already implanted in your mind. And then, the same thing would come over and over again. Then next time you hear this, it’s so simple. Then, the next batch in the Nalanda Diploma course will see it as very complicated and then you will be wondering that how come they are feeling so complicated. This is very easy. This is bound to happen to all of us.

C. Twelve Links of Dependent Origination in Detail

With this in mind, now the first one which is ignorance, the first link, if possible, I would suggest you to have these twelve links on your fingertips. This is so important. First, we will go into the little details of the twelve links. Once that is done, then we will go to explain the order, the sequence. There are two sequences.

First, the ignorance. This ignorance is of two kinds: the ignorance pertaining to the ultimate reality and the ignorance pertaining to the law of karma – two kinds of ignorance. Now, we are going into more detail, more technical. These two ignorances have their own respective consequences. Say, ignorance pertaining to the ultimate reality. What does this ignorance do? In what way does it harms us? It harms us in trapping us in Samsara overall, that we are not ejected out of the Samsara, towards final freedom because of the ignorance pertaining to the ultimate reality. If we have this, as long as we have this ignorance, pertaining to the ultimate reality, we will never be freed from Samsara. We will never be freed from Samsara.

Sometimes, it can be like a piece of log, piece of wood in the ocean. Sometimes it goes up, sometimes it goes down, sometimes goes up, goes down, like this. ‘Goes up’ meaning taking a favourable birth, and you enjoy your life, and you live as a human being, you are born in a rich family, in a cultured family, where the neighbourhood is very nice, very peaceful, everybody is helpful to each other, the weather is nice, and so forth, and no pollution. Then whereas the other times you can go down, the log can go down, can take birth in a very poor family, the neighbourhood is just terrible, you have to live in fear, and you are born with all the problems. Then take birth, not as a human being, but in the Hell realm, Hungry Ghost realm, Animal realm, and so forth. And then, again after some millions of years, again you can take birth as human being, the log coming up. This is the reality. If you think like this, it’s very exhausting. What is the point? For example, even if you are born as a human being in a good family, reputed family, with the silver spoon in your mouth, this is a beautiful expression. But then who guarantees that after ten lifetimes, next life, after ten lifetimes, hundred lifetimes, you will surely be born with all these, that down the line you will be born with the silver spoon in your mouth. Nobody can say this. It is like piece of log going up, going down, like this is hundred percent the case. Therefore, and to reach to this level of understanding that this existence in Samsara, this is terrible; this is something I must bring an end to, otherwise there is no point, going up, people like you, you become a pop star, you become whatever, football star or the music star, whatever

star, noble laureate in physics, in medicine, whatever, you become very popular, you become very rich, very powerful. And then, you die, again go down, again after many lifetimes again come up. This is just very exhausting.

And then, the pain that we go through, one moment of pain is good enough. Just look at how, for example, how the animals in the wilderness, the wild animals, how they live in fear. Everyone is living in fear in the wilderness, everyone, not like the lions [00:30:00], the tigers, they live as, very bossy. No. Even they live in fear, any bigger animal can attack them. Just, say, even the smaller ones with the huge group, they can attack you, they can kill you. Everybody has to live in fear. This is the reality. This is what you know the Samsara is. From this point of view, we see that Samsara, there is nothing really good there. Now, the point is that this misery, this Samsara, why we cannot go out of this at all? Because of ignorance pertaining to the ultimate reality. As long as you have this ignorance pertaining to ultimate reality, we can't do anything, nobody can do anything, even if the whole world is filled with Buddhas, Jesus Christ, Ram, Prophet Mohammed, or Mahavir, Guru Nanak. We cannot be helped. We cannot come out of Samsara. If they have this capacity, by now why should each one of us suffer? They should help, they are all very compassionate. They should have already taken us away from Samsara. The fact that we are suffering still, despite all these enlightened beings living on this earth is a clear indication that there is another factor which binds us in Samsara. That is the ignorance pertaining to the ultimate reality. Therefore, if you reach to this level of understanding, just as for example somebody says that you are being arrested, and then you are being imprisoned. And then, in the two years, three years, the last day, if this is what is said, your hair will sit on an end. Likewise, this is what we are saying now, I'm sharing with you now, that our life is like a piece of log going up, going down, going up in the ocean.

Like this, however rich we are in this life, however powerful we are in this life, however youthful we are in this life, the beauty, rich, fame, and so forth, again, next life, going down, up, down, up. Maybe up, up, up two-three times, again going down, down, down two-three times, again up, up, up. This is all just very tiring, exhausting. This is all because of so many factors involved. Final factor is the ignorance pertaining to the ultimate reality. If you really want to get out of this problem, get out of this Samsara, what should we do? Get rid of this ignorance pertaining to the ultimate reality. How to get rid of this ignorance pertaining to ultimate reality? By introducing the counter force which is the wisdom to know the ultimate reality. This is where it is helpful for us to know that ignorance, the first limb, ignorance is classified into two: ignorance pertaining to the ultimate reality and the ignorance pertaining to the law of karma.

Now, second ignorance. In what way does the second kind of ignorance harms us? With the second ignorance, if somebody has the second ignorance, guaranteed the person has the first ignorance which means the person is in Samsara. Being in Samsara, then there are two categories: favourable existence and unfavourable existence. Within Samsara, favourable existence meaning human realm and the realm of the gods and goddesses, or *asuras*, gods-goddesses, and the human realm, these three favourable realms, and the three unfavourable realms. What are the three unfavourable realms? Hell realm, Hungry Ghost realm, and the Animal realm.

While in Samsara, there are two choices: one which is relatively nicer and one which is terribly

undesirable, terribly painful – two. With the ignorance pertaining to law of karma, if somebody has this ignorance pertaining to law of karma, then the person will disregard the law of karma – “Oh, who cares that if I’m doing something good, bad, as long as the policeman, the police do not see me, what I’m doing, it’s fine. I can do all kind of bad things.” This is disregarding the law of karma.

When one disregards the law of karma, then one engages not in the contaminated karmas but one engages in the negative karmas, black karma. There is a difference between contaminated karma and negative karma. We will slowly come to know this distinction between contaminated karma and the negative karma. Non-virtuous karma, negative karma, these two are synonymous. But there is a difference between the negative karmas and the contaminated karmas. Or even the positive karmas, even the virtuous karmas that you may accumulate, without the non-dual wisdom of Emptiness involved, that karma becomes contaminated. Contaminated by? What is the opposite of wisdom of Emptiness? Self-grasping ignorance. So, the positive karmas influenced by the self-grasping ignorance, affected by self-grasping ignorance, that is known as contaminated karmas. Although it is virtuous karma, it can still be contaminated. Within the contaminated karmas, there are two: virtuous and non-virtuous; non-virtuous karmas meaning negative karmas. When does one accumulate negative karma is when you have which ignorance?

Participant: The first ignorance.

Venerable Geshe Dorji Damdul La: Not only the first ignorance, also the second ignorance. What is the second ignorance? Ignorance pertaining to law of karma. Second ignorance will throw us into the lower realms. And not only the lower realms, even if you take birth in the higher realms, you will not be having the longevity, you will have sickness, tension, depression, all unfortunate things happening back to back. All these things are because of the negative karmas, not only contaminated but the negative karmas. And these negative karmas are accumulated, are driven by which ignorance? Ignorance pertaining to the law of karma. This is the first one, the ignorance. What is number two?

If possible, we should have the twelve links on our fingertips. Hopefully, the next Sunday, I hope we will all have the twelve links on our fingertips. The first one is ignorance; number two is karmas, or contaminated karmas. There are so many kinds, versions of karmas. And in other words, what I can say is that karmas, they are so many ways of classifying karmas.

One way of classifying karma which we already learned earlier is projecting karmas and completing karmas, which we learned earlier, projecting karmas and completing karma. This is very important to know this classification. ‘Projecting karmas’ means the karmas which throw you into the next life. Say, if you are to be thrown into the next life as a human birth, or in the god realm, or in the animal realm, or the hungry ghost realm, hell realm, whatever realm, once thrown, that is only once. Projecting karma is only once in a lifetime. Projecting karma affects you only once in your lifetime. Whatever realm, whichever realm you are thrown into is fixed, within that lifespan. Projecting karma is once within your lifetime.

Then, the other one for example, say, if you are projecting, you are thrown as human being. Good, it is a positive karma, although contaminated but a positive karma. And as a human being,

you are prone to sickness, you become sick very often. And then, people easily deceive you, people around you, they deceive you, people they cheat on you. And then, [00:40:00] say, that somehow people around you, you are prone to losing things, prone to robbery, people breaking into your house. These things happening, they are all, not projecting karmas, they are the completing karmas, completing negative karmas. And whereas, you may not be as competent, but you see that your family members, they are very supportive, and then, that way we don't suffer, you just go through it smoothly, career, everything is going very smoothly, and the others who are very competent, they suffer and you don't suffer, and because of the very good environment that you were born in. And this is again because of the positive completing karma.

It is like the house, say, you are given a house. So, house is not something you can change every day. Your own house, the house owned by you is not something that you can change every day. You can change your clothes every day but your house cannot be changed every day. If you do that, people may call us as crazy. The house is more like, generally speaking, a very simple example. Generally speaking, even your own house is going to be one life; one house, one life, one house. But in the house, you can change your curtain, not every day but once in a month, once in a year, every year you can change your curtain, colour of the curtain. You can change even the interior design. So, all this you can change as many times as you like, but the house you cannot change as often. What gives you the house, it is like the projecting karma. And what helps you, if you are a little financially well off then even the desk, the table, the kitchen, the cutlery, all these things you can change once in a year, or twice in a year. Depending on your financial situation, that you can change, but the house you cannot change. You can paint it differently every year, every month you can paint it differently. What new things you can do many times in the same life, they are the results of the completing karmas.

In other words, projecting karma, only one in one lifetime; and the completing karmas, they can be innumerable, millions and trillions can act simultaneously. Simultaneously, they can act upon us. It's very strange. The completing karmas, millions of positive completing karmas can act on you simultaneously, millions of negative completing karmas can act on you simultaneously. For example, let's say, someone is a human being, and then, say, born in a very good family, meaning well off family, very wealthy family, which means that financially the child is guaranteed that he or she is not going to have any problems in this life, so, which means that been born in that family is very positive completing karma.

But let's say that born as an autistic child, this is the negative completing karma. As an autistic child, yet there are so many servants, so many helpers, which the parents are paying them to be your helper, so which means that again this is because of the positive completing karma. And the helpers, some of them may not be so kind to you, some of them may be very kind to you. Again, those who are kind, that the kind people are attracted to you is because of your positive completing karma, and the unkind people taking advantage of you is because of the negative completing karma. And the kind person, the kind one, the only kind person, he or she is helping you, and he or she becomes sick. Therefore, he cannot come to you. You are mostly surrounded by the unkind people, again this is because of your negative completing karma.

We see that the millions of positive and negative completing karmas can act simultaneously, and that too, millions of positive and millions of negative completing karmas can act on you. The

karma that we are talking about here, second link of the twelve links, second one is the projecting karma, it is not the completing karma. Don't forget it, number two.

C. 1.0 Classification of Karma – Definite and Uncertain Karma

What is number three? Consciousness! Let me give you the other classifications also. This one classification, projecting karma and completing karma; another classification is the definite karma and the uncertain karma. Karma can be classified into definite karma and the uncertain karma. This is a very important understanding required of the classification of karma. If one does not understand this concept – the definite and the uncertain karma, then tendency is that, people either, they leave, they just disregard the law of karma. They will say, "What is law of karma? It is said everything is your karma, then you can't do anything. So, karma decides, you can't do anything." But we have to advise the younger ones, the children, "Hey, study well. Do well. Be kind to other people, so that you will not suffer. Study well, so that you may not suffer." So, you have to advise. If everything is there due to karma, then why should we advise? It is already fixed. So, therefore, karma does not make any sense.

This is how many people, who are little more intelligent or do little more thinking, they tend to disregard the concept of karma because of not understanding that the karma can be classified into the definite karma and uncertain karma. And some people because of failure to have this understanding of the classification of karma into the definite karma and the uncertain karma they tend to become laid-back. Then they tend to become lazy. Not really tend to become lazy because they are already lazy. Then from Day 1, some excuses. So, what is the excuse? "Oh, it is my karma." (GL) Say, the university exam is coming, approaching within like, one month, and you always end up in the, pubs, nightclubs. No studies, no books with you, exam is approaching very near; you are always in the pubs and nightclubs. And then, finally, you fail, you have blank paper, you fail. "Oh, no, it is my karma." So, this is what many people, they see karma as an excuse for their laziness and for not putting the correct efforts.

Whereas, if one understands the karma concept so well, so precisely that the karma can be classified into two: definite karma and the uncertain karma, then all these problems will be solved. Then somebody who understands the karma concept so well will never disregard the karma. "What is karma? It does not make any sense. It is pre-determinism, there is no free will, all these will be solved – one. Number two, that person will not see any room for excuses. How?

Karma is of two kinds: definite karma and the uncertain karma. Definite karma means a karma which is very powerful, a very powerful karma whose results are bound to be experienced unless one purifies the karma. [00:50:00] Unless, I wouldn't purify, purify is confined to the negative karma because the definite karma is not only negative, it can be positive also, because very powerful positive karma is also there.

Let's say, a very powerful karma whose result is bound to be experienced, bound to be ripened, unless the counterforce is introduced. 'Counterforce' meaning, for a positive karma the negative counterforce, and for the negative karma, positive counterforce, unless the counterforce is introduced. The point is, it is like, let's say, a very powerful negative karma, and if you don't employ a corresponding counterforce to mitigate, to purify this negative karma. Then this

negative karma, the result is bound to be experienced. Meaning that.... for example, for some people despite all efforts, this is what I'm actually seen that in my own life and you have your own experience. For example, some people, they are so good in their studies, in the schools, in the colleges, universities. They are just the top, bright student, and for example, let's say, the class 12 board exam, let's say, final high school exam that determines which college, which university you are going to get, whether a good university or not a good university. So, your High school grade decides that. And you are fully prepared to the extent that your confidence level and the teacher's confidence level in you is that you will score like 99.9% aggregate. This is the amount of the confidence; this is the amount of the effort that you put. "Ok, you are ready?" "Yes!" Tomorrow, the next day is your exam, and at the moment you cannot get up from the bed. You are sick, terribly sick. It actually happened to some people. Just in the morning, somehow you cannot get up from the bed. You are terribly sick, some illness that in some cases, the parents, say, they take sick child taking in their arms to school to give exam, at least he or she will pass. And in some cases, impossible! You have to go directly to the hospital. So, this is because of the very powerful negative karma ripening.

Whereas a boy or a girl, final exam and the exam knocking the door, and one is still busy in the pubs and the nightclubs, and then fails in final exam and says - "Oh, it is my karma." This is not the karma. It is because of the laziness or because of the indulgence. Whereas, in the case of this child, who is so well prepared for the last whole one year, more precisely the last three months two months, one month, such a preparation and very confident, any complicated question that you ask, he or she has the answer. And then, the final day of the exam, gets terribly ill. So, this is because of the very powerful negative karma ripening known as the negative definite karma, one.

Then two questions may come to your mind. One is, how do you define what is a definite karma, what is a powerful karma. Definite karma meaning a karma which is definitely going to give rise to the result provided the counterforce is not introduced. How do you determine what is a definite karma and what is an uncertain karma? How do we determine that? That is determined on the basis of four factors. It's not just one factor, four factors. On the basis of four factors, then one decides whether the karma accumulated is the definite karma or the uncertain karma.

C. 2.0 – Four Factors For Definite or Uncertain Karma

Four factors. This is more technical, I will first use the technical terms and then I will explain to you. -

1. First, the basis, referring to the object of your action.
2. Number two is the motivation and intention.
3. Number three is the actual procedure or the actual act.
4. Number four is the end result.

These are the four factors. Let's give a very simple example, and the actual examples you can think of. Because if I give you actual examples here, then you may feel demoralised. (TL) I'll give you more simple examples. You need to learn how to apply this to the extreme ones. Simple act of using harsh words, it is negative karma, one of the four verbal negative karmas, harsh

words. Say, somehow you stand up and then accidentally you bang against the pillar, then you curse the pillar. This object, this pillar is nothing. To curse the pillar and to curse the person sitting next to you; which do you think the negative karma is more intense? Towards the person, not towards the pillar. Within the person, unknown person and your parents, parents are more severe. And then, within the person, for example someone who is not so kind towards you, and somebody who is so kind towards you, that is more severe. For example, some ordinary person and enlightened beings. There is a difference. Enlightened beings, the negative karma that you do is going to be more intense; positive karma you are going to is also going to be more intense. So, the object makes a huge difference. One.

Then, number two, on the basis of the object, whatever karma that you accumulate, say, we are using harsh words. With objects, you see that there are different objects, inanimate objects, animate objects. Within animate, animals and the human beings. Then, within human beings, unknown person and your parents; or somebody who is not really kind to you and a stranger, and somebody who is so kind to you, and then the ordinary person and the enlightened person. Within the enlightened beings, again, the beings who are at GATE GATE, someone who is at the first GATE level versus second GATE level, third PARAGATE level, like this. So, there is the object, how refined the object is, that determines how intense your negative karma or positive karma is. With the harsh words, say.

Now, the next one is the basis, the intention and the motivation. [01:00:00] For example, let's say, harsh words is because there is a tremendous anger, with the other person, with the intention to really make the other person feel hurt, terribly feel hurt, offended, injured, with this intention. If you say this with very intense, evil, intense feeling of injuring the other person, with that in mind, if you say the harsh words, it is going to be much, much more, heavy negative karma as compared to "ok, this is sudden, abrupt, some rupture of the thought to utter something bad," but deep inside you don't really have very intense ill-will. So, the intention is not so intense, but in some cases, the intention can be really, very intense, and very negative, very destructive, then karma is more severe. Usually.

Whereas, there are some cases where, for example, the mother and the child. The child is sick, and the child doesn't eat the food; and without eating the food, then the illness will get worse. So, the mother is being very kind, very gentle, pampering the child, "Please eat the food." The child doesn't eat the food. You scold a little bit, use the harsh words. You scold a little bit, out of fear, the child eats the food. This scold is not coming out of anger, for some people, yes. Even sometimes the mother is also so angry. Whereas deep inside, it is all out of love but because the child is not eating food, only with the harsh words will eat food, with compassion, pretend as though like one is angry, "How dare you not eating food?" and then the child starts eating food. There, the motivation is very pure. Therefore, if the motivation is so pure, positive, and even though the action is destructive, negative, the action seems to be what is conventionally considered as negative. Of course, these are some things which is not to be decided as white and black.

With harsh words we can say that if the action is... if the motivation is very pure, and the intention is very pure, then pretending as though you are angry, where actually you are not angry. This is skilful means. You scold, this is although superficially, conventionally, is considered as

harsh words, but I will say that the negative karma is not there because the negative motivation is zero. Whereas, if the anger does arise, even for a mother, sometimes anger can arise. With anger and compassion mixed, then scold; then because the motivation is there, intention is there to scold, to hurt, the anger means - “I’m hurt.” So then, negative karma is there but because it is mixed with very powerful compassion, negative karma is less intense.

Now, the extreme side, for example, killing. Killing of a human being. There, then if the motivation is so pure to help another person... because there was the story of the Buddha Shakyamuni, many lifetimes ago, he was born as the chief of the merchants, the local merchants, and they were on the journey, voyage in the sea. There were 500 merchants, and one of the merchants, after going to the island to get all the precious gems or whatever they’ve gathered. So, this one merchant was a little negative and had the ulterior motive to possess all the merchandise, and all the jewellery, so whatever they got; all the possessions. He was thinking of killing the remaining 499 people, merchants and then everything would belong to him. And this, the chief or the merchants who later became Buddha Shakyamuni, after many lifetimes, became Buddha Shakyamuni on this earth. So, this chief of the merchants was a Bodhisattva, of course, a great Bodhisattva, very intelligent, and he sensed that. He came to know this, and there was no option left for him. Either this person will destroy and kill all the 499 merchants, or the chief of the merchant should kill this one merchant – only two choices left. With the two choices, so this chief of the merchants, who later, many lifetimes later, became Buddha Shakyamuni, this Bodhisattva, so he was thinking, “What to do now?” He was in a dilemma, a moral dilemma – “Oh, what do I do now? Shall I let him just be successful in his conspiracy? Or I should act? Exterminate him? If I let him do this, then he will accumulate negative karma, of killing 499 human beings. So negative karma is going to be so heavy that soon after this life he will surely go into the hell realm, and for aeons and aeons, he will suffer, one. And to stop that, the only choice left is to exterminate him. If I exterminate him, if I go to the other choice, to exterminate him, then I will be saving 499 lives, but, I will accumulate negative the karma of killing.”

Then, this Bodhisattva, because that these are the only two choices: “Either he has to suffer terribly, terribly, terribly in the hell realm, or I will suffer in hell realm because of killing this human. But, if you compare the two, I would be very happy to go to hell realm instead of him going to hell realm. If there are only these, if these are the only two choices, I would rather be myself be happy to go to hell realm rather than letting him go to the hell realm.” He decided on that basis, and then exterminated this person. So, this person died.

These anecdotes, they were all narrated by Buddha Shakyamuni himself. He narrated his own previous lifetimes. So there, the Buddha Shakyamuni then said that “what kind of consequence did this Bodhisattva went through?” One, this Bodhisattva, exterminated the other person out of incredible compassion. Do you agree with me? Incredible compassion towards the other 499 people and also the culprit, or the perpetrator, the bad person, the bad merchant; so much compassion towards all. Now, if this person were to kill 499 people, no compassion, it’s only, very destructive, selfish, the motive, and the intention. With that the negative karma becomes very intense – one; and then, the number is huge – 499. Therefore, the Buddha then narrated that the negative karma that this Bodhisattva accumulated, because of that motivation is from our side, motivation is compassionate motivation. So, what consequence did he go through? The Buddha Shakyamuni narrated that because of the negative karma of killing the other person, he

took birth in hell realm for very brief moment, like the duration of the ball hitting the ground. You hit the ball, [01:10:00] a basketball, or football, you just hit it on the ground, how long will it stay in the ground?

Participant: A millisecond.

Venerable Geshe Dorji Damdul La: Like a millisecond. For a millisecond duration, this Bodhisattva went to hell realm and instantly came out of the hell realm, and then because of the enormous, courageous, positive karma, compassionate intention, he instantly took birth in heaven, ‘heaven’ meaning the realm of gods and goddesses, he took birth there. So, this was what the Buddha Shakyamuni narrated, which means that, even though the motivation was so intensely compassionate, still, has to take birth in hell realm, even though it is very brief, still took birth there.

Whereas what I said with the harsh words of the mother towards the child, with the tremendous compassion. And then, although the mother is not angry, pretending as though like the mother is angry, then what? Use the harsh words and the child is benefited. What I said is that except for some cases, where the mother actually becomes angry, so that is a different story. Whereas the mother is not at all angry, very calm, compassionate, and yet pretending as though like mother is angry, so there I said that the person will not accumulate negative karma; without the negative karma, no consequence.

But then, this Bodhisattva went to hell realm with all this compassionate motivation. So why did the Bodhisattva went to the hell realm? There, the situation is slightly different. This is what we need to keep in mind. But finally, the answer will come from the Buddha, not from me. I am not the authority. But the situation is different because of the act of killing. Act of killing, you know that the person went through severe, severe pain. And you know that the person’s life is going to be severed, very important life is going to be severed, You know that, and then, to actually do that, unless even though it can be a very fleeting moment of the anger, of destroying other life, be it fleeting moment but still this is a negative intention. Without that intention, one cannot possibly really engage in the act of killing somebody else. Therefore, this very brief intention, this negative intention, must have arisen, very brief though.

Whereas for these harsh words when pretending as though like you are angry. There, this is something insignificant compared to such very severe action, severe act of killing. Therefore, why I’m saying this is that there are many other anecdotes where what we consider conventionally as negative, but the stories and anecdotes, they have it that the negative consequence is not there. There are such anecdotes. Therefore, with this in mind, I’m saying this, not out of my own self-creation.

The point is, number one is the basis, number two is the motivation and intention, then number three is actual act. And the actual act of, say, for example, actual act of creating problem on another person. For example, two of you are competitors for one particular post, and then, you are not happy with the other person, you want to destroy the other person, so then you will get the position or whatever. And how you are destroy this person, you do this in a very systematic way and in the most cruel way that the person really suffers his whole life. In the cruellest of the

way means, actual act means, action means by which you destroy the other person; and likewise, harsh words, in a most effective way, you would try to use harsh words or these things; and then say the other person, just stop the other person.

This is just something that I want to share with you. This may be the first time I'm sharing in my life. (TL) When I was young, maybe age I think 6, 7 and being born in a Buddhist family, Buddhist community, I've been hearing about all these things. And then I was a part of the prayers, and I am nothing, I'm just a school child. I did not have anything; whatever little possession I had *char aana*, '*char aana*' means a quarter of a rupee. Yes, a quarter of a rupee. Today, a quarter of a rupee is, people would laugh at me. In those days, a quarter of a rupee, today would be like 10 rupees. So, if I have lost this, "Oh, another child has stolen this, no doubt. Now, I wanted the law of karma to punish that person – "Punish that child, whoever in the house, in the foster home." Maybe 20 children were there. So, I pray, I pray that "ok, whosoever stole this, my money, should be punished, but not severely, because if it is severe, then the person is going to be badly hurt, and it is going to be terrible and I don't like this. And by doing this, I'm accumulating negative karma. (TL) So, no harm should be given. But I should identify that person, know who that person is. Maybe that person has some sore on the forehead, so that I can see that now you are the one, but he should not suffer so much. Just a sore, so that I can identify you so well." These were the thoughts that were coming into my mind, because of being in such an environment, with the law of karma, all these things we learned about.

What I'm saying there I do not want to really let the other person suffer as much. Simply I want to identify the person, and that is the job, and that the other person should not suffer. The means is not really severe, otherwise I can say that "May this person can go to hell realm; may this child, the other child may hit; may he suffer terribly; may he fail in the exam." All these things can be said but I deliberately avoided of all these things for two reasons: one, the other person, why should the other person suffer so much, just for stealing this small money? Number two, I will accumulate negative karma for creating pain on him, (TL) – two factors.

What I'm saying is that the means, say, you could harm the other person, but how will you harm the other person? In the most effective way of harming the other person. If you do that, this – the means – is very severe because of which the karma can become very intense. Whereas the means can be very mild – "So, out of anger, I want to say something bad about this person, but the person should not be hurt too badly." If this kind of thought is coming which means that the means is not too intense.

For example, the terrorists, they arrest the people, they capture the people, then how they cause so much pain. And so likewise, for example, say, on the national level, the international level, say, the culprits, you know, the people who are involved in the problems into crimes. So, these people once arrested, and then prosecuted. Finally, in some cases, it is capital punishment. The point is that, it is to stop this negative act of murdering, robbery and so forth, and this person once put into prison [01:20:00] for life, why should I have to destroy his life you know? It's not just him. He has two parents, he has brothers-sisters, he has children, and people who love him. There are many of them, why should they suffer? Why should we make them suffer terribly, simply because this person did some nasty thing, and then exterminate his life? And so many

people, they suffer. Why are you punishing them so severely?

It is for this reason that His Holiness the Dalai Lama, and, of course, many nations, they abolished the capital punishment. And His Holiness the Dalai Lama very clearly says that, finally, the point is that these people should not be exterminated, then, one is that these people should not be engaging in crimes, stop them from engaging in these crimes again, and for that matter, why should we exterminate them? Just put them in prison, behind bars for life. They cannot engage in such crimes again. Therefore, His Holiness says that if the UNO or any standard organization decides to move from the abolishing capital punishment, then His Holiness said that “I will be the first signatory of this memorandum” or whatever you may call it. The point is that this is something so cruel, very cruel. One, there should be experts in this area; then number two, kind experts should be there, experts with heart, not experts with tooth for tooth and eye for eye. This is one thing and, in other words, the point is that the means by which you create the problems for others, and if one does it with the most cruel way, so because of this means, or the act, the negative karma becomes intense.

Likewise, when you do something good to others, and if the act is done in the most nice way, the karma becomes very intensely positive karma. For example, say, if you feel compassionate towards a beggar, you want to give some money, and then you just throw it. This is one way, this act of throwing. Instead of throwing, you take it nicely and put it in his or her hand like this, holding the hand, putting in the hand, and ask instead, “What is your name? Are you ok? Where are your parents?” Like this. Not only the child gets the money, not only the other person gets the money, but will feel that they are getting it from heart from you – so beautiful, this act. See, give him ten rupees, give him five rupees, it’s the same act but how you do it very nicely, with the respect, with the love, that karma becomes intensely virtuous. Whereas ok, “*Ye lo, chalo, chalo, chalo!* (Means, take this and just go)Just go.” You just dismiss it like this, this is, the means. Although you engage in virtuous karma and generosity, but when you do it with no respect to the other person, with no love, so that the means is not so complete, not so intense because of this. Even though it is the positive karma, it is not going to be intense positive karma. It can be applied to both, positive and negative, karma. Likewise, what is number four?

Participants: End result.

Venerable Geshe Dorji Damdul La: End result. Say, you engage in the act of using the harsh words, and then as the end result you just feel such a joy. You rejoice over your act – “I am so successful. I am so happy that today I am able to say something so harsh, something so harsh on my mother, on this person, on that person,” and so forth. We just rejoice in the end. This becomes a very intense negative karma. Likewise, you do something so nicely for somebody else, you know. You see at your workplace, your friend, your colleague, is feeling very low today, over there. Nobody goes to that person. You go there, and then, console the person, you share a little bit time with the person, and give time, console, share experience, listen to that person’s problem and so forth, very nicely, very affectionately. This is again very intense positive karma. Then after doing this, you come home, then when asked, “Ok, what did you do today?” “My colleague was feeling so low, so I was able to help him, help her, to feel a little light. I am so happy, at least today, I was able to make him or her more happy. All the other, staff and others, they were not really going to help him or her. Everyone has low lights, high lights, so this person was with low

lights, I went to help him or her. I am so happy.” If you rejoice, this same act becomes very intense, very strong, very powerful. These are the four points that we need to keep in mind.

And with the negative things, what we do in the end, instead of rejoicing, if we can end with the feeling of regret for the negative karmas accumulated, with the regret, it will mitigate the power of the negative karma that we accumulated, and if you rejoice, then this is terrible. With rejoice, therefore the other person, you have harmed this person, harm will not increase, but your negative karma will increase with rejoicing. Whether you do something virtuous, in the end, always rejoice in whatever you have done. Rejoice, say, you've actually helped somebody, consoled your colleague, or given some money to a poor person, or support someone, or show me around, say, but I ask you where is Tibet House. Some people are so expert, they say even though you don't know where Tibet House is, you show towards the Khan Market and say that “Tibet House is there, Tibet House is there.” If you don't know, just say, “I'm sorry, I don't know. Even I'm also a stranger in this place. I'm new to this place. I'm very sorry, I don't know this.” And if there is somebody nearby, you are very confident, like, for example, not just stranger, but a gatekeeper, India Habitat Centre gatekeeper, they know, that these people are more stable, you ask them. Or if you have time go ahead and ask, “Where is Tibet House?” Then you can tell the other person, “It's here, or you can ask this guard.” You do this and in the end you rejoice: “Ok, I'm so happy that today I'm able to help somebody who lost his way, who lost her way. I'm able to help them.” You rejoice, then your positive karma, although that person who you helped, this person is not more benefited because of you rejoicing, but your rejoicing has multiplied the intensity of your virtue. So, these are things, if you know the law of karma, so well, how the law of karma operates, then a little small thing that you do, can be made exponentially more intense, more powerful, as compared to otherwise. This is about the karma. So, the karma is classified into projecting karma completing karma, and what?

Participant: Definite karma.

Venerable Geshe Dorji Damdul La: Definite karma, and uncertain karma. Again, I'll have to share this thing in this connection. This is very important. With example, I like to give this example, say that a toy train, a toy train I don't mean a very small toys, but a big, but made of plastic, you can easily stop. Operating on battery, and then say the toy train is running and you are close by the toy train, meaning say like two feet away from the toy train; and there is a toddler there, about like 20 feet away, a toddler is there, and then the toddler is on the track. And this toy train can easily hit the toddler, and injure the toddler. Whereas, say, you are next to the toy train, [01:30:00] and then, you see the toy train is moving towards the toddler, and then if you just ignore, then what happens? Toy train moves and it will crush the child. Whereas seeing this child is there, and then “Oh, the child will be hurt,” then you catch hold of the toy train. So, the toy train is like the effect of the karma operating on the child and you can interrupt the act, the flow of the act of the karma because the karma is not so intense. The toy train is not forceful. You can stop it. You can interrupt. You can intercede between the karma operating and the child. Stop the karma from full fruitioning.

Whereas, if the train is a proper train, a big train, express train, and you are two meters, two feet away from the train, and the child is like 20 feet away from you, the train is already here, you cannot jump. So there, you cannot stop it. And even though the train driver sees the child there,

he cannot do anything because to stop the big trains, when should it be stopped? They should stop like one-two kilometres away from actual destination. They have to stop from there, not five to 20 feet. 20 feet is impossible that you can stop it because it is moving at such an inertia because of which they cannot stop it, you cannot stop it. This big train which is two feet away from you and the child, this is like a definite karma, very powerful negative karma operating, and you cannot intercede. Whereas the toy train, at the same distance, and the same child there, same distance, toy train, you can stop it, you can intercede the operation of the ripening or the effect of the toy train otherwise crushing the child.

Likewise, there are some karmas which are so powerful, positive or negative, which are so powerful, that you cannot do anything to stop it, unless and until you engage in your purifying. If it is negative karma, you engage in the purifying negative karma away, before it starts operating. Way before it starts operating, if you purify them, you're lucky. Otherwise, once it starts to operate, then we cannot do as much. As I said earlier, you are so well-prepared conventionally. Say, you're just going to become very successful, successfully complete your high school, then you're going to join St. Stephen's, or Hindu, or, what else. Some people may be more eager to mention the name of your college. Ok, LSR. The point is that it is bound to be there, but then at the last minute, everything's shattered. So, that is because of the very powerful, definite negative karma operating on you, so this is what happens. Whereas, for example, if you study well, you can go to St. Stephen's; if you don't study well, then you're going to be at another college. Why are you admitted at the other college, not in St. Stephen's, or the good colleges is because of you ignoring the toy train operating on you. You can stop the toy train; you did not stop it because you did not prepare well for the exams.

Therefore, the point is that it is not that "Oh, it was karma." Karma, there are two: Definite karma, we cannot do as much, whereas the uncertain karma, many of the karmas of what you do are uncertain karmas. They are in our hands. We can intercede the ripening of the results. We can even intercede, we can interject. We can stop them with our intention by creating a new karma. Karma is nothing but your intention. By creating a new karma, you can stop the operation of the older karmas. Therefore, in Buddhism, because there is intention, the intention is what is to be identified as the action. The real karma is the intention because of which the intention is in your hand, nobody's hands, it is in your hand. Because the intention is in your hand, the karma is in your hand. Whether you will have the good result, bad result, all is in your hand.

Therefore, there is free will in Buddhism. Free will is nothing but the intention. Intention decides the free will. What free will is, is whether or not you have the intention, whether or not the intention can drive your actions. If your intention can drive your actions, then that is free will. No other factors. When very powerful definite karma is operating on you and is in full-fledged momentum, where the momentum is coming on you, then unless you are highly, highly, highly realized, where you can really like, say, for example, I don't know whether there's some Mr. Universe that can stop the real train. No, what is that? He-man?

Participant: Or maybe if someone, can go and take away the child...

Venerable Geshe Dorji Damdul La: No, no. I will give you a situation, that you are 30 meters

away from the child, and the train is already there, train is faster than you, and then there is no people around you. With that, I just created the scenario. So, with this situation, then you can't really do anything, right? So this is the operation of the definite karma. In other words, free will is there in the Buddhist context.

Participant: I want to know whether it is possible to engage in uncontaminated karma while being in one of six realms. Can you give me an example of that?

Venerable Geshe Dorji Damdul La: This is a good question. The fact that uncontaminated karma is involved with the intention, of course, intention, that is the way of karma, the real karma, the physical karma is there, verbal karma is there, even they are also determined by intention. That real, real, real karma is say, sometimes when we go to Dharamshala – Dharamshala proper and then Dharamshala – two, right? Do you make this distinction? Dharamshala proper? “Oh, where are you from?” “I’m from Dharamshala.” “Oh, from where, Dharamshala proper or from Dharamshala?” Distinction is to be made. Likewise, karma proper and karma: physical, verbal, mental – they are all karmas. But, the ‘karma proper’ meaning the real-real Karma. Finally, what is the car? The wheel is not the car, steering is not the car, the engine. Finally, the engine is what is the real-real essence of the car. Engine is not the car. Don’t say that engine is the car. What makes the car as a car is with the engine. Without the engine, it is nothing. So likewise, intention is the main. Now, with this intention, uncontaminated, then it becomes uncontaminated karma; Intention is contaminated, becomes a contaminated karma. So, when can we have the intention uncontaminated? That is very sophisticated stage: GATE GATE PARAGATE. This level, third path. Only when we reach the five paths: the third path – GATE GATE PARAGATE. What is the third path?

Participants: The path of Seeing.

Venerable Geshe Dorji Damdul La: The path of Seeing! When you reach the path of Seeing, and when you are in a non-dual experience, direct experience of Emptiness, at that point, you are accumulating uncontaminated [01:40:00] karma. Otherwise, all are contaminated karmas. Now, say, while you are in Samsara, say, for those who seek personal liberation, Shravakas, Pratyekabuddhas, when they reach GATE GATE PARAGATE, then they can accumulate uncontaminated karmas when they reach PARAGATE. So, still they are in Samsara. Then Samsara, they are out of Samsara, when they are in PARAGATE level?

Participant: Samsara.

Venerable Geshe Dorji Damdul La: Samsara. They are not Arya beings?

Participant: They are Arya beings.

Venerable Geshe Dorji Damdul La: They are Arya beings. So, how can they be in Samsara? Yes, they are Arya beings. They are not Arhats. ‘Arya’ means special or the supreme or noble or special. In what way supreme? Supreme in seeing Emptiness directly. When you see Emptiness directly, at that point, at that point meaning while you are seeing Emptiness directly, then the karma accumulated, they are uncontaminated karma. And then, they come out of the direct

experience of Emptiness, again they start seeing things as objectively real, again, the contaminated karmas are accumulated. So, say, only when somebody, in other words, when you reach the path of Seeing, path of Accumulation, the path of Meditation, say, GATE GATE PARAGATE PARASAMGATE, these two – path of Seeing, path of Meditation – these two paths, so there, when you are seeing Emptiness directly, you accumulate uncontaminated karma. So, when in these two, you are still in the Samsaric state, your mind is still in the Samsaric state. You can accumulate uncontaminated karma in Samsara thus. In other words, in simple terms, whenever you have direct experience of Emptiness, at that point you are accumulating uncontaminated karmas; otherwise, contaminated karmas.

Now, another thing that I would like to share with you here in terms of the karma which is very important. Who is going to remind me during the Sunday? There is a third way of classifying the karmas, that is, karmas whose results are similar to the karma with respect to the experience and karma whose results are similar to the karma with respect to the action. Karma can be classified into two: one, another classification, the karma whose results are similar to the karma with respect to the experience, and karma whose results are similar to Karma with respect to the action, on act. This is what I'd like to share with you in the next class. These are very helpful, and whatever little that we learnt from these, deliberately I'm trying to bring in these concepts here, so that, in our day to day life, we can actually put them into our actions. When we are kind towards others, make sure that you are kind. With the object, it is fine. Sometimes object can be very important; sometimes the object can be less important.

This is just a general sharing, it does not mean that you have to do that. That depends on you. Imagine that you have not learnt anything about karma, philosophy, Buddhism, nothing. Just imagine that if you say, "Ok, my nephew-niece may become very angry." Your nephew/ niece, they are well off. They have things to eat, they have things to wear, the gadgets. Everything is there with them. And then, you can give some money, presents, whatever to your nephew. And then, there is another child, the street child very near, street child or another child who is financially very weak and is desperately in need of something, in need of say, like 100 rupees. You have 100 rupees and you are coming to meet your nephew-niece, and then there is another person there, another child. And your nephew-niece has, not lakhs, maybe like 10,000-20,000 rupees as a pocket money, and this other child does not have anything. So, what are you going to do? You are going to see your nephew-niece, give the money to the nephew-niece who already has 20,000 rupees as pocket money or you want to give it to the other child who is very needy? What are you going to do? This is the question. This is a very serious question. Generally speaking, people will give to the nephew-niece and the other one, no, or some may give half-half. And then, say, instead of giving to the nephew-niece, give it fully to the other person, this is very rare. Now, object-wise, object: the basis, motivation/ intention, action, result. Object-wise, who is more important – nephew-niece or the needy person?

Participants: Needy person.

Venerable Geshe Dorji Damdul La: Needy person. Object-wise. Giving 100 rupees to your nephew-niece, giving 100 rupees to this needy person, the Buddha said that the needy person, the object, is much, much, much, much more deserving. This is what the Buddha said. Therefore, these are the things that we need to do, only if know these things, but we have to be

very skilled. (TL) We have to be very skilled; otherwise your nephew or niece will become very angry, next time, when you are coming from anywhere to stay in your sister's house or your brother's house, your nephew-niece will not allow you to get in. Be very careful. We should be very skilled. So, just to share with you what I used to do. Sometimes, what I used to do is when my nephew-niece, and they bring their own friends, say, if I give 100 rupees to my nephew, I give 100 rupees to my niece, I give 100 rupees to the friend also, say, no difference. And sometimes, my nephews, they are so shocked. "What is this? He is my uncle, not his uncle." (TL) So, all these complications are there, to them it doesn't matter. Other person should not feel hurt. Other person's feeling should not be injured. Your nephew-niece's feeling is injured, never mind, I really would meet him, meet her again, and next time you do same thing, "Ok, this is his style," they will understand it. There are many things. And where, where the other person really deserves something and more urgent, then explain it to your nephew-niece that "oh, this is very important. I should be giving everything to you." And then you give like 200, 300, 1000, whatever, already warn the nephew-niece that this is very special situation; otherwise they will become really angry towards you. While you are helping this person, you are injuring the sentiments of your nephew-niece for the people. [01:50:00] These are the nuances that we really need to overcome. Yes, over there?

Participant: When the child is next to your niece, can you teach your nephew-niece that they share what they receive?

Venerable Geshe Dorji Damdul La: Yes, this is a good question. Can you please say that again.

Participant: When the child is next to your niece, can you teach them that they share what you give them first, so they also feel her suffering or his suffering?

Venerable Geshe Dorji Damdul La: This is a very good point. Say, the nephew-niece, your child, and your child will really feel offended, your child; nephew-niece, "anyway he is not my parent. My parents are there." Your child will really feel offended. It's not just teaching, they will really feel offended, your child, because for the child, you are their world. When you give something better to the others... Unless your child is like second Bodhisattva, the child will think that now, in this world, I have no one. even my parents look after these other people. There are many cases like this. The point is that we should be very skilled. How to be skilful? This is what we have to learn, and then, depending on how much time you have, it's not like you have 24 hours, you have like 1 hour, 2 hours, if the time span is too short, then nephew-niece, your child, they cannot digest that within a short span of time. Whereas if the child can learn, this is an incredibly great thing, in which case, still, the child is child, a child is not a fully matured person. Sometimes you can do like this: if you want to give 500 rupees to this very needy person, you give 500 rupees, and to your nephew-niece also, you give 500 rupees. And if they do like this, then say, "We should be kind towards them. We should be kind towards them, we have to learn this. We have to learn this, you share this." But still they will not be convinced. They will feel hurt. Whatever the other person needs, again you can give a little extra to nephew-niece, extra to make them happy – "Ok, now, I'm getting more than this person." Then you say something, they will listen to you. Therefore, the point is, there are so many nuances there where once the person feels that "you don't love me," particularly the children, when they feel that

“you don’t love me,” they will not listen to you, whatever you teach. The first thing is that you have to let the other person feel that you truly love the child. And then, how to teach skilfully, and finally, this is the best gift, more than the money, it is the best gift that you are teaching the other person how to be kind. This is the greatest gift. We’ll stop here. Somebody should remind me next time, Sunday, about this. What?

Participant: Third way of classifying.

Venerable Geshe Dorji Damdul La: Third way of classifying for what? There are so many ways of classification.

Participants: Karma.

Venerable Geshe Dorji Damdul La: Karma into what?

Participants: Classification for...

Venerable Geshe Dorji Damdul La: What classification?

Participants: The third.

Venerable Geshe Dorji Damdul La: Which third?

Participants: Karma whose results...

Venerable Geshe Dorji Damdul La: Karma whose results are similar to the karma with respect to experience and with respect to the action. This is what we are going to learn. These are very important to learn. The points that I wanted to say is that after learning these things, to the best you can, see how we can apply these in our lives that will really benefit us. Otherwise, we can study Emptiness, Bodhicitta. We can learn very complicated topics; actual learning, we have to start from the karmas, because the miseries, they directly affect us from the karmas, not from the ignorance. So, we have to tackle the karmas. Tackling the karmas, it is something we know it, we don’t need really a very sophisticated understanding like this. We know this, we can directly apply. Wisdom of Emptiness, to know this will take time. Therefore, to apply this will come only after knowing, only after getting conviction about what this wisdom of Emptiness is. So, it will take time. Whereas karma, to know it is very easy, it is easy, we have to really know the mechanism of karma, once you know, then you can start applying this in your life. Ajeer ji, you have a question?

D. Question and Answer Session

Participant: Geshe la, this question came in one of the group discussions. Now, the mind functions, the speech also functions, and the body also functions, and when we are talking of the functioning, one can easily see there is intention, intentionally things are taking place. But another way is that there is no intention, where they are functioning differently.

Venerable Geshe Dorji Damdul La: For example?

Participant: For example, maybe, I am not consciously knowing or doing something of which I'm really not aware.

Venerable Geshe Dorji Damdul La: Like what? Just say something specific as example.

Participant: Ok, specific example, I can look at...

Venerable Geshe Dorji Damdul La: Say, harsh words?

Participant: Yeah, harsh words.

Venerable Geshe Dorji Damdul La: I say something to you very strongly.

Participant: Yeah, very strongly.

Venerable Geshe Dorji Damdul La: With no intentional...

Participant: With no intentions, yeah. Maybe somebody steps on an ant with no intention.

Venerable Geshe Dorji Damdul La: Yes, yes.

Participant: Maybe somebody is just playing around with the butterfly and that gets killed with no intention. So, the second category where the action is committed with no intention, what kind of karma will weigh upon that?

Venerable Geshe Dorji Damdul La: This is again, a very good point raised. This takes us to the another way of classification which is also taught in the text. Very important point - karma which is done, not accumulated; karma which is accumulated, not done; karma done and accumulated; karma not done, not accumulated – four modes of karma versus between done and accumulated. I'll do it tonight here because, I need two minutes.

E. Karma done but not accumulated, Karma accumulated not done, Karma not done not accumulated, Karma done and accumulated.

Karma done means, say, for example, harsh words, 'harsh words done' means you have uttered the harsh words, and the harsh words will come out, that is the karma is done. Karma accumulated meaning you utter a harsh word but you utter the harsh word because there is somebody behind you with a gun towards you, say, for example, you utter harsh words towards your mother and the gun is towards your mother. And this person, the terrorist, asks you, "Unless you utter a harsh word towards your mother, she is going to go." So, out of compassion, no anger, you use the terribly harsh words towards your mother. So, that is coming out of no evil, it is only coming out of compassion that she is going to die in the hands of the terrorist. So, there action is done, because people see that harsh words is uttered, so action, karma of harsh word is done but is not accumulated because the motivation of harming the mother is zero. So, that is karma done, not accumulated.

Now, say that person, who has the gun, he did not utter any harsh words towards your mother

but he is the one who forced you to utter these harsh words, he did not do the action but he accumulated the karma. So, for him, for the terrorist, the harsh word which he did not utter, that karma was not done but that karma was accumulated for the terrorist.

And then, somebody like us, while there are not terrorists at all, you utter harsh words towards your mother, towards your father. So, that is done [02:00:00] and accumulated. (GL) And then, where after attending Tibet House class, Tibet House Diploma course, then you go back home, and usually what your parents expect when you come from outside, your mother is expecting that you are using the harsh words; today, “Mom, can I serve your tea?” (GL) Instead of harsh words, you changed. So, there, action not done, not accumulated.

So, between two things: done and accumulated – done – accumulated; done - not accumulated, this is what somebody who did the negative action under the force of somebody else without the intention, or stepping on ants and then ants getting killed, or playing with the kitten, playing with the butterflies, “Hey, you are very cute butterfly,” you are playing with it, butterfly dies. You know, you were just trying to make the butterfly happy and butterfly dies because it is so delicate, dies. So, the intention is not there, so action is done, karma is done, but not accumulated. Whereas karma is accumulated - not done is, for example, say, you send somebody to steal something. You don't steal but you accumulate the karma of stealing but you did not do. So, not done but accumulated. Done – accumulated, both, we know. Not done – not accumulated, also we know. This is the very important part. Thank you. Maybe, stop here? Yes, yes?

Participant: I have three questions: what is the difference between Hinayana and Mahayana? Second, is there any books which talks of what happens after death? Where the soul goes to after death. In history, kings, politicians they kill many thousands of people to come to power. How do you co-relate the result of their karma?

Venerable Geshe Dorji Damdul La: This is a very serious question. The first one is the difference between the Hinayana and Mahayana. And the second one is, after death what happens to the soul or the mind or the person, and the two? Number three, is the politicians, they are involved in just massive killings and so forth. So, what is the question, the third one?

Participant: You were talking about karma.

Venerable Geshe Dorji Damdul La: Yes, the good karmas, the negative karmas.

Participant: You see, if those people who do such karmas and they become big and powerful, is their rebirth in the lower realms or do they take birth in higher realms.

Venerable Geshe Dorji Damdul La: Ok, ok.

Participant: People who are sincere and they didn't do anything but still they are suffering..

Venerable Geshe Dorji Damdul La: And still they are suffering terribly, and about the people who are corrupted, they become very rich.

Participant: Yes, this is my question.

Venerable Geshe Dorji Damdul La: Where is karma? This is the question. Yes, so these three questions, all three questions are very serious questions, and we will do these questions this Sunday. Your name again? Aditya! Aditya ji, you have to ask this question on this Sunday. At the end, we will leave like 15 minutes for question-answer. This is to be covered, and the classification of karma into the third category. This is also going to be covered there. These are very serious questions. But I think, as a part of the Nalanda Diploma Course, do we have this distinction: Hinayana – Mahayana?

Participant: Yes.

Venerable Geshe Dorji Damdul La: Not really. Not really there is Hinayana – Mahayana because this is not something which I encourage. It is more about the three vehicles. Anyway, it is fine because it is a question coming from you. This is very good that we will do this. We will give the answers to these questions the next Sunday. We will stop here for a quick dedication prayer. Page 278.

Class 12 – Wheel Of Life – Part 5 of 13

Session 1 of 19th August 2018

Subject : Wheel of Life
Teacher : Venerable Geshe Dorji Damdul La
Location : Tibet House Delhi
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Summary of the Teachings in the Session

Classification of Karma: karma of concomitancy with experience and karma of concomitancy with action.

Wheel of Life: Twelve links Continued...

Five Aggregates

Wheel of Life: Twelve links Continued...

A. Starting Prayers

Meditation

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(Main Teaching Starts)

Venerable Geshe Dorji Damdul La: Okay, where did we last time?

Participant: Third way of classifying karma.

B. Classification of Karma: karma of concomitancy with experience and karma of concomitancy with action.

Venerable Geshe Dorji Damdul La: Third way of classifying the karma. What is the third way of classifying the karma? A karma whose results are similar with the karma with the respect to the experience and respect to the actions. In other words, karma of concomitancy with experience and karma of concomitancy with action. Concomitancy means similarity, similar. Concomitancy, karma of concomitancy with experience and karma of concomitancy with action, two. So karma of concomitancy with experience means karma whose results are similar with this particular karma pertaining to the experience, likewise pertaining to the actions. This is very important for us to know.

If one engages and if you see somebody who is little sad. And then you feel very compassionate. And then everybody runs away from that person. And the person feels so lonely. So you go there out of good motivation, compassion, you go there to console the person. So, this act of going there, act of consoling the person that is your positive karma. Now what is the effect later on? Effect can be multiple. One is in terms of the experience. [00:20:00] One is in terms of the your action. And one is in terms of the environment. What we are focusing here is mainly on the experience and the action. Because these two things are so important for us.

Tell me. When other person feels very lonely, betrayed, abandoned by everyone else, isolated and the person feels so lonely, lost, demoralized. So there what is the physical appearance of that person? Not at all happy. The person feels so drained, demoralized, this is what we feel. And the look is not at all appealing. Then you go there, you console the person, you listen to the person. You share what you have, being kind to the person. Instantly person feels uplifted. The person feels that. What is experience of that person? That person feels uplifted and who was earlier feeling so demoralized, low, gloomy, instantly it lifts up. And the person feels so light, from this heaviness, the person just the changes, it transforms his mindset and he becomes very happy, full of light, hope. Experience wise, goes from gloominess to the light. This is experience.

And who gave this transformation to this person? Your act of compassion. So this act of compassion in later lives, or later, not necessarily in later lives, later time if this karma that you have accumulated of kindness if that is to ripen its result. If you experience the result of this karma then no doubt what experience that you will have because of the this karma that you've done is that in the later times, later life, you will have for no reason you will feel uplifted, you will feel glow in your face. And your mind will feel very peaceful. You will get these experiences in terms of experience. And then when you feel low, you just you know meet with somebody else or some thoughts is triggered in you and instantly you will feel the upliftment of your mind, right? And the feeling of the gloominess, loneliness, they all disappear. All these things can happen. So this is the karmic effect of concomitancy in the concomitancy of the experience.

Now the next part is extremely important. First let me complete this. The fact that we go through mental agitation, sometimes for no reason you feel so low. Did anyone experience that in your life? For no reason, in the morning you just get up, you feel so lonely, gloomy, hopelessness, how many of you have had such experience in your life? Including myself. Almost, we all. How many of you never had such experience? This is something very strange I am hearing. Anyone? How many of you have never had such experience that you morning, one day you wake up. And then you feel so gloomy, as though like there is no meaning to one's life. How many of you never had such experience? No one. Which means that we all have been through this experience, including myself.

The point is that when you go through... and there are times without reasons these experiences come. There are times when this comes with reasons. Say, you had a problem with you brother. You have a problem with your sister. You have a problem with your father. You have problem with your mother. And you have problem with your neighbour also. You have problem with your say the colleague at the work place. With everyone somehow there is a problem happening. Whole world seems to be turning against you. How many of you have that experience

sometimes? Including myself, me. How many of you have never had such an experience? And what about those who did not raise their hands? (GL) Not too sure?

So, sometimes these things happen, right? When these things happen if you know how the law of karma operates. This will be of great benefit to us, you know this will be of great benefit to us. How? The fact that these things happen is because say somewhere one part of your past karma is ripening where experience wise where or when you were engaged in accumulating this karma of accumulating gloominess in others, isolating others from, somebody from other people, and just making the other person face unnecessary problem. Then letting the other person lose hope. So, we did that many times in the past. That karma is ripening in the form of you experiencing this. So some people even the worst things happen still the person is very happy. Sometimes we call it ignorance is bliss. (IL) Whatever is going to happen you are so happy. Perhaps, it's a great merit.

Then the point is that when you go through these experiences which means that it's ripening of the previous karmas. It's one of the previous negative karmas. If you can think like this that the moment that unhappy feeling is coming within myself, feeling of say pain, agitation, irritation and corrosiveness within myself, no doubt this is the experience of the karmic experience, karmic result, which is concomitant in terms of the experience. So the karma I did myself in the past life, in somewhere in the past whether in this life or the former life we never know. Somewhere I did it. Therefore, this is my own actions so this is what is ripening on me, this is what it means. No one is to be blamed for this, right?

And of course, don't forget this, the sound of a clap, which should necessary come into being by the two hands. Likewise, two things are involved when you go through these problems; external factors and the internal factors. Don't forget that. And people may be involved, situation may be involved. Say, somebody maybe very biased, unfair towards you. And then you feel so agitated. There are so many things acting here. So this person acting as a the factor to create this, so they're being very biased, unfair towards you. That is one factor. And your own karma, which you have accumulated in the past creating pain on others that is now ripening. And then the self-centered attitude, the self-grasping ignorance within you now these two becoming so active. So all these three put together then you experience that in the form of agitation, irritation, feeling of hopelessness, helplessness, and so forth. These are the many factors involved.

And then when you really know about this, then the good thing is that when you go through very difficult times. Which is more painful to you? Say, somebody comes and say scratch your arm when your arm is injured, one. You accidentally did it and your arm is injured. Which of the two cases you will be feeling more angry?

Participant: Someone else.

Venerable Geshe Dorji Damdul La: Somebody else doing it or yourself doing it?

Participant: Someone else.

Venerable Geshe Dorji Damdul La: Somebody else, right? Why not yourself when you did

yourself then you don't feel that hurt, you know, mentally agitated as much. Why not? Because, I did it, so I am responsible. When you blame outside, that person did it, how dare that person. Then the agitation is intense. Its same thing. You are scratched, you are injured. It's the same injury but your mind responds very differently. Likewise when you come to realise that this mental pain that I'm going through is because of my own action in the past. You will not feel as much agitated. "Okay, it's my own karma now ripening on me. What to do? [00:30:00] So if I don't want it I should not have done it. I did it so therefore now it's ripening on me." So you will not be as much agitated.

Whereas if you don't know about this karmic operation then you will blame, "why this is happening to me", right? Why this is happening to me, this is the problem with many of the people. Why not this is not happening to the other people of my same age. Why this is happening only to me. This thinking makes you more agitated. And this agitation, don't forget it, this agitation consumes your immune system. Don't forget it. That agitation consumes your immune system. And the weakness of your immune system makes it difficult for you to recover from your problems. Therefore think very sensibly, this agitation is totally unnecessary. But how not to have it. "Hey! have no agitation". This consumes your immune system, this does not help. Agitation still comes. If you don't know how the karma operates then you will just think that somebody else is doing this for me, doing it on me. So the agitation invariably arises. Knowing that this agitation consumes my immune system and that deteriorates my health. But if you don't know how to control this agitation then what you do.

Of course, other factors are involved. Be very realistic. Like the sound of a clap, be very realistic. Two factors are involved; external and internal. Within internal there are two, previous karma operating on you and the immediate experience of the self-centered attitude and self-grasping ignorance. These two things as internal factors and external factors come together then the sound of misery, agitation, irritation arise.

Now, the point is that if you know that my own karma is also involved then, accidentally your hand gets scratched sometimes, it happens with my sharp nails sometimes. When we do things in a hurry then you have injury, the scratch, cut happens with the nails. And quite, very painful sometimes. Oh!, but in this case you will not be very angry. And if the same thing is happening because of somebody else. Then you can really become mad, crazy. Whereas if it happens through your own carelessness then you will not be worried or be in problem as much, mentally agitated as much. Then it will be really helpful.

Therefore, amongst the Tibetans, when they go through the worst of the tragedies. I don't know about Tibetan youngsters nowadays. But my age and older when they go through the worst of the tragedies, still you will feel them, you will see them, mentally calm, peaceful, happy, smiling. Not because they don't know what is happening. It is not because of the ignorance is bliss. It's because they take it as the fruitioning of one's own negative karma which one did in the past, somewhere in the past. That way your agitation will be quelled. Once the agitation quells then your immune system is restored, it is not affected. With the immune system whatever problems that you have, your body will not deteriorate. When the problems that you have they will be recovered or will be healed, very soon, very easily. These are the benefits, so much of benefit. It

becomes a vicious cycle the moment one is agitated. The moment one is agitated you are accumulating again new cycle of negative karmas. The moment one is agitated, one is already accumulating new karma. This is so vicious. Negative karma is accumulated, negative karmas will again create more pain on you. With new pain again agitation arises. This is an endless perpetuation of the negative karmas and cycle of suffering. Therefore thinking of law of karma has a tremendous, tremendous benefit. This is pertaining to the experience.

What is next? Pertaining to the action. This is so important, so important. Therefore don't just say that this is my habit. "I did it like this because it's my habit." Don't just say like this because the moment you do something.... there is a very popular expression any action that you do you leaves a signature. There is this expression, any action that you engage in, any action that you do, you leave a signature behind this action. Meaning that you are building a habit. This habit of doing this same action. Say for example in this life you are more generous, you are more kind. The next life when you are born, there is tendency for you to be kind since childhood, since young child. Some of you might have noticed that.

Some children at age one-two, they are so good in sharing. Whatever they have they want to share with other children. And the some they are so good in not sharing. (GL) Amazing. How the small children they behave, babies, the toddlers how they behave, from there you can see their past life very clearly. Same parents, very gentle, very kind parents. And what kind of gene the children have inherited, what they do, they are very selfish. Amazingly selfish, creating all forms of disturbance, agitation, irritation, problems, sadness, tension on the parents. Not because the children are in problem because the children deliberately create these problems because of being very selfish. This is what we could see.

And once I noticed. The sister was little, sister was maybe two-three years older. Sister maybe like age like maybe seven or eight. And the brother, younger one was age I think four or five. The brother was very selfish, extremely selfish and very manipulative and very calculative. Such a young child. Amazing. From where did he acquire this skill? Where did he learn this skill from, right? So sometimes, I'm just really wondering, that how come this child has such a skill in manipulating others and being very calculative. What he was doing is that... I gave something, I gave gift to both. Then two of them were sharing. Not really sharing, opened one thing, opened one. And the boy's one is intact. The sister opened it and from there the boy, he enjoyed. Then after about half an hour the boy remembered his gift. And he went to look for that. And then sister picked up the fresh one. Actually two of them should be sharing. Boy started to scream, started to snatch the fresh one. And finally he got the fresh one and then he gave the other one to the sister. And was caressing the sister's face like this, saying that "okay its fine, its fine, don't worry." Actually he got it and now he is not worried. Now he is telling the sister not to worry means, don't fight with me. (GL) I was so fascinated, how come that this young child age five, he is able to think like this. Very sophisticated thought, right? No doubt he is not a five years old. Somebody is very calculative from past lives. [00:40:00] (TL) Maybe big business man in past life, (TL, GL) we never know, right?

Then another thing which some of you might have seen. There was a young boy, young toddler in the baby chair. I don't know how he was put in the baby chair, he is not baby actually. Maybe

he was age two. Say age wise age two. And the mother brought him some cake. And he dismissed that, he looked at it and he dismissed that. And the mother brought something else again he dismissed that. He dismissed it four or five times. Whatever items were brought, he just looked at it, and dismissed them. Finally the mother brought a glass of wine and put in front of him. He looked at it and he started to just enjoy, he could not control his smile. He was so happy to see this wine. So therefore he is not a toddler. He must be alcoholic from the past life. No doubt, not a toddler. So he was trapped in this toddler's body. He was not a toddler, right?

This is what I'm saying the habit of the action, action of the enjoying, action of going for the alcohol. This habit, this young boy inherited from the past lives. Because of this action, karma which the person did, whatever karma that you did in past that left a signature, which means it leaves an imprint, whereby the tendency for you to do the same thing, is built within you. So next life you'll tend to do it very easily. Just as this is true for the negative actions, it is equally true for the positive, virtuous actions. Therefore do not underestimate yourself when you engage in the virtues. Don't think that these virtues are small. However tiny, however minuscule, however insignificant virtue maybe, just do it and it leaves a positive signature behind. Which means that you accumulated karma whose result is similar with the karma pertaining to the action.

For example, say showing respect towards your parents and then showing keenness to studies. Showing keenness to studies, this is so important. And then never giving up. The keenness, not to give up easily, not to give up with the virtues. With the non-virtues, give up, giving up the non-virtues is virtue. And giving up the virtues is non-virtues. As the virtue is more and more complicated, more and more difficult to embrace, when it's more complicated then there is a likelihood that the person can quit, can give up more easily. Therefore, some people and in fact from the young child you can figure out and even this how not to give up easily. Even that is dependently originated. Everything is dependently originated. It is by dependence on many factors that if you acquire these skills and these what do you call it traits of your life. Not giving up easily, being resilient and so forth.

One time a friend of mine and their three children came to see me. Because they were young, three young children, I offered them some juice. And it so happened that the juice was little sour. Maybe the orange, one typical orange juice or maybe cranberry juice, its little sour for the young children. And the two elder children I said that okay if it is too sour you can stop it, don't drink it any further. And the two elder children they stopped, they kept aside. And the youngest one drank it fully, knowing that it's sour but still did not give up. Because she already started drinking it, it's going to be waste, going to go waste, otherwise will go into the drain. So therefore she drank it fully. I was just observing this and this young one was very young, I think age five or six. I could see the resilience, I could see the will power in this girl. I was so fascinated. From this you can figure what the child is going to be like in the future, generally speaking not 100%. Because the external factors, they also make difference.

The point is that any action that you do, virtuous, non-virtuous knowing that it leaves a signature, that the karma is accumulated whereby the result that you're going to experience in the future will have the same, similar nature pertaining to the action. There is a tendency for you to

do things, the same thing. Knowing this, try to stay away from negative things. If you don't stay away from this then the tendency will be continuously built and you can adopt the negative things in your next lives easily. For example say like stealing small-small things or telling lies, for no reason telling lies and other habits. These habits can be so severe to the extent that even when some people when they become Arhats. Arhats meaning somebody who is already free from Samsara, they see Emptiness directly, GATE GATE PARAGATE PARASAMGATE BODHI SVAHA, according to the Shravaka and Pratyekabuddha path, they already reached the BODHI SVAHA level. Which means that they already see the Emptiness non-dualistically. And still, they still have these habits. If you see Arhat what would be your respect towards the Arhat? So much or so-so. Very high, right? Which means that the person has already left Samsara, is not going to take birth in Samsara anymore, has already cut the chain of the miseries. No more miseries to experience in the future lives anymore. It's amazing, this is what everybody is aspiring.

But you will be fascinated to see that some of these, they play in the forest like the monkey, how the monkeys jump from one tree to the other because of their habits from the past lives. Even when one becomes Arhat, still one can behave like you know small children. And some people they are so addicted to saying, for example say I see you, I see you and then I go out I meet somebody else. And somehow I have no bad intention, I told something not nice about you. Very casually it comes out. It has no control over what you are saying. There is no bad intention, they are habits. These are because of your being habituated in this act in the past that you have inherited this and today also you are doing the same thing. Therefore, with this mindfulness, knowing that every time I do something virtuous, non-virtuous, neutral, whatever I build a habit. So, I accumulate the karma whereby the results that I'm going to experience in the future is going to be similar with the karmas, similar to the karma pertaining to the action also. Therefore these actions, "because that the bad actions are not really good. So I will refrain in this life so this I will carry this imprint in the future lives." And the good actions you try to do as much so that they will become habit in your future lives.

In this connection, let me say that say there was... later he became an incredibly great Bodhisattva. Some of you may be aware of his one classic composition known as the Thirty-seven Practices of the Bodhisattvas. You must study that, read that, study that, this is an incredibly great piece for one's spiritual growth. [00:50:00] A guide for one's spiritual growth. So that is available, of course it has many English translations and it is also in this book. Thirty-seven practices of the Bodhisattvas is available here in this book, The Blaze of Non-dual Bodhicittas. You can read this. The author of this book, when he was very young he displayed very unusual actions. And from this you will see that how significant it is for us to be careful with our actions. With the negative actions, non-virtuous actions how important it is for us to refrain from that now so that we don't carry negative imprints in the future lives. And with the positive, how to embrace these positive actions as much as possible.

What he did was that, one anecdote was that his uncle was taking him just for a walk or for a visit or whatever. Two of them were walking, two of them were going somewhere. And then while on their way a wind, a very strong wind, a storm occurred. And because of which, of course, it's just everything was so dusty, windy. And the small child, this small child maybe age

like four or five, this child looking up in the sky to see what this wind is doing. And then see that there are black things, small black things they are being carried like this. This boy started to scream. And the uncle knew why this boy is screaming. So to calm down the boy, uncle said that - "you are stupid boy, what you see there in the sky these are not birds, these are the leaves being carried by the wind." You understand this? Why was the boy crying? The boy was thinking that these leaves, they were birds being tossed in the air by the wind. Now they are going to be killed by this wind, very strong wind, strong storm. Out of compassion, with tremendous, incredible compassion towards these, thinking that these are birds being carried violently by the wind and then that they are going to die. At such a young age this young boy displayed such a degree of compassion, intensity of the compassion towards the other creatures. So these are the habits that he brought from his past lives, practice. And in this life, in this very life he became such a renowned practitioner to the extent of being revered as a Bodhisattva.

Likewise if, after knowing how the karma operates and on that basis being mindful that - "okay, so I also don't want to have, to take this bad imprints in my past life, in my future lives instead I should acquire good habit." For that, you acquire all the good habits of the virtues. And with the bad, non-virtuous things see how much you can refrain from non-virtuous actions as best as you can.

Let us finish this, the Wheel of Life. And then whatever question that you have, I think Aditya you had some questions from the past. You keep them, reserve them. And let us first finish this wheel of life. And the others also if you have, some other questions which have been bothering you, what you can do is that, you can keep them with you and then when we finish this Wheel of Life teaching then Aditya, you remind me to keep a separate session for question and answer just for this, whatever question that you might have.

C. Wheel of Life Continued...

With this let us turn to Wheel of Life. We are on page 308. Now, let's say that the first link in the wheel is ignorance. And we know that there are two kinds of ignorance; ignorance pertaining to, what? What are the two kinds of ignorance? Ignorance pertaining to the ultimate reality and the ignorance pertaining to the law of karma. There are two kinds of ignorance. And the final root of the ignorance, which is the root of all the miseries is the ignorance pertaining to the ultimate reality. Don't forget it. What is being discussed here precisely is the ignorance pertaining to the ultimate reality. Of course, alongside, we should also know well about the ignorance pertaining to the law of karma. Because without knowing this then we engage what? Ignorance pertaining to the law of karma makes us to accumulate which kind of karma? Non-virtuous karmas, you remember? Non-virtuous karma which otherwise would take us to the three lower realms.

How many of us we have this ignorance pertaining to the ultimate reality? How many of us, we don't have this ignorance pertaining to the ultimate reality? How many of you don't?

Participant: We all have.

Venerable Geshe Dorji Damdul La: We all have this. If you are doubtful which means you

have it. (TL, GL) If you are 100% sure that you don't have it, you will not come to this class. Okay, including me. Now, let's say that this ignorance pertaining to ultimate reality, to check it is there... some of you may be wondering, "okay, I may have that, I don't know this." It doesn't matter. But what does it mean ignorance by pertaining to ultimate reality? I will give you a very simple example. How many of you have watched movie in a movie theater? Say, someone who has more recently watched a movie. More recently watched a movie in a movie theater, raise your hands. You like to share what that movie is? Yes, Vivek ji.

Participant: Seen six months ago. Padmaavat.

Venerable Geshe Dorji Damdul La: Six months. Okay, anyone more later than six months? Yes, Aditya?

Participant: Two and half months.

Venerable Geshe Dorji Damdul La: Two and half months, wow. After joining Nalanda Diploma Course you already quit the movie, watching movie. Amazing. Okay, anyone else? More recent? Let's say that you are watching movie now. Let's say, all of us, all of you are watching movie here. Screen is here in a movie theater. Tell me where is movie coming from?

Participant: Projector.

Venerable Geshe Dorji Damdul La: From the projector. And where is the projector? Here on the screen or where?

Participant: Back side.

Venerable Geshe Dorji Damdul La: Behind, right? Behind you. Don't forget it. You are watching movie. And the movie is coming from the projector not from the screen. Where is the movie? It's on the screen. It's coming from where? Not from the screen, it's from the projector. You agree with me? Very good. What are you seeing? A flower, right? So this flower is like the movie and just as movie projected by the movie projector, this flower is actually projected by your own mind like the projector. Your mind is like the greatest of the projector. Your mind is the greatest of the projector. Yeah!, now look at this flower. How many of you see this flower as a - "wow! this is projection by my mind. Wow! it's amazing." How many of you see this as a projection of your mind? Or how do you say, no, it has nothing to do with the mind, it's really there. How many of you see this as it's really there so solid there, nothing to do with the mind? Raise your hands. This is known as ignorance pertaining to the ultimate reality.

If you see that this is really there, nothing to do with my mind that is the ignorance pertaining to the [01:00:00] ultimate reality. And you may ask the next question, I know. How can you prove that it does not exist like this? This is the whole Nalanda Master Course, right? (GL) So you have to sign up for the Masters course.

Tell me, this ignorance that "oh! this flower is really there". And the food that you eat is really

there. You sleep, “I am really there.” Really there meaning not from my mind. In 24 hours, tell me, how many times, once in a while you get some understanding, you have some knowledge that oh no things are all coming from my mind. Raise your hands. Within 24 hours, how many times you think that okay things are all coming from my mind? Raise your hands. Those of you who raised your hands can you give me some examples? Yes, Rebika?

Participant: Like sometimes when I fight with my siblings and I start, when look back then I think that I'm over exaggerating the situation. Then I kind of realise like maybe 90% is coming from my mind.

Venerable Geshe Dorji Damdul La: Okay, which 90% of what comes from your mind?

Participant: Negative.

Venerable Geshe Dorji Damdul La: Bad thing, the negativity.

Participant: Negativity.

Venerable Geshe Dorji Damdul La: Negativity of your siblings?

Participant: Yeah my siblings.

Venerable Geshe Dorji Damdul La: But the siblings are like your mind made the siblings or the siblings are the 100%?

Participant: Siblings are there.

Venerable Geshe Dorji Damdul La: Okay, good, good. (GL) Okay, negativities, right? Siblings are there 100%, right.

Participant: I haven't reached that point.

Venerable Geshe Dorji Damdul La: This is what I'm saying siblings 100% they are there. Like this how many times in your life have you thought that even my siblings are also coming from my mind? Raise your hands. If this is not the case, there are two things; siblings and the characteristics of the siblings, two. This flower and the characteristic of this flower. This flower to see the flower as coming from my mind, it is way-way more difficult than to see the characteristics of this flower as coming from my mind. Yet, if you have noticed even the characteristics they are not really from there, it's coming from my mind like 10%, 50%, 90%. Even if this thought came to you, this is so precious. This is the stepping stone to understand the ultimate reality, to dispel the darkness of the self-grasping ignorance. Very good.

In other words the point is that as long as we have not reached GATE GATE PARAGATE, third level PARAGATE, let's say, this ignorance somehow is within us 24 hours, is within us somehow. With this ignorance then the five points happen. Miseries. What is the immediate

cause of miseries?

Participant: Contaminated Karma.

Venerable Geshe Dorji Damdul La: Contaminated karmas. Very good. Contaminated karmas immediate cause?

Participant: Afflictions.

Venerable Geshe Dorji Damdul La: Afflictions. Afflictions, immediate cause?

Participant: Inappropriate attention.

Venerable Geshe Dorji Damdul La: Inappropriate attention. Inappropriate attention, immediate cause?

Participant: Ignorance.

Venerable Geshe Dorji Damdul La: Self-grasping ignorance. Don't forget these five points. If you know these five points so well, then you get a very firm ground of the knowledge of what we are studying. First of the twelve links is ignorance which is with us already. If you have this ignorance then what happens? Number two is the karma. In fact, what we see here and we have learned of the five points, karma comes where?

Participant: Second.

Venerable Geshe Dorji Damdul La: Okay, from the bottom?

Participant: Four.

Venerable Geshe Dorji Damdul La: Number four. Karma comes number four. Ignorance, from the bottom, ignorance is number one. Number two is? Hey, number two is? Inappropriate attention. Number three is?

Participant: Afflictions.

Venerable Geshe Dorji Damdul La: Afflictions. Number four is contaminated karmas. From ignorance through to karma how many steps are there, including the ignorance and including karma, how many steps are there? Four. Whereas what we are seeing here first link and the second link, this is direct jump from ignorance to karma. Whereas we have learned ignorance, inappropriate attention, afflictions and karma. What we have learned is the detailed version of these twelve links. Twelve links from the first to the number two it jumped directly from the ignorance to the karma. But this is what is implicitly there. We have to understand implicitly present in there; is the ignorance, inappropriate attention, afflictions and karma. In between the two, which two? Inappropriate attention and afflictions, these two are implicitly there in the first

two links. Between the first two links, implicitly you will find; inappropriate attention and afflictions these two are implicitly there.

With this what happens is that let's say that say you have learnt about the law of karma, the three different ways of classification. And after learning this, you think that - "okay, now I should be mindful, I should be watchful of my own karmas, I should make sure that I don't engage in negative karmas as much, I should engage in more virtuous karmas so that this habit will be shunned. I should do this." So with this mindfulness then if we imagine that - "now I should build a habit of studying, I should build a habit of the karma of studying. Build the habit of karma of the reflection. Build a karma of, meditation, study, reflection, meditation, I should do that."

With this in mind you start doing it. So, ignorance is also there within us. And then inappropriate attention of seeing me, I should be happy, I should not suffer. You exaggerate this, "me", as you know that he or she is the one who deserves the most, greatest thing. And then with this sense of attachment to the self arises. Then this is what we see, from the outside outermost circle, what we have is the number two is contaminated karma. And then of the three circles inside, karma is where? Second circle. within the second circle we see that half is white and half is black. Even the white part inside this wheel held by the demon, even the white part, although it is white still it is in the hands of the demon. Don't forget it. Still in the hands of the demon. Which means that it is under the demon is the symbolic of the impermanence, impermanence of death. This white is not 100% white, it is within Samsara what is considered as white.

So, all the virtues that we do in Samsara they fall under this category. The white which is outside this demon's mouth is known as uncontaminated virtues or uncontaminated karmas. Good. Of course triggered by these thoughts that I should not suffer. So the suffering comes in because of the contaminated karma. I should not engage in negative karmas, I should engage in virtuous karmas. With virtues in mind, then you start studying, building a habit of studying, building a habit of reflection, building a habit of meditation. You start doing it from today. [01:10:00] This act of studying itself leaves a signature meaning that it leaves an imprint or karma whose results are similar with the karma now that you have accumulated pertaining to the action. What is that action? Act of studying, reflection, meditation. This karma falls under the second link.

So maybe one time in your life you must've been very kind towards your parents. At least one time in your life you were being very kind, you're kindly talking to your mother, kindly talking to your father once, at least once it happened. Yes, many times not just once. There also you accumulate the virtuous karma. Virtuous karma that you accumulate pertaining to your parents, related to your parents, this is so intense. Likewise negative karmas you accumulate with your parents is also intense. So stay away from harassing your parents. Stay away from using harsh words against your parents. Say something nice to your parents. Make them happy, serve them tea. Rather than making the parents serve you. You're already like 17, youngest one maybe like 16, 17. Anyone 16, 17, 18 19? Okay here Yontan la, how old are you?

Participant: 18.

Venerable Geshe Dorji Damdul La: 18. Okay say some 18, 19 and then say in the 20's, 30's, 40's. And if you have your parents with you, you are very lucky. You are already in 20's, 30's, 40's, 50's still you have your parents. You are very lucky. Don't make your parents work for you. Work for the parents at this age. Now all of us including Yontan la, the youngest one. There maybe somebody who is younger than Yontan la. Anyone? The point is, build a habit of serving your parents. With this what happens? Once in a while you have been kind, you serve your mother some tea, whatever, you know. Your mother is so happy. Particularly when you are very young, tender age, age 6, 7, 8 years, you serve tea, your mother is so fascinated, so happy. You accumulate the great karma. And today you accumulate the great karma, right? Let's say that this karma that you accumulate today is a karma to take birth in the god and goddess realm. And the karma that you accumulate in during.... let's say you serving your mother maybe the karma to take you, take birth in the human realm.

And then sometimes we must have done something very bad against your parents or somebody else. Being very unkind, very so harsh, cruel, so once in a while. So there we accumulate the negative karma to take birth somewhere else. Multiple karmas are bound to accumulate within a single lifetime, innumerable. In fact millions, trillions of karmas can be accumulated. It's a mixture of virtuous, non-virtuous, karma to take birth in human realm, the hungry ghost realm, god realm, hell realm, animal realm, *asuras*. All these are mixed, so many of them are within us.

Now, let's say that say so while you are here, you are accumulating new karma of being keen on study, reflection, meditation, of the Dharma. So there karma which you accumulated in the past, when you were being kind to your mother, when you were being harsh towards your mother. So these karmas where are they now? This is the question, where are they now. Let me say that, interestingly, let's say that how many of you have fixed deposit cheque. By the way what is fixed deposit cheque? Fixed deposit cheque that you get the certificate, fixed deposit certificate that you get from the bank, is that money? That is not money. Where did your money go? So you don't have the money now, you just have this piece of paper which is not money. Where is the money? Although this certificate is not money but it's like the imprint of the money, right? This imprint can go back to being money once more. You take back to the bank, that bank will give money. You agree with me? Apple seed is not apple. How many of you know that apple seed is apple? How many of you know the apple seed is not apple? (TL) We all know this. So apple seed is not apple but apple seed is the one which will germinate into apples. You agree with me?

Likewise the virtues, non-virtues which we did in the past, at the moment these experiences they are not in the form of an active state. They are in the form of the imprint. And where are the imprints? Where is that certificate? Bank's deposit, where is the fixed deposit certificate? No idea?

Participant: With you.

Venerable Geshe Dorji Damdul La: With you at your house. (TL) Maybe in your, may be what?

Participant: Safe.

Venerable Geshe Dorji Damdul La: In your safe, locker. Maybe young ones, you know, some of them they even don't have this in now, at the moment. Or now no need.

Participant: Online.

Venerable Geshe Dorji Damdul La: Online, everything online. So this certificate is in the safe. Likewise where are all these imprints? Where is the safe where all these imprints are stored? This is your mental consciousness. Your mental consciousness is where all these imprints are stored. Millions of imprints, karma that you accumulate they are all stored in this, storehouse which is the mental consciousness. What is number three?

Participant: Consciousness.

Venerable Geshe Dorji Damdul La: Consciousness. Let's say that of all these millions of karmas that we accumulated; virtuous, non-virtuous. Millions of virtuous karma, millions of non-virtuous karma which can potentially drag us into the three unfavourable realms or which can potentially take us to take birth in the favourable realms. These karmas they are no more karmas now, they are in the form of imprints now. These imprints are all being stored in the mental consciousness. Technically speaking there are various concepts, I don't want to go into detail as of now, there are very various versions but one which is very easy for all of us to accept is your mental consciousness. Mental consciousness that is one which carries all these imprints. So this mental consciousness is the repository, storehouse, which is where all these imprints are stored. Repository, the storehouse.

Let's say that today it is 2018. And then say the we keep going like this maybe the younger ones, age 19, 20. You live for another.... Yontan la how long do you want to live? No idea. My question is not how long will you live. My question is how long do you want to live? Okay, let's say another?

Participant: 60.

Venerable Geshe Dorji Damdul La: Another 60 years. 60 which means like 79. Okay another 60 years, let's say 60 years. So, these 60 years, the past 19 years plus the next 60 years so many virtuous karmas, negative, the negative karmas, positive karmas can be accumulated. And then let's say that the [01:20:00] after 60 years, most of us may not be available on this Earth. Most of us, including myself. By then Yontan la will be already 79. And Yontan la will say - "oh I remember, I think now ages ago, I don't know, years ago, ages ago." Then maybe sister already 80, in 80's, his sister. "Sister do you remember that you know there was one Geshe la. I think what is that Tibetan House or something. Was it Tibetan House or what is that, Tibetan Centre? No, no it's Tibet House. Yes, yes Tibet House. He said something." So, there it has already reached that level, that time. What we're doing here becomes a very vague memory, faint memory. But the imprints, so well kept in the refrigerator of the mental consciousness. They are not weakened, they are not distorted, they are so well preserved in the mental consciousness. And then of these millions of the karmas that we accumulated this life, the past lives, innumerable number of karmas accumulated in our mind. Only one projecting karma will start

acting, become active. Only one projecting karma which means on the verge to leave this world, to die. So before we die then what happens is that out of all these millions karmas then the only one is going to be projecting karma. We made the distinction between what? Projecting karma versus?

Participant: Completing karma.

Venerable Geshe Dorji Damdul La: Completing karmas. Only one projecting karma, whichever is most powerful will takeover to drive you, to project you to the next life. How does it happen is that of all these innumerable karmas that your mind, mental consciousness is carrying say over these last 60 years upto 2018, over these 60 years, these years, this mental consciousness have been carrying all these imprints. From there millions and trillions of the karmas only one projecting karma is going to become active. Whichever is most powerful, is going to take over. For example, like say in a country, voters, election happens and the new prime minister is to be sworn in. Yet to take the oath so maybe like, usually what is the gap in India between election and the taking the oath.

Participant: Two-three days.

Venerable Geshe Dorji Damdul La: Two-three days. Let's say three days. So these three days we don't call the person as a prime minister, we call the person as prime minister elect. Once taken oath then the person is the prime minister. What is happening, is that this is transition period. Before taking the oath, person is known as prime minister elect. So there you are yet to die but that karma is active. At that point, the previous karma which projected this body, this karma becomes very weak and is exhausting now. Now, the next karma whichever is most powerful will take over in the form of becoming active and that has to be made very active with the help of... we have go to, from point number three, what is point number three.

Participant: Consciousness.

Venerable Geshe Dorji Damdul La: Consciousness. From this consciousness then the imprint, one of the imprints will be activated by number eight and number nine. What is number eight, number nine?

Participant: Craving and grasping.

Venerable Geshe Dorji Damdul La: Craving and grasping. Number 8 is craving, number nine is grasping. Craving and grasping these two are like the water to germinate the seed. The apple seed when it comes in contact with the water then the seed will become soft and will start to germinate. Likewise the karma is like the seed, apple seed and which is planted, which is stored, the seed of the karma which is stored in the consciousness, link number three is like the seed of the apple and that is going to be germinated with the help of the water of number eight and number nine. What is number eight?

Participant: Craving.

Venerable Geshe Dorji Damdul La: Craving. What is number nine? Grasping. What is the difference between craving and grasping? The difference given is craving is attachment and the grasping is the intensified version of craving, intense version of the craving is known as grasping. There are four kinds of grasping, all these things we will study in more detail later on, not now. Craving and grasping, these two are like the water to germinate the seed. Whichever seed is going to take over to project you to next life will be germinated. This germinated form of seed which was seed from where? Link number two, which is planted in link number three. That seed, the germinated version is known as number ten. What is number ten?

Participant: Becoming.

Venerable Geshe Dorji Damdul La: Becoming meaning that becoming is a present sentence, a present tense. Becoming is a present form meaning that it is say in the next life, the next life is not fully out, it is becoming, it is being in the process of formed. Being in the process, is becoming. So, becoming is a process. So, number ten becoming is the germinated version of the number two which is implanted in number three. I jumped form number three to?

Participant: Eight.

Venerable Geshe Dorji Damdul La: Number eight, nine and ten. Don't forget it. Which means that we have number one, two, three in row. From there we jump to number eight, nine, ten. And then when this is very germinated, then the next one is to take birth. It gives the sprout. So number eleven. What is number eleven?

Participant: Birth.

Venerable Geshe Dorji Damdul La: Birth. So this birth is not actually you taking birth, you coming out of the mother's womb, this is not the connotation. Although depicted with a mother giving birth to a child, this is just symbolic. The actual process is that you are ejected. Now at this, it was your last day physically you are almost gone, you have already collapsed. Physically you are already dead, clinically dead and then your mind, is still there. The process would be say generally speaking the active mind related to the physical body as the physical body collapses then the active state of the mind shrinks, meaning it dissolves. Then the mind becomes subtler, subtler, subtler. And the mind will take the subtlest form which is known as the clear light, clear light mind. So at that point when you reach to that point which means that now you are already in the process of leaving this world, dying. So there the subtlest mind gets activated. When this is activated you are still in this body. The subtle mind known as the clear light mind that is activated. And if you can manipulate, you can manipulate this subtlest mind. [01:30:00] You can utilize this subtlest mind through training, through specific training while you are still alive. Through training you can utilize this, the clear light mind. When this clear light mind is activated, till that point your mind is still attached to this body, whether in a very gross form or a subtle form. It is still there with the body. The moment this clear light mind becomes little grosser, the clear light mind is already ejected from the body. The moment that it is ejected that is number eleven, birth. But more technical, to be more precise, we discussed this last time, do you remember? That for example say I die here, I die in India. Then if I am to take birth where?

Participant: Korea.

Venerable Geshe Dorji Damdul La: Korea. (TL, GL) Who said it? Ajeer ji said it.

Participant: You said that last time, so.

Venerable Geshe Dorji Damdul La: I said? (GL) I said it?

Participant: Yeah.

Venerable Geshe Dorji Damdul La: No? Let's say Korea. I die in India then some people may get bad message that I am not happy in India, I'm more happy in Korea. (TL) Let's say I die in Delhi and I take birth in South India. Otherwise complications are there. I died in India, I take birth in South India. My consciousness has to travel, leave this body in Delhi and take a new body in South India. This consciousness has to travel. How fast? The consciousness can travel so fast. In fact, how that is explained is it is faster than light. Within the split of a second it can travel to next universe. Next part of the universe within the split of a second. Whereas the light travels at least like eight minutes from the sun to the Earth. Forget about another world system. Even from sun to Earth which is just neighbours, still it takes like eight minutes. But for the mind to travel from one world system to another world system like Milky Way galaxy, another part of Milky Way galaxy. Or in another galaxy. Within a split of second it can move there, so fast. Whatever characteristics, attributes, characteristics of this mind during that stage is known as the say is about the *bardo* state. *Bardo* means intermediate state. Why it is known as intermediate state is because that you have left this previous birth and you are yet to connect to the next birth. Therefore this is intermediate, in between the two states. The state, the birth that you have left and the birth that connects to next.

Now, to be very precise number eleven, that we are talking about the mother giving birth is not really the intermediate. Intermediate is not talking about this rather the birth is related to the connection to the mother's womb. The first moment of the conception in the mother's womb in my case for example, South India. That is number eleven, birth.

Now, this is not me actually, it's actually Yontan la. We are talking about Yontan la when he was 79 years old. (GL) Now 79 years old Yontan la finishes. Now he is connected to South India. So, where is he now? Now he is in the first moment of conception in the mother's womb in South India. That is which stage?

Participant: Four.

Venerable Geshe Dorji Damdul La: No. Still eleven. This is birth. The birth means first conception in in the mother's womb of the next life; that is known as number eleven birth. Then from eleven we go to number four name and form. Now in the mother's womb, now Yontan la he is not Yontan la anymore. (GL) He may be what? No name at that moment. Usually people don't give name when the child is in the mother's womb. Whereas some people they give it. The point is that the first moment of conception in the mother's womb is known as, which link?

Participant: Eleven.

Venerable Geshe Dorji Damdul La: Eleven. Then what happens is that oneself in the form of, so your mind from the past life and the two substance of the parents in the mother's womb. These two connect. These connect only with the very intense karmic connection. Without the karmic connection these two cannot be connected. It is purely karmic connection.

This intermediate state which is also known as the person who is travelling from the past life to next life, in between, that state is known as *bardo* state or intermediate state. And in some of the Tibetan Buddhist texts, there is a detailed explanation of what kind of visions you will have as you process through this *bardo* state. These detailed explanations are given there. And the Tibetan book of Living and Dying, in all these books all these are mentioned there. what kind of processes, what kind of visions that you will have, what kind of the things you will meet in this state during the first week, second week, third week. All these detailed explanations are there.

This *bardo* or intermediate being has many qualities. One is that it has a natural gift, karmic gift of clairvoyance, karmic gift of miracles, karmic gift of miracle power to travel so fast, not being stopped by any obstructions except for the conception in the mother's womb, only there. So there you get stuck there. Otherwise and it says that the Bodhgaya where the Buddha Shakyamuni achieved Enlightenment, so that throne. There is a Vajra throne. This is where it cannot penetrate otherwise however strong the rocks and so forth they can just penetrate as though like nothing is really there, unobstructed. This is one thing and then they have what is known as the mental body. The body that they have is the mental body, it's not physical, tangible, like what we have. It's just manifestation of one's own mind in the form of body known as the mental body. And then it has all the five senses, the senses intact. All the senses intact. Just senses intact.

The duration is that life span of the *bardo*, intermediate being is seven days. Seven days maximum the longevity life span is seven days. Intermediate state can terminate anytime, it does not necessarily wait till seven days. It can terminate within one second. If you find the birth place then within one second, finish. Within the split of second, you will just move to the place wherever you are going take birth whether in Korea or in South India, wherever. The moment you find a place there, you're the *bardo*, as a *bardo* being terminates, finish within a second. It can be as long as, maximum it can be seven days. Then after seven days if you don't find a place to take birth, again the next phase of *bardo*, next *bardo*. Again seven, again same next *bardo*. So how many times you can take go like this? Seven times. So maximum [01:40:00] it is seven into seven is how many days? 49 days. So therefore as a *bardo*, as an intermediate being one can be there maximum for 49 days.

It is for this reason that in the Buddhist tradition the first 49 days is considered as to be very important. So people do puja, people do prayers, do meditation that the person takes a good life. Because during this *bardo* state you can manipulate his or her next life. You can actually help the person to take birth to take a good rebirth. Then what happens is that after 49 days, after seven weeks somehow you will get a place to take birth. The moment you are conceived there to the next birth is known as link number?

Participant: Four.

Venerable Geshe Dorji Damdul La: (TL) Still number eleven. I'm just checking. You are just in the *bardo* state or you are still living state, I'm checking. (GL) Seems like you are more in *bardo* state. You are just saying. So it's still eleven. Then you are already trapped in the mother's womb. It is because of the very strong karmic connection. Can be good karmic connection, could be bad karmic connection. We never know. Karmic connection does not mean that it should be necessarily good karmic connection. It can be also because of very bad karmic connection and then you take birth there. All these nasty things can happen between the parents and child, parents of the children. The point is that somehow very strong karmic connection binds your mind from the past life and the substance from the parents connected and you are conceived there. You are trapped there. At that point, this is number eleven. Then what happens is that you keep growing there. Physical body grows inside and then as the physical body grows then the mind becomes more, keeps becoming more and more sophisticated. Mind does not grow but it becomes more sophisticated. Because the basis of the body is growing, becoming more sophisticated so the mind also becomes more sophisticated.

From the second moment then the name and form, number four. Number four is the process, the process of your development of your body in the mother's womb. Number four is name and form. What are the name and form?

Participant: Mind and body.

Venerable Geshe Dorji Damdul La: The mind and the body in simple terms of the five aggregates. We have the five aggregates. What are the five aggregates?

Participant: Form.

Venerable Geshe Dorji Damdul La: Aggregate of form.

Participant: Feeling.

Venerable Geshe Dorji Damdul La: And aggregate of the smell? What? The form which we can, eyes can see, the sight. Then the smell which nose can. Then?

Participant: Sound.

Venerable Geshe Dorji Damdul La: Sound.

Participant: Touch.

C. 1.0 Five Aggregates

Venerable Geshe Dorji Damdul La: And then the touch. Then what? Taste. These are the five aggregates, right? (TL) These are the five physical forms not five aggregates. First we have to do

this, this is very important. We have to know the aggregates. I think we did it already. Five aggregates, twelve sources, no? Then you are not to be blamed. It's fine. Let's say what we have is we have our body and we have our mind. You are boy, you are a girl is dependent on what?

Participant: Body.

Venerable Geshe Dorji Damdul La: Your body. And you are kind, you are not so kind? It's dependent on your mind. You are sharp, you are not so sharp. If you practice, if you study more you will become sharp. This is what? Mind, right? We see that what we have, all the descriptions related to this 'T' somehow is related to the body or the mind. You agree with me? In short it means that what we have is, we have the body and we have the mind. Body is treated as the aggregate of form, aggregate of body or aggregate of form. This is one aggregate.

Now the mind is very complicated. Finally what makes us Enlightened, what frees us from the miseries? These are all nothing to do with the body. These are all to do with your mind. Therefore the mind is being studied very extensively. Because the mind is to be studied very extensively so we study this in two categories; one in general and the other in the specifics. The mind in general we speak about, we talk about, like today I'm very happy, today the topic is interesting, today the topic is little technical. My mind is happy, so that mind overall, generally speaking. Let's say if somebody says that Delhi University is very successful university. So am I talking about general, Delhi University in general or I'm talking about the various departments?

Participant: General.

Venerable Geshe Dorji Damdul La: In general. Likewise my mind, I'm happy, my mind is happy, here, I'm talking about the mind in general. Mind in general is classified as separate aggregate known as aggregate of consciousness. How many aggregates gone now? Aggregates of form is gone, aggregate of the consciousness is done. How many aggregates are done? Two done. Now how many left? Three left.

Now, within the mind, mind in general is finished. I know Delhi University is doing so well since 30 years ago, 40 years ago. So you are saying that Delhi University is very good, it's successful. Which department? Which department are you talking about? Administration or the department of philosophy, department of physics, department of Buddhist studies, department of what chemistry, or department of -

Participant: Psychology.

Venerable Geshe Dorji Damdul La: Which means you are doing psychology, right? (IL) This is why I'm checking, very good. Department of psychology is doing so good. Then you go into the specifics. You're not talking about Delhi University in general, you are going to the specifics. Likewise when you go into the mind, you can go into general and you can go into the specifics. Let's say, that I'm not really good in psychology or yes, I like psychology very much. I like the clinical psychology rather than the behavioral psychology. I like the clinical part more rather than the behaviour. There is also department of economics, department of what is that?

Participant: Social studies.

Participant: History.

Venerable Geshe Dorji Damdul La: History.

Participant: Sociology.

Venerable Geshe Dorji Damdul La: Sociology. Let's say, that I'm good in meditation but I'm not really good in the intellectual studies. I prefer the compassion part of Buddhism. I'm not really keen on the philosophy part. I'm more interested in philosophy part and not so much in the compassion part, this is very soft thing. I'll rather go for something which is technical part. We see that some people are good in analysis and they may not be good in single-pointed meditation. Person instantly sleeps I while doing the Single-pointed meditation. Some people may be very good in single-pointed meditation but with mathematics $2+2 = 10$, right? [01:50:00] We see that people have divergent thinking. Because people thinking is divergent meaning how the mind functions. There are innumerable functions. Some are good in painting, some are good in music, some are good in science, some are good in arts, some are good in language, some are good in environmental care. Some are good in activism, some are good in the theory, some are good in administration. Some are the good in more focused studies. These are all the functions of mind. How many such functions of mind are there? 100? 200? Innumerable, innumerable, innumerable functions are there. Don't forget. And for technical purpose these functions are known as the mental factors.

We speak about mind and mental factors. Mind in the context of mind and mental factors. Mind is known as mind is the general mind. Mind in general is known as mind as opposed to the mental factors. Mental factors are the various mental functions. Let's say mental states assigned with specific mental functions. Mental factor is mental state assigned with very specific mental functions. A mental state assigned with specific mental functions.

Tell me, because that there are innumerable mental functions, so there should be innumerable mental factors? From now on, if you speak about mind and mental factors, we can speak about mind in general without specifying mind and mental factors. And other times we may speak about mind and mental factors. This mind refers to the aggregate of the consciousness. And how many mental factors are there? There are innumerable mental factors. Of these innumerable mental factors the Buddha Shakyamuni at one point, picked up 51 mental factors. 51 mental factors which are so important in our spiritual growth. If you want to know what these 51 mental factors are, you will get these from the Tibet House book, the Buddhist psychology, the book compiled by Tibet House. You can get it from Tibet House. All 51 mental factors are there. Then, how that is presented in the Nalanda tradition and how this is presented in the Pali tradition, Theravada, they differ slightly. In Pali tradition they speak about 52 mental factors. In what we study here, in Nalanda there is mention of 51 and identification of many of them are common, some of them are slightly different. It is like that. Then if possible study both. That will be helpful.

Of the 51 mental factors, there are two mental factors which are exceptionally, exceptionally important in our lives. This will be very helpful particularly for the clinical psychologists. How many of you are from psychology background? Raise your hands. One, two. For the psychology, these two will be very important for us, particularly if someone is into the clinical psychology this will be extremely helpful. Say out of the millions and trillions of mental functions there are 51 which are extremely important. And within the 51 there are two which are exceptionally, exceptionally important. One is mental factor of feeling. Why this is important is that if not 100% then 99.9% of all our actions are determined, all our actions, movements, they are determined by the feelings. What feeling you have, pleasant, unpleasant, neutral feeling; that determines almost all our actions, almost our movements. Some of you, you move your body like this, your stretch your legs. Even these movements are driven by the feelings. The moment you see that sitting in one position like this for the long time you feel uncomfortable, then you move. What made you move? Because the unpleasant feeling says that I don't want this. You stretch your legs then that unpleasant feeling disappears temporarily, you feel happy, right? And then say that when did we meet last?

Participant: Wednesday.

Participant: 15th August.

Venerable Geshe Dorji Damdul La: 15th August. That evening you might have already made up your mind. "Okay, next Sunday I will not go. Next Sunday I will go to do little bit of my shopping". (TL) Okay whatever. Then, Sunday morning you wake up. "Okay I decided to go to shopping but last time he left at a very critical point." So in your mind shopping, pleasant feeling. "Oh he left very critical point, I get it then I will get something complete", pleasant feeling. There are two pleasant feelings cycle automatically, you did the calculation. The pleasant feeling will be anticipated by attending this class and then getting these complicated whether you get or not, I'm not too sure. But anticipating to get it. That feeling supersedes, that feeling overrides the feeling that you anticipated by going for shopping. That overrides the other then it made you to move to Tibet House, come to Tibet House. Whereas (TL) your friend excites you saying that - "oh there we will look at what new Levis come there". And you are excited, stimulated then that feeling overrides your anticipation of the good feeling of the hearing to very complicated topic. Then it'll take you towards Saket, (GL) what is that? (GL)

Participant: City Walk.

Venerable Geshe Dorji Damdul La: City Walk, Saket. It will take you there. Finally the feelings decide. If not 100% 99.9% of all our actions are determined by our feelings. Movements are decided by our feelings. So feelings play a very important role. If you really want to uplift the person from depression, change the feeling in the mind of the other person. If unpleasant, very corrosive feeling is coming there that makes the person just dragged into depression, then just uplift the person by changing the feeling inside. Make the feeling light, the person will be saved from depression. So the feelings play a very important role because of which the feelings, feeling is ascribed, is given a separate, is counted as a separate aggregate, aggregate of feeling. To tackle your emotion, to tackle anger and so forth it is all done by tackling the feelings. This is very

different discussion. Very important discussion though, very important though. Now, out of 51 how many gone now?

Participant: One.

Venerable Geshe Dorji Damdul La: One is gone, how many left?

Participant: 50.

Venerable Geshe Dorji Damdul La: 50 left. Now, from the 50 there is another mental factor which is extremely, extremely important which is the discrimination. Mental factor of discrimination. Which is so important. Why this is important is the discrimination, the sharpness of this mental factor discrimination, that decides the quality of your life. [02:00:00] The sharpness of this mental factor of discrimination decides the quality of your life. How many of you are still in university? Those who raised your hands, how many of you want to be gold medalist? I'm not asking how many of you are gold medalist. This is not my question. How many of you want to be gold medalist, if possible? Raise your hands. If possible, all of us, yeah, including myself.

Whether you are going to be gold medalist or not, whether you are going to be Nobel laureate or not that is determined by the mental factor of discrimination. How sharp your discrimination is pertaining to that particular discipline that determines whether you are... say in this world of physics, who is known in this world? Albert Einstein. There are thousands of physicist on this Earth but Albert Einstein is known. Why him? Why not someone else? Because the sharpness of the mental factor of discrimination that he had far outshines what the others have. Therefore, he stands out as very unique. Likewise say the business, your business, doing business or say interior design, interior designing or any business that you're doing. How outstanding will you be? Is determined by the sharpness of your mental discrimination pertaining to that particular discipline, that decides. Even if you say as simple thing as say the playing football. Pele is known, Messi is known and of course young, some people may say, why Messi, why not Ronaldo? These debates are there. Why only few, handful of people are there, while there are so many of players? Because their sharpness of this discrimination pertaining to movement of their dribbling. What do you call it?

Participant: Dribbling.

Venerable Geshe Dorji Damdul La: Dribbling. So this is very special, it's very sharp that they came out as outstanding footballers. Likewise musicians, likewise paintings. Michelangelo's painting and my painting. My painting is just hopeless. Whereas for some people who are like me, if they look at my painting, Michelangelo's painting, they may like my painting. Because my painting is very colourful. His one is not as colourful. Then they might put my painting on top of the Michelangelo's painting. But the experts who have a very sharp discrimination in painting they see this then they say - "whose painting is this, pick it, take it out, throw it away. Put Michelangelo's first." This is because of the sharpness of discrimination in that particular field of the painting. So the point is that this mental factor of discrimination decides the quality of your

life. This is so important. How happy you are, how sensible you are, that is all decided by the mental factor of discrimination. So the discrimination is counted as a separate aggregate, aggregate of discrimination. Now how many mental factors are left?

Participant: 49.

Venerable Geshe Dorji Damdul La: 49 left. So the remaining 49 mental factors they are all put together in one group known as compositional factor, aggregate of compositional factor. With this, we have five aggregates now. So how we usually count, how we usually enumerate these five aggregates is aggregate of form, feeling, discrimination, compositional factors and consciousness. Consciousness we count last. Form, feeling, discrimination, compositional factors, and consciousness. This is what? The five aggregates. Why did we do the five aggregates? Related to what?

C. 2.0 Wheel of Life – Twelve Links Continued...

Participant: Name and form.

Venerable Geshe Dorji Damdul La: Name and form. So the fourth link name and form. Form is the aggregate of form and the remaining four aggregates fall under the name. And the physical form, aggregate of form, aggregate of body is the form and the remaining four aggregates. What are the remaining four aggregates?

Participant: Feeling.

Venerable Geshe Dorji Damdul La: Aggregate of feeling.

Participant: Discrimination.

Venerable Geshe Dorji Damdul La: Aggregate of discrimination.

Participant: Aggregate of compositional factors.

Venerable Geshe Dorji Damdul La: Aggregate of compositional factors.

Participant: Aggregate of consciousness.

Venerable Geshe Dorji Damdul La: Consciousness. These four aggregates fall under the category of the name. Why name? Why these four are named are name? Why these four are called as the name is because.... Say, look this is very important. Physical form is something which we can directly, physically, discern, we can apprehend. Say, the colour, shape, we can see through our sight and then the touch with our body, and then the smell with our nose and others. With the physical body we can easily get access to these things. Whereas all the remaining four, they are more mental. Because they are more mental, our five sense consciousnesses cannot get access these directly.

So mental can be known only through thoughts and thoughts come in the form of the labels. Thoughts we express in the form of the labels and the names. So name is a label. Or we can call it the label and form rather than name and form. It can be label and form. Perhaps it would be better to say the label and form. Label and form, label meaning, label is nothing but the thought processes expressed in the form of labels. For example, if I say that - “oh I'm little thirsty”. Now, I can rather maybe stop here, right because it is already quarter to six.” So these thought processes are within me. How do you know that this thought is within me? I utter these things to you. I utter these things to you in the form of labels, in the form of words. These are the words expressed to express my thought processes. These thought processes which are going within me, which you cannot see, the thought process within me you know through the labels. The words that I utter from these. This is the name and form. That is still in the mother's womb. We'll stop here. Yes, Badri ji you have question?

D. Question and Answer Session

Participant: Forgive me Geshe la, I have a very fundamental doubt about the nature of self-grasping ignorance. When compared to self-cherishing attitude, it seems like the self, the word self refers to oneself in self-cherishing attitude. Whereas in self-grasping it's sometimes used for oneself, it can be used for another person, it can be used for an inanimate objects, so could you please clarify this?

Venerable Geshe Dorji Damdul La: Basically the best thing is.... this is little out of the context of this class. But because this question is very important. Why I'm saying it's little out of context is because there are newcomers who may get lost. Who have never heard about these things and so forth. So for you not to be discouraged, I'm saying that this is out of context meaning it is not a part of this class. But still if you hear about these things. This will be very helpful.

The question is the self-centered attitude, self-grasping, on the one had we talk about self-centered attitude strictly referring to the 'T', this person this 'T', self in the form of the 'T'. Whereas in the context of self-grasping ignorance it is not necessarily referring to the self. So this word self, so sometimes it refers to the 'T', sometimes it does not refer to the 'T' it can refer to anything else including the flower, house and so forth. So therefore [02:10:00] how can we understand, what this word 'self' refers to. This is the question, little technical question. The point is that in Tibetan self-centered attitude is - *rang gces 'dzin*. self-grasping ignorance is - *bdag 'dzin*. Although in English, we use the word self, in Tibetan one is - *rang* / *bdag* and one is *rang* / *bdag* these two are synonymous. But technically speaking self-centered attitude - *rang gces 'dzin* self-grasping ignorance, *bdag 'dzin*.

The point is after all, self-centered attitude, self-grasping ignorance, these are all English words. We have to borrow from English because the teaching happens in English language. And English is already very rich language. When a language is very rich and the very rich language and with its own connotations assigned with these words. The moment we borrow this, say unless the meanings are very clearly conveyed, there is always the room for the say misreading, then the confusion and complications. There is always room for these things.

The point is but we can escape from these problems. How? One, of course the person with whom, who is trying to share these thoughts, this person must be as clear as possible in the concept. Once you get the concept, concept wise you are very clear, then no matter what, other words come into being you will not be swayed, your meaning is very clear in your mind. Finally these words are to convey a meaning in your mind. So once the meaning hits your mind very clearly then the purpose of the words is accomplished and that the even if somebody else uses other words your will not be confused. But one thing that we can keep in mind and to learn is to learn the art of listening and to learn the art of contextualizing. This is so important.

The same word is used in what context. For example, Buddha said form is empty. Empty means non-existent. Does the word mean that the form is non-existent. No, so this word empty the Buddha used this word empty in the context of Emptiness of independent existence, in that context. Therefore we need to learn, we need to acquire the skill, acquire the art of contextualizing things, contextualizing the usage of the vocabularies. Therefore the ‘self’, although this word, same word is used the self-centered attitude where the self refers to the strictly to the ‘I’, to this person. Self-grasping ignorance not necessarily referring to this ‘I’ can refer to the external objects as well. Then how? You know, it’s randomly picked up or there is a reason there?

When you speak about this flower is, I did not make this flower pink. This flower is pink from itself. I did not paint it pink. It is pink from itself. This word self is used for the flower also. Even according to the usual English usage, utility. So this self is not only used to mean the ‘I’ but it’s also used to indicate the inanimate objects such as a flower and other things. Anymore questions? If you have. Yes?

Participant: Geshe la, it's about definite karmas. Is there way to stop the result of the definite karmas?

Venerable Geshe Dorji Damdul La: Good question. Definite karma is there, in other words can we stop the fruitioning of the definite karma? This is your question? Answer is that all karmas, however powerful, however definite they are, they all can be stopped. This is the answer. Then the next question is, how? There is what is known as the path of purification. We have to purify. There are two definite karma; positive definite karmas and negative definite karma. Don't purify the positive definite karmas. (GL) Often the positive definite karmas are very helpful, we need them, don't purify them. If you really want to purify the positive karmas, it's very easy. Just generate anger. Anger can destroy your positive karmas very effectively. Anger can destroy your positive karmas very effectively. Therefore, always stay away from anger as much as possible. And at times you may feel that without anger things don't move, things get stuck, very slow. If this is the only choice, don't have anger, pretend as though like you are angry. Put on the facade of being angry. Don't be angry. It will serve the same purpose. If this is the only choice. Usually, generally speaking there are very many skillful ways and means by which to make the work happen and not having to resort to anger and even the facade of that. But if you see that this is the only choice at that given situation then put on the facade of anger. Don't have anger. One.

Now the point is that how can we cleanse, how can we eradicate definite negative karmas? The

answer lies in what is known as purifying the negative karmas. Purifying negative karma is done by resorting to the four powers of purification. There are four powers of purification. Technically, the first one is the power of the basis. One is power of the basis. Number two is the power of regret. Number three is the power of antidote. Number four is the power of not relapsing to the negativities. Four opponent powers are -

1. The power of the basis.
2. The power of regret
3. The power of antidote
4. The power of not relapsing to the negativities

First, power of the basis. When we accumulate negative karma, we accumulate negative karma relating to two objects. One the Enlightened beings, object related to the Enlightenment, Enlightened beings, the higher, the more evolved beings like Bodhisattvas, Arhats, or someone who is learned, who is practitioner, and related to Dharma. One. Number two is related to the sentient beings, related to say, sentient beings meaning your neighbours, your family members and so forth, and your colleagues at the work place. So the basis means, because that the negative karma is accumulated on the basis of these two objects; one the Enlightened beings and the other the ordinary sentient beings.

So pertaining to the Enlightened beings what we do is that we take refuge. I go for refuge in the Buddha, Dharma and the Sangha. That is pertaining to the Enlightened beings. Then pertaining to the sentient beings [02:20:00], how we accumulate negative karma pertaining to the sentient beings is usually out of anger, hostility, and conceit, and so forth towards the other beings. Which means that no feeling of love and affection towards the beings. So for that what we do is that we practice Bodhicitta. So refuge and Bodhicitta. So the practice of refuge and Bodhicitta, these two serve as the first power, the power of basis. So this creates a very firm basis for you to do the remaining purification.

Then number two, to what extent your negativities is going to be cleansed depends on how much you regret over the negativities that you have engaged in. More intense the regret more the negativities will be purified. So the regret plays a very important role. Therefore it is said that regret over the negativities is virtue. Regret over the virtues is non-virtues. Regret over the negativities is virtue. Regret over the virtues is non-virtues. Therefore, when you do something, when you do any virtue in the end always rejoice, have no regret.

Say you come across a situation where you have maybe like say 200 rupees in your pocket, only that much money in your pocket at that point. And then there is somebody who is desperately in need of like 500 rupees. And you have only 200. You give whatever you have. And then you cannot go back because you cannot hire Ola, Uber. So you have to walk. And then you may regret, “oh no, at the most I would've given just 100 rupees or 50 rupees, remaining 150 then you know then this problem would not have happened.” Particularly if it is so hot, sweaty. And you regret more. The moment you do any virtue, in the end have no regret, rejoice I'm happy that I did it. The moment you regret it the virtue becomes...the powerful virtue is mitigated, one. And number two regretting over virtue is non-virtue. And next time habit of not doing the virtue

is built. So therefore have no regret. Any virtue that you do. In the end, no regret, I'm happy that I did it. At the most in future, I may, I should be more careful to be realistic but what I've done today I did it, I'm very happy that I did it. This strength must be there. Have no regret over the virtues. For the negativities the more the regret that you have more the cleansing happens. This is so precious. Number two is the power of the regret.

Number three is, what is number three? The power of the antidote. Now, first you have laid the ground, the basis - refuge and Bodhicitta. Then you start with very keen start of regret. You identify what the negativities that you did, and you regret. Having this very strong regret, then you actually start cleansing the negativities. How? By doing any virtue. Any virtue for you with intention to cleanse the negativities then they become the power of antidote. And precisely what is most efficient in cleansing the negativities is the wisdom of Emptiness. And then meditation, the Bodhicitta, compassion, impermanence all these things, any virtue that you do as a means to cleanse the negativities they become the power of the antidote. And of all these the most effective one is the wisdom of Emptiness.

We do have the tradition of purifying the negativities associated with the Shree Vajrasattva practice. So even this Vajrasattva practice is specifically for purification. But that must be complemented with refuge, Bodhicitta and the wisdom of Emptiness to make it very effective. And then number four, what is number four?

Participant: Not relapsing.

Venerable Geshe Dorji Damdul La: Then making a very strong commitment, henceforth I will not relapse, I will not do this negativity again. To make a very strong commitment to not to repeat negativity again that is the power of not relapsing to the negativities. These are the four powers. If you employ very effectively it says that there is no negativity, there is no negative karma even as intense as the definite negative karma, there is not negative karma which cannot be cleansed by these four powers. To what extent they are going to be cleansed is determined by to what extent is the quality of these four powers that you employed. Yes, Aditya?

Participant: Last Wednesday I asked you these three question. First is what is the difference between the Hinayana and Mahayana Buddhism? Why I'm asking is because Mahayana Buddhism is about self-Enlightenment or Enlightenment of everyone. Now this Hinayana is only about self-Enlightenment. That's why I'm asking this question. Second thing is, that are there any books in which Buddhism talks about what happens after death? I got an answer to that. Third question was there is so many politicians and leaders and everybody, you know, powerful people and they are people who are worshiped by society, millions of people and they come to power. They misuse their power and like this, they get all the riches, everything, all power everything. Would these karmas affect them in the process of ...

Venerable Geshe Dorji Damdul La: Okay, third one I'm not clear. There are the politicians?

Participant: What happens is politicians they come to power, like so many people, so many powerful people come to power using all kind of wrong negative means to come to power.

Venerable Geshe Dorji Damdul La: Okay, through the wrong means they get to the power. Yes?

Participant: They kill in hundreds of...

Venerable Geshe Dorji Damdul La: Okay, okay, yes.

Participant: As though the that they come to power and you know they become prime ministers. And do these karmas of those people you know affect them in the next life?

Venerable Geshe Dorji Damdul La: First thing Hinayana and Mahayana. So generally speaking, our information and our sensitivity. Two things we need to keep in mind, don't forget it. One is the information, the reality that we have to know. And the other one is the sensitivity that we need to have. We should be very careful. Therefore, in my talk, to the best of my memory, I never mentioned the word Hinayana. Don't forget it. Because this is a very offensive word, very offensive. *Hin* means small *yana* means a vehicle, small vehicle. Who will say that my vehicle is small and yours one is very good? Who will say this? Everybody will say that mine one is best. The moment you say your one is small, this is very offensive, this is very derogatory.

Therefore the knowledge, the reality that we have to know [02:30:00] and to be sensitive to the community. To be sensitive in how we use the vocabularies. Very important to keep this in mind. Simply because you know things you just say it out rightly, it can create a disaster. The point is Hinayana and Mahayana, what is meaning by Hinayana, Mahayana?

Basically the idea is that the teachings that the Buddha gave... when the Buddha gave teachings depending on the request coming from the audience or the followers, accordingly the Buddha gave teachings. So some people said that, "Buddha I am frustrated with my life please teach me how to get out of my problem." And some people they go to Buddha, say that, "oh my community is suffering please us teach how to, alleviate the suffering of whole community." Some people think of the entire community and many think about themselves. Therefore, Buddha gave teachings which then classified into two groups. One meant for the larger group, taught to the individuals for the benefit of larger group. And taught to the individuals for the benefit of the individual, two. So individual and larger. Individual is small, larger is big.

Because of the scope of the intention of this teaching the scope is huge for all. And the other's scope is just individual, it is small. It is on this basis that the teaching meant for the personal liberation is known as Hinayana teachings. And the teaching meant for the benefit of all beings is known as the Mahayana teachings. This is the reality that we have to know.

And not only that, today, if you go to the places, for example like Thailand. I was there I think two-three years, two years ago. When I was there, I was always trying to avoid being offensive to others. So I said that finally everybody should be achieving Nirvana, Buddhahood, and the Thailand monk told me directly that Geshe la to be very honest, we don't aspire to become Buddha, we aspire to achieve Arhatship. This is what they are saying which means that they seek Arhatship for themselves not for all beings. Buddhahood means for all beings. This is the

difference. We have to know the difference. This is reality. That we have to know. In terms of the goal one is seeking a huge goal, Buddhahood for all beings. And one is seeking Arhatship just for oneself, so the goal is smaller. And the other is a very noble goal. So therefore on this basis one is known as Hinayana, other one is the Mahayana.

But if you use this word, this is extremely, extremely dangerous. And can be very offensive. And can only contribute to divisions rather than bringing harmony. In fact I got a book and inside one of the sub-themes of the content is, that there is no Hinayana. Therefore it is so offensive, it hurts, it injures the other section of the people. Therefore it is just pointless to speak about Hinayana and Mahayana. But we do have to know that there are two goals; one personal liberation, other total Buddhahood. This we have to know. As long as you know this, good. You can explain it like this. No need to mention Hinayana and Mahayana. At the most you can say Mahayana versus Theravada or Mahayana versus fundamental vehicle. *Yana* means vehicle. Fundamental vehicle meaning vehicle which is required for everyone. Fundamental is for everyone. This is what we need to know.

And then of course the other section say for example, whether it is a politician, whether the business man, whether it is here Tibet House, in your own house, anybody who is doing negativity; in the next life one is bound to suffer. It is not necessary that we have to wait till one becomes prime minister. Anybody, anybody in your own capacity does something harmful towards someone else you are accumulating negative karma and the consequence... either we have to experience in this life or in the future life. To what degree it depends on to what degree one has created pain for the others. Which we have studied earlier, you remember, the basis, intention. We studied in this class? No?

Participant: Yes.

Venerable Geshe Dorji Damdul La: Two years ago, right? (TL, GL) What are the factors? Four factors are there. What are they? The basis. The motivation and intention, number two. Number three? Actual performance or actual procedure or the act. Number four? End result. These four will decide how intense is your negative karma, how intense is your positive karma. And then on the basis of this intensity then the consequences will be determined accordingly. We stop here now. You have a question? No? Yes.

Participant: Geshe la I think this is from previous classes. And I want to know some, you know, little explanation for I have two to three questions.

Venerable Geshe Dorji Damdul La: Yes, yes.

Participant: First one is the free will and determination, what is free will and the determination, pre-determination? And another one is what are the difference between ignorance and the wrong view? And third one is, when our intention arise, does it arise before ignorance or after the ignorance?

Venerable Geshe Dorji Damdul La: Say the question.

Participant: When does our intention arise?

Venerable Geshe Dorji Damdul La: When the intention arises, yes?

Participant: Which position does it take? That means after ignorance, first after ignorance or before ignorance?

Venerable Geshe Dorji Damdul La: The intention of what?

Participant: That we learned in during our classes, which determines our acts or karma.

Venerable Geshe Dorji Damdul La: For example, say we use the harsh words. Using harsh words is the action so that is driven by the intention. Intention wanting to use the harsh word. This intention arises before the ignorance or after the ignorance? This is your question? Very good. All three questions are very good.

The first one is pre-determinism versus free will. I know that most of the people here want to listen to this, but will not happen today. Because this is going to be long discussion, maybe sometime later, let us finish the Diploma Course to some extent like at least 55%, 50% of the Diploma Course is finished then you can bring this question up. So then people will be more ready to understand it. Otherwise at this point I say this there is not much point. Okay, second question is?

Participant: What are the differences between ignorance and wrong view?

Venerable Geshe Dorji Damdul La: Very good question. Basically, wrong view there are five kinds of wrong view. In simple terms to make it very simple say there are various version, this is quite a complicated question. To make it very simple the wrong view can be seen as ignorance, to be very simplistic. Wrong view can be seen as ignorance. But generally speaking ignorance is what... for example, say, when your mind, when you just came out of sleep, your mind is little hazy. And somebody, your mother comes and give you food. Then you look at it, what is this? Whether its food or whether it's book. You are not too sure, what is this. It's little hazy. So there your subject, your mind this is not clear, it's ignorant of what the object is. And whereas view is a very active state of distorting the reality. Here when your mind is hazy [02:40:00] it is not distorting the reality but it simply blurs the reality.

Whereas the wrong view is very active state of distorting the reality. One is actively distorting, say for example, actively manipulating the situation and the other one who is ignorant of what the situation is. Some people they actively manipulate the situation and make it in your favour. Whereas some people they are totally ignorant of what the reality is. Forget about manipulating you don't even know what the reality is, what the situation is. So this is more like ignorance. And the active distortion of the reality is wrong view. And third one?

Participant: The position of intention, before or?

Venerable Geshe Dorji Damdul La: For example, intention of using harsh words will it come before or after the ignorance. Anyone? After ignorance? Answer is yes. So ignorance and then the intention comes to harm, to the intention comes. Say, I should use harsh word. Ignorance then the inappropriate attention of what the other person is. “Oh this person is so unkind, I must use the harsh word.” Then the intention comes. Ignorance comes first followed by the bad intention then the actual act of harsh words and then in the end of, end result of rejoicing. Thank you.

Participant: Last question.

Venerable Geshe Dorji Damdul La: Over there, this girl. Adarsh, what is your last question?

Participant: Do all realms, that we've studied here falls under the category of desire realms? And where is the form and formless realm or...

Venerable Geshe Dorji Damdul La: In the Wheel of Life what we studied, where are the form and formless realm and the Bodhisattva realm. So this is a good question. I would ask Adarsh to ask me next time. Don't forget it. This is good question. In this cycle is there the mention of the form and formless realm? To answer it very quickly. Is that the form and formless there is no details? So because this was taught in? (TL) This Wheel of Life it was taught by the Buddha where? In the heaven or where? In the desire realm to king?

Participant: Udreka.

Venerable Geshe Dorji Damdul La: Gave the instruction to King Udrayana through King Bimbisara. So they were all desire realm king, human realm king. So therefore this was confined to the human realm. So because in the mother's conception these things all happen in the human realm , conception in the mother's womb, all these things, processes are not there in form and formless realm. Within desire realm, the god and goddess are within desire realm, so they also don't have the what we have, like the blood and these things, from the mother's womb, no these things are all missing there. Therefore this is more confined to the human realm. Yeah. Yes, over there.

Participant: Thank you. Geshe la I have a very short question. Is karma strictly personal or we are affected by all, every person? For example, someone in our family, something happens to them because of their bad karma, we are also affected by that.

Venerable Geshe Dorji Damdul La: What is your name?

Participant: Anna.

Venerable Geshe Dorji Damdul La: Anna. So, Anna again takes me to go for another classification of karma. There is another classification of karma. There are so many classifications of karma. One of which is what Anna is speaking now is known as an individual karma versus collective karma. Individual karma is for example, say in the family of five. Let's say family of

five. You all ate the same food and only you had the food poisoning. For example me, two days ago, now three days ago what happened. Food poisoning happened only to me. For example let's say of the five people who ate the same food but then I was the only one who had the food poisoning. I suffered, terribly. Let's say fever, then the stomach pain. And then the other four are perfectly fine. They really enjoyed the food, no consequence. Which means that I was going through my personal karma which is known as individual karma. And whereas say all the family members they have to worry about me. Whereas my neighbours are enjoying. Neighbours may not be you know too happy about me, so they are enjoying. Whereas my family, all members they are suffering terribly, they're worrying, worrying. Let's say, the fact that I'm suffering my stomach problem, others are not suffering. My family members are not suffering from stomach problem. This is my what? My individual karma ripening, my individual negative karma ripening. And whereas all the family members are suffering because of seeing me suffering and me suffering because of seeing my family members suffer. So that is ripening of the collective karma.

For example, the Tibetans for no reason, we are sacked out of the country. And then ruled by... we were freely removed. And then they're enjoying, living. (TL) So the poor six million Tibetans they suffer terribly. So this six million Tibetans they might have done something so bad in the past lives, somewhere in the past life that they have to experience in this life, you know, what is going. So this is an experience of the collective bad karma.

A similar anecdote was shared by the Buddha at the time of the Buddha, the Shakya clan. Shakya clan meaning the tribe or the group to which the Buddha Shakyamuni belonged, Shakya clan. In those days so many wars were happening amongst the different clans, different tribes, different kingdoms. So there was a war happening. This group, the Shakya clan, of course knowing that the Buddha is so respected and has so much of power. They approached the Buddha and said that now there is a war happening, so what should we do. And the Buddha through his clairvoyance could see that this is the ripening of a definite collective karma. Definite collective karma of the Shakya group. And because of which the Buddha said okay fine so now the bring two young children from the Shakya clan and keep them with me here. And then the wars happened and so many Shakya clans died. So when they came to report this to the Buddha, the two Shakya young children with the Buddha, they also died. Nobody came to kill them but they died. Buddha indicated this as the ripening of the collective, definite collective karma. Good. So we will end with a quick dedication prayer, page 278.

Class 13 – Wheel Of Life – Part 6 of 13

Session 1 of 22nd August 2018

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Teacher : Venerable Geshe Dorji Damdul La
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Summary of the Teachings in the Session

Review

Wheel of Life: Twelve Links Continued...

Division of Twelve Links into Four Limbs

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(Main Teaching Starts)

We'll turn to the wheel of life now which is on page 308. Last time we left on Name and form? So, that is the point number four. And I see that many people they are asking questions, the people who are the participants of the Nalanda Diploma Course. I'm very happy, I'm very pleased to see that the people [00:50:00] the participants, they are very actively thinking, involved, engaged in this program. I'm very pleased.

Some of the them are asking the questions as to why this sequence of the twelve links, why the sequence is not causally in order. Causally in order, meaning, the link number one, two, three and jump to number eight, nine, ten. And ten, eleven, then again jump to four, five, six, seven then twelve. So why this sequence is not the causally appropriate, a causal sequence. Why it is not in

causal sequence? This is the question. I am very happy with this question. From this I got the impression that you are taking this program very seriously. I'm so happy. Before we go through this discussion, let me first complete this. What we did was link number one, two, three. Then we went to eight, nine, ten, eleven. And then from eleven we went to number four. Let me again bring to your mind the review, recapitulation of what we did thus far very quickly.

B. Review

This Wheel of Life symbolizes the state that we're going through, the miseries, sickness, ageing, death, birth. This process what we're going through in this life, this is all there in this Wheel of Life. Precisely we discussed about the innermost circle, depicting what? Depicting the afflictions. And of course to be very precise there are three creatures there, depicting the three poisons, the afflictions, the limb, the limbs of affliction. Or the factor of the afflictions. Then the second circle symbolizing the circle of the karmas, contaminated karmas which these afflictions give rise to. Contaminated karmas. And of course karmas it is of two kinds – the virtuous karmas and non-virtuous karmas depicted by the white and black part. And then what is there in number three, circle number three? The six realms. Depicting what? The sufferings that we are going through. The sufferings we are going through as a result of the contaminated karmas that we have accumulated. So afflictions, innermost circle giving rise to contaminated karmas the second circle. And the contaminated karmas they give rise to the all the miseries depicted by the third circle. And how these three are connected, how these three are linked, innermost circle afflictions give rise to the second circle afflictions the contaminated karmas giving rise to the third circle miseries. How these three things are linked, causally connected is explained in great detail by the outermost circle known as the circle of the Twelve Links of Dependent Origination.

That because this is circle there is no beginning. But for me to explain this to you, for somebody to explain to us we have to start somewhere so we begin from the ignorance, number one ignorance. While we try to learn this intellectually, we also try to relate this to our life. Relating this to our life we can see by learning a little bit about the ontological reality. Ontological reality meaning what is the reality out there, is known as the ontological reality. What is the objective reality, independent of your mind, your mind exaggerating things what is really there, this is known as the ontological reality. So there is the ontological reality there yet our mind is so confused not to see that reality. We exaggerate our own reality. So that means our mind becomes confused, confusion, ignorance. So we start from the ignorance.

The way that our dreaming mind starts to create the dream which is totally non-existent. Non-existent meaning which is totally baseless, there is nothing really there which correlates with the dream. Where you are and what the dream is telling you there is nothing there in correlation. You maybe in Delhi but you may dream to be in Hyderabad or in the Arunachal or say Ladakh or wherever. What you dream and where you are may not tally at all. Yet the dream creates this, which means that then you believe in your dream. You believe in it. So that is known as ignorance. With this ignorance then what happens, this dream creates, this dreaming mind creates pleasant dreams and unpleasant dreams. Yes? Creates pleasant dreams and unpleasant dreams. And because there are pleasant dreams and unpleasant dreams, then your mind reacts differently. Yes? Your mind reacts differently. So how your mind reacts this is known as

afflictions. With the pleasant dream your mind is pulled, you enjoy this, wow, you like it, attachment. With the unpleasant dreams your mind runs away from this, this is aversion. So in the process then you engage in the actions of getting various things and the action of running away. So when this action is involved they are the contaminated karmas. Why contaminated? Because everything is happening within the dream which is not true. So the contamination of the ignorance.

With this then you can go in to disasters within the dream, you can have all the problems, right? Problems which are the miseries. Explained from this point of view we see that in the dream how you adapt to miseries, for example, say you are fighting with your neighbours. You end up in prison and so forth. So all these problems because of the fighting, fight which is karma. This fight because of anger, affliction. This anger because of believing that what is happening is real, ignorance. This is how the causal mechanism works and how we go through the miseries.

Keeping this in mind, now relating this to our real life. Just as in the dream you believe the dream to be true in the real life, in waking life we believe what we see as real. And in actuality what we see is not actually true. Look at the people around you, look at somebody around you. I know that you are all new, and not knowing each other so you don't dare to look at the other person. I know that. Try to look at the other person. (TL) You are very serious, right? You don't dare to look at the other person because you don't know the other person. The point is when you look at the other person the first thing is that you don't dare to look at the other person. Now imagine the same person, mentally you create the image of the same person. You will readily do it, right? Because you don't, you are not worried, you are not bothered by even if this is... so this person will not talk to me, it is imaginary or imagination but the other person may become angry if I look at the other person. So you see the other person so real there, so objectively real there. That is a misperception. This is ignorance. Seeing the other person as so real there, so objectively real there.

Believe it or not in the dream, if you have a dream attending the Nalanda Diploma Course class, in the dream if I tell you in the dream that look at the other person you will also not look at the other person, even in the dream you will not look at the other person. Because you think that that is so real. The moment you wake up and I ask you did you dream of somebody in your class. You will say yes. Can you imagine that? You will say yes. But in the dream you will not do it because you think that it's real. So seeing things as so real, objectively real this is ignorance. It's not just confined to the dream. Even in your waking state what you see is actually like dream. But we don't see that like a dream. [01:00:00] We see them as so real. This is ignorance.

And of course you will ask me the question how can we know that this is ignorance. One, be daring to ask these questions. Be daring. Don't just believe, when I say that things are all dreamlike. We see them on the contrary, we see them as so real. This is ignorance. You should be asking me how can I know that this is ignorance. This is so important. Finally we have to discover the reality, we are not to invent the reality. We have to discover the reality. The reality existed way before we came into existence, the way before the Buddha Shakyamuni came on this Earth, the way before all these Enlightened beings came on this Earth. The reality existed way before that. These Enlightened beings discovered the reality, they didn't invent the reality. Don't

forget it. So we can also discover the reality, right. Thus far we have not discovered the reality because of which then the chain of the miseries arise. The chain of the miseries arises within us because of not discovering the reality.

With this the point is that the number one is the ignorance. With this ignorance then what we discussed earlier, what is number two? Link number two? Number two is projecting karma or the contaminated karmas. Number two is the projecting karma. Yes, that's true. Number two is projecting karmas. Or in a very loose sense, to be very precise it is a projecting karma but then in a loose sense let's say contaminated karmas.

Between these two link one and link two last time we did, you remember? We said the five points which we learned from Arya Nagarjuna's text. You remember? Can anyone say this stanza by heart?

Ceasing of karmas and afflictions leads to Nirvana.
 Karmas and afflictions arise from inappropriate attention.
 And which in turn arises from elaboration of self-grasping ignorance.
 Elaboration of self-grasping ignorance ceases through the wisdom of Emptiness.

This stanza you must have by heart. Where is this stanza?

Participant: 310.

Venerable Geshe Dorji Damdul La: 310. The stanza is there on page 310. And make sure that we have this stanza by heart. If you have this stanza by heart later on when you are attend His Holiness the Dalai Lama's teachings you will really enjoy his teachings. Because many a times His Holiness begins his teachings by citing this stanza. Then you will think okay yes, I know this already. Then you will feel the joy of having been a part of the Nalanda Diploma Course. So, what are the five points, starting from the ignorance, what are the five points as stated in this stanza? What are the five points? Ignorance.

Participant: Inappropriate attention.

Venerable Geshe Dorji Damdul La: Inappropriate attention.

Participant: Afflictions.

Venerable Geshe Dorji Damdul La: Afflictions.

Participant: Contaminated karmas.

Venerable Geshe Dorji Damdul La: Contaminated karmas.

Participant: Miseries.

Venerable Geshe Dorji Damdul La: And miseries. Very good, the five points. So the two links, link number one and link two, ignorance and the contaminated karmas there are two. Whereas of the five points, we see that ignorance is point number one and karma is point number four. Whereas here one and two. In the circle it is point number one and two. Whereas in these the five points which we studied from Arya Nagarjuna's text karma comes only in the fourth not the second. Which means that the four points that we studied in Arya Nagarjuna's text point number two and point number three. What is point number two?

Participant: Inappropriate attention.

Venerable Geshe Dorji Damdul La: Inappropriate attention. And point number three?

Participant: Afflictions.

Venerable Geshe Dorji Damdul La: Afflictions. These two are implicitly stated in the Wheel of Life. These two are implicitly stated in the outermost circle depicted in the Wheel of Life. Ignorance gives rise to inappropriate attention, giving rise to afflictions then the karma, link number two, karma. So this karma is stored where then? This karma is stored where?

Participant: Consciousness.

Venerable Geshe Dorji Damdul La: In the consciousness. For example say on your birthday say particularly when you are age maybe like seven-eight, on your birthday your uncle gives you ten rupees, your mother gives you 100 rupees, your father gives you another 100 rupees, your sister gives your 110 rupees. Then you get lot of money. Where do you keep the money? Hey where do you keep the money?

Participant: Piggy bank.

Venerable Geshe Dorji Damdul La: Piggy bank. Like that all these imprints that you get, accumulate karmas, where do you keep all these karmas? In the consciousness. So point number three is the consciousness which is the storehouse for all these imprints of the karmas. From number three, where did you go? Hey, from number three we go to number four?

Participant: Eight.

Venerable Geshe Dorji Damdul La: Number Eight. Therefore when we jump to number eight then these questions arise. Why it is not causally presented, why not causally? Why we have to jump to number eight? Why not number eight is made as number four? All these questions arise. The point is that you have this karma and then closer towards the death what happens is that karma which projected us as a human being in this life, that karma slows down because that is getting exhausted. That karma is getting exhausted. And as that karma is getting exhausted then what happens that out of the billions of karmas stored in your consciousness the one whichever is most powerful will start to take over.

For example, say in the Indian government when the term, the tenure of the prime minister is over and the next prime minister, whosoever the next prime minister is, another person is appointed. What happens then is that all the responsibilities, the activities and the effort put by the previous prime minister will slow down. And the new one will become more and more active. You agree with me? So likewise what happens is that the previous, the karma which projected this body it starts to exhaust because this karma has potential to give rise, to give us how many years of life? Maybe like 80, 90, at the most like 110 or 120. Ajeer ji any idea the what is the one who lived the longest or today the oldest person? Any idea? 100?

Participant: Four years back it was 127.

Venerable Geshe Dorji Damdul La: Okay, four years back let's say 127.

Participant: In Japan.

Venerable Geshe Dorji Damdul La: In Japan. This karma which projected us, it can give you like 100 years, 90 years, 100 years, or 110 years, 120 years, maximum. When you already exhaust, you already lived for 100, like 110, like this then of course the karma is shutting down now, is closing down, is shutting down. Which means that it's getting exhausted like the fire, the tea-light candles here. As the candle, as the wax is getting exhausted what will happen to the flame? Flame will extinguish. Therefore because karma is exhausting now which means that our life is coming to an end. When our life is coming to an end then next karma will become very active. Next karma will become very active, it has to be germinated, it has to be germinated intensely. For that matter the germination has to be done with the help of the water. So in the case of watering or germinating the imprint of the karma that is done by the feeling of attachment. So attachment in the Wheel of Life, we see that it is number eight and number nine. Number eight which is craving, number nine which is grasping. So these two are the attachments, craving is the less intense version and the [01:10:00] grasping is a very intense version of the craving. And particularly craving of what? Craving that I should not die. So number eight and number nine these are precisely the stages when one is going through the last phase of your life, last part of your life. So there what happens is that I don't want to die. I must survive. Craving to live. Craving to be alive. Within you what can keep you alive? The previous karma it cannot keep you alive because this is exhausting now. So what can keep you alive? The next karma, right?

The next karma meaning, say there are two karmas one which is exhausting and one the fresh one. The fresh one can keep you the alive. So how to keep it alive? Of course it is not that you will not die, that process will continue. We have to die but then it will give you another life. So that is how this water, this craving germinates the karma, wanting I must not die, I must live, craving to live, craving not to die. So this will germinate, this seed of the next karma. Whatever karma whether the positive karma or negative karma. Whichever is more powerful will be germinated by this craving and the grasping, number eight and number nine. So the karma to be germinated by these two links number eight and number nine, the karma to be germinated, this karma comes from which link? Hey, this karma comes which link of the twelve links, the which one?

Participant: Third.

Venerable Geshe Dorji Damdul La: No. this karma came from where?

Participant: Consciousness.

Venerable Geshe Dorji Damdul La: Raise your hands. This karma came from where? Number three? So this karma is in the consciousness, number three, but consciousness is not going to be germinated. What is going to be germinated? Karma. Which karma? Number two, right? Number two is the karma which is stored by the consciousness. What is going to be germinated is not number three. Number three is consciousness. Consciousness there, already there. It does not have to germinate there, it is of manifest state. But that seed has to be germinated. Which seed? Seed left in number three. Seed of what? Seed of number two. What is number two?

Participant: Contaminated karma.

Venerable Geshe Dorji Damdul La: Contaminated karmas, number two. So that has to be germinated. Germinated meaning the seed, apple seed, a dry apple seed if I place it on my table as it is without coming in contact with the water, it will never germinate. It will remain, dry. When will it germinate? Only when it comes in contact with the water and the soil. Likewise when this seed of the karmas that we have accumulated, planted in the consciousness when that comes in contact with number eight and number nine then that seed starts to germinate. That germination before it gives rise to the sprout, that full germination which is on the verge to give rise to the sprout or to give rise to the next birth that is number ten which is known as becoming or sometimes translated as existence. And depicted by the pregnant woman.

We are now going through our last stage of our life, we are almost on the verge to die. Then what happens is that this karma which is to be germinated, this karma will then eject the mind from this body, the moment that is ejected and then technically speaking connected to the parents of the next life. That is what? That is which link? Which link is that? Eleven, birth. So with birth what happens, say if you want to take birth as a human being. Let's say human being, then the first moment of the conception that is number eleven. The first moment of conception in the mother's womb, the first moment. the parent's substance and your mind come together. Your mind is trapped there, your mind is trapped in the substance of the parents. So that is the first moment of conception in the mother's womb. This is number eleven.

Then what happens then we move to number four. We went to number four. Now all the process is happening in the mother's womb. You are trapped in mother's womb. So now there the development is happening, the fetus development. Development of the fetus that is happening. The first moment of conception is the birth, number eleven. Then the second moment down is the number four. Depicted by the two passengers in the boat. Two passengers meaning the body, depicting the body and your mind. The body that you get from this life, from your, the parents of this life and the mind from your past life. These two put together. So as long as you are in the same boat, till you cross the ocean, till you cross the river, there is no choice even if you fight, but don't jump, don't be separated. You have to be together. If you jump

you're going to die. So you cannot, you have to be together, whether you like or not you have to be together.

Likewise, the body and the mind that you have in this life. These two whether you like it or not the body and the mind they have to go together till the end of this life. That is depicted by the two passengers in the boat. That is the development of the fetus. You in the form of a fetus growing in your mother's womb. This is number four. Then what is number five? Hey, number five?

Participant: Senses.

C. Wheel of Life- Twelve Links Continued...

Venerable Geshe Dorji Damdul La: Senses or the sense sources. Then within the name and form all these the details of the five stages were being explained in the text. The body which you acquired from your parents, the substance, the two substance makes the stages, the five stages of development. The first stage is just like a jelly-like body. No, not really body. For you it's a body but actually it's just like jelly-like substance there. And then say the inside is still fluid but from outside it becomes little more hardened or little more solid. Number one, it is mixed together, two parents, the substance mixed together. Then inside is more like the liquid and the outside is little like solidity is coming up. That is the first stage. Then the second stage is inside and outside both becomes solid, stage number two. And then what happens, still it does not take the form of the human flesh. Then number three it takes the form of the human flesh but it cannot resist any pressure from external. You press it, it will just become like a say the jelly. You press it and it will dismantle. So it cannot resist the pressure, this is number three. And then number four it can resist the pressure, number four. Then finally, actually the senses, the forms come out. The senses they protrude like the eye balls, the ear, the nose, the limbs, they all come out. Five stages are being said there. From the link number four to five, the fifth one is the sense sources depicted by what?

Participant: House.

Venerable Geshe Dorji Damdul La: Depicted by a house. [01:20:00] House without windows? So be very precise. House is not important the windows are important. Don't just say house. House with five or six windows. Be very precise. This is how we need to learn the articulation. The point is not the house. You may say that a white house. (TL) What a big house. This is nothing, this is not important. House with five windows or six windows. That is important. What is important, that part should not be missed.

The windows are the medium, windows are the passages through which you interact with the outside world. Likewise, when we are born in the mother's womb, when we are the fetus inside the mother's womb. Just the initial stage, our mind is just trapped in parents body. Parent's body meaning the substance from the parents. We are trapped there. We cannot interact with the external world. And then slowly it develops with the five steps, five stages it develops. And then all the sense organs they come out. The sense organs they become protruded, the eyeballs, the

ears, the tongue, the nose, the limbs they all come out. Now the windows come out. The windows meaning the senses. These five senses come out. And the job of the sense, the work, the purpose of the senses is that we can interact with the outside world. But although the senses are there, you still cannot.... the senses are not yet functional. Number five is a stage where the senses are there but they are not functional yet. What is number six?

Participant: Couple.

Venerable Geshe Dorji Damdul La: The couple, contact. So depicted by the couple contact. But what the link is known as the contact. The contact depicted by a couple in contact. So now what is happening is that the senses have developed further. They are developed more to the extent that not only the senses are there but the senses actually become functional. So, in what way? Say for the eye senses, the ear senses, then the nose sense, the body sense, the tongue, so these come in, can actually come in contact with the respective objects. For the eyes, the sight, for the ears the sound. For example here we can hear the sound of the traffic. Can you hear the sound of the traffic? Or can you hear the sound of the AC? Yes. So we can hear. It is through, what is happening outside it is you get it through the window of the ears. Through the window of the five windows, the senses. So the senses become functional. Contact meaning that these senses they are able to come in contact with their respective objects.

Let's say how many of you during the meditation or long term, the long time sitting like this your, the legs become numb sometimes. How many? Raise your hands. How many of you have never had this numbness of the legs in your life? Everyone has. We have the experience. So when your legs become numb, when your feet become numb. With the feet becoming numb, did you stop to get up and touch the floor? Yes? What is the experience like? To feel the roughness, the smoothness of the floor? No, there is a numbness there. You will feel that yes my foot touched the floor but you don't really, feel whether it is cold, warm or rough, smooth, you don't feel that. Just the touch is felt.

So this is contact. Contact meaning the senses are still very raw. The sense powers they are still very raw that they come in contact with the object but they cannot discern whether they are pleasant, unpleasant, hot, cold, smooth, rough. It cannot discern them. Just you could feel that yes I come in contact with the object. But what object, cannot discern. This is stage number six, the contact. Contact meaning your body, your senses coming into contact with their respective object but not being able to discern, not being able to feel, get the feelings, pleasant, unpleasant and so forth. You don't get the feelings. What is next?

Participant: Feeling.

Venerable Geshe Dorji Damdul La: Link number seven. What is link number seven known as?

Participant: Feeling.

Participant: Piercing eye.

Venerable Geshe Dorji Damdul La: No, no that is the depiction. It's depicted by the piercing eyes. But what is the meaning behind that?

Participant: Feeling.

Venerable Geshe Dorji Damdul La: What is the technical term of that? That is feeling. Now not only the senses have developed to a great extent. The whole purpose of the senses is to come in contact with the object and then feel. For example, say AC here, your body sense comes in contact with the cool air as its object and then you feel the cool sensation. At this stage number seven, your senses have become full-fledged, fully operational. They are fully functional. To the extent that you could feel the roughness, smoothness, or the cool, the hot, whatever feelings, pleasant, unpleasant. You start to feel all. Then slowly you have to come out of your mother's womb. You have to come out whether through cesarean or how do we come out of the mother's womb?

Participant: Naturally.

Venerable Geshe Dorji Damdul La: Natural. And others?

Participant: Cesarean. Which is the link when we come out? Eleven or what? Number ten or eleven or when?

Participant: Eleven.

Venerable Geshe Dorji Damdul La: Eleven is when you come out. Okay, eleven come out. Yes, how many of you agree with me? Eleven is when we come out of the mother's womb. Eleven is the first moment of the conception in the mother's womb, right? You all maybe very special ones. (GL) Because in the mother's womb you come out directly. (TL) Eleven is depicted by the child coming out but this is the reality, this is the first moment of conception in the mother's womb. Which means that you are ejected from this life to the next life. (TL) Not coming out of the mother's womb. When does coming out of mother's womb happen, where? Number ten?

Participant: Twelve.

Venerable Geshe Dorji Damdul La: Twelve.

Participant: Because ageing it starts.

Venerable Geshe Dorji Damdul La: Okay, then coming out and then die directly. (TL, GL).

Participant: No, ageing, it is ageing.

Venerable Geshe Dorji Damdul La: That is true. It's not really twelve. It is happening. Number seven is partly in your mother's womb and partly out. Seven. Seven, because in the

mother's womb when you become very matured, when you are developed, when the fetus or the child develops maybe the ninth month, right? So there the child could hear, child could feel. All what the child could feel the moment they come out is actually what the child can feel inside also. Actually coming out happens in number seven. If number, if the child comes out at the stage number six then the child may not survive. Number six is when the senses just come out. Senses come out, limbs come out, but still you have the contact but you cannot feel, you are not really fully developed. So if you come out at that point, it is immature what do you call birth? Immature birth is very dangerous. Whereas the healthy delivery happens within number seven. With number seven and then we go, number seven then we go number twelve or number eight?

Participant: Twelve. [01:30:00]

Venerable Geshe Dorji Damdul La: Why not number eight?

Participant: We already covered.

Venerable Geshe Dorji Damdul La: Because we already covered. (TL) No other reason, right? Because we already covered. So now with the feeling and then what happens? Then this feeling will go till what? At the moment we are going through which stage?

Participant: Twelve.

Venerable Geshe Dorji Damdul La: Number eight, number nine, ten, eleven, twelve, one, two, three, which number we are going through at the moment?

Participant: Twelve.

Venerable Geshe Dorji Damdul La: Number twelve. What about number seven?

Participant: Twelve is after seven.

Venerable Geshe Dorji Damdul La: Twelve is after seven. Are we going through seven or twelve?

Participant: Twelve.

Venerable Geshe Dorji Damdul La: Okay, so we are going through both, number seven as well as number twelve. We are going through both at the moment. At the moment we can be going through number one also, number two also, number three also. But for sure not number four. Four, five, six. We're going through number seven, and we are going through number twelve. Number seven are you feeling, are you getting the feelings? Pleasant feeling, unpleasant feeling happening? 100% we are going through number seven. And then are you ageing? How many of you are not ageing? May be the young ones may say that we are not ageing. (TL) So, young ones if you think that when you come to Tibet House you may think that you are not ageing. If you think that you are not ageing then go to primary class then you will realise that I'm

ageing, right? We are all ageing which means we are going through number twelve. Number twelve, no doubt. Are we going through number one?

Participant: Yes.

Venerable Geshe Dorji Damdul La: Multiple times. Are we going through number one, number two?

Participant: Yes.

Venerable Geshe Dorji Damdul La: Yes, we are constantly accumulating karmas. The moment we use harsh words towards your parents, we're accumulating enormous negative karmas. The moment we study this text, wow, this text is amazing. I should not be, saying harsh words towards my parents. Otherwise it's the consequence, look at this painting, right? The moment you think like this you accumulating virtuous karma. Amazing. Are we going through number three? Yes, of course. Accumulate the karma, the next moment the karma is stored. (TL) The moment we accumulate the karma, the next moment it is stored in the consciousness. The consciousness is an amazing place to store all these karmas. What kind of karmas we have? Very scary karmas are there, good karmas are also there. So we are going through number three also. Number four?

Participant: No.

Venerable Geshe Dorji Damdul La: Number four. No, because we are not in the mother's womb. Number five? No. Number six? No. Number seven? Yes. Number eight?

Participant: Yes.

Participant: No.

Venerable Geshe Dorji Damdul La: Number eight and nine?

Participant: Yes.

Venerable Geshe Dorji Damdul La: Yes, no?

Participant: Yes.

Venerable Geshe Dorji Damdul La: Number eight and nine is germinating the karmas. Germinating the karmas happens closer towards the death. Some say that yes germination of karma can happen way before that. But generally speaking, if you think very sensibly because what we said is of these karmas which karma is going to be germinated? The most powerful karma is going to be germinated. And of course the detailed explanation of which karma will germinate first, there are detail explanations given in Abhidharma the Acharya Vasubhandu's auto-commentary on the Abhidhammakośa. Where he said that the - *las kyi 'khor ba spyi gang*

dag, which means that which of the karma is going to be germinated, to be decided, which karma is going to take over to decide your next life. This is the question asked. So, he gave the answer that the first thing is that whichever of the karma is most powerful that will decide, that will take over and start germinating, getting germinated, and then will throw you into this the life according to this karma, one.

Then the question arises if there are two karmas, if there are three, four, five, six karmas which are equally powerful then which will germinate? *nye bar sgom pa'i las gang dag*, means then of the two karmas which, if they are equally powerful. So what happens is that when in the schools exams, if two students are both toppers like 90% both of them, exactly 90% then what do they do?

Participant: Share.

Venerable Geshe Dorji Damdul La: They share the prize? Okay, say in in the world football both sides, finally, the both sides score two-two each then what do they do? They share?

Participant: Penalty shot.

Venerable Geshe Dorji Damdul La: Penalty, right? (TL) So finally then another option is there. Not just on the basis of you know how much they scored. Then there is another option. So likewise if the both sides, if the both the karmas they are equally powerful then which will decide? Then the second option. Second option says that whichever is done more freshly that will take over.

Then if again, you will ask the question, that if there are two, three karmas which are equally very powerful and equally freshly done, (TL) then which will take over? Then the answer says that whichever you are more familiar with, whichever your mind is more familiar with will that will take over. Then what (TL) if they are equally familiar? The point is that these are the ways and means, to decide which karma is going to take over to decide your future life is going to be determined in that way. We have all these innumerable karmas there.

If this is the point, so tell me from what we have learnt. We started from the ignorance. From ignorance we went to? If possible let's try to relate the label of the particular link with the number, label and the number both. That will be very helpful. Because often times in some of the texts the label's will not be indicated only numbers are given. Number eight and number nine will give rise to number ten. (TL) And then you don't know what number eight and number nine are. If you know the number, even though you are very good in the labeling'. Craving, grasping gives rise to existence or the becoming. And giving rise to birth. And then to name and form. Then the sources. Then the contact. Then the feelings. Even if you are so good at this but if the text says, and particularly when His Holiness the Dalai Lama gives teachings. Number eight and nine will give rise to number ten. And this number ten will give rise to eleven. Eleven will go to number four. Like this, then you get lost. So we have to relate the technical terms along with the numbering,

Number one, ignorance will give rise to? Number two, contaminated karmas. Number two, contaminated karmas will give rise to?

Participant: Consciousness.

Venerable Geshe Dorji Damdul La: Number three, consciousness. Number three, consciousness will give rise to? From the order that we have studied. Number seven or number eight?

Participant: Number eight.

Venerable Geshe Dorji Damdul La: Number eight, which is craving. Number eight, craving will give rise to?

Participant: Nine.

Venerable Geshe Dorji Damdul La: Number nine?

Participant: Grasping.

Venerable Geshe Dorji Damdul La: Number nine, grasping. Number nine grasping will give rise to?

Participant: Number ten.

Venerable Geshe Dorji Damdul La: Number ten, becoming. Number ten, becoming will give rise to?

Participant: Number four.

Participant: Eleven.

Participant: Number eleven.

Venerable Geshe Dorji Damdul La: Number eleven, birth. Number eleven, birth will give rise to number twelve, ageing and death?

Participant: No.

Venerable Geshe Dorji Damdul La: No? Then?

Participant: Four.

Venerable Geshe Dorji Damdul La: Number four, name and form. Then number four name and form will give rise to?

Participant: Number five.

Venerable Geshe Dorji Damdul La: Number five, sense sources. Number five, sense sources will give rise to?

Participant: Contact.

Venerable Geshe Dorji Damdul La: Number six, contact. Number six, contact will give rise to?

Participant: Feeling.

Venerable Geshe Dorji Damdul La: Number eleven, birth? [01:40:00]

Participant: No, seven.

Venerable Geshe Dorji Damdul La: Number seven, feeling. Number seven feeling will give rise to? Number twelve, ageing and death. Some of you may get lost here. Don't worry. What we have to know is that.... if you turn to page 315 you see the numbering there along with the labels, along with the technical terms of each of the links. Along with the numbering and their technical labels. Both are there. The order of the sequence that you find as in accordance with the outermost circle of this painting. This is one order that we have, that accords with the painting. The order of the twelve links that accords with the painting, one. And the order of the twelve links that accords with the causal sequence. These two are different.

The sequence that you see there in the painting, sequence that you find in the painting this is one. But the sequence that we followed, that is according to... that is in line with the causal sequence. If causally this is how we did then why the painting is put in a different order? Why in the painting the Buddha gave a different sequence, why different sequence? This is the question.

For that matter if possible what we do is that I don't want to do the exercise here but I would suggest each one of us to go back home and then try to remember these different steps. And then say for example, you are in the hostels or college or so your friends are around then I would suggest that you try to ask each other what is number five? Hey, what is number five?

Participant: Senses.

Venerable Geshe Dorji Damdul La: Yeah, sense sources. What is number seven?

Participant: Feeling.

Venerable Geshe Dorji Damdul La: Very good. What is number two?

Participant: Karmas.

Venerable Geshe Dorji Damdul La: Okay, this is not my job, this is your job. You have to do this exercise. Finally, make you mind very flexible. Whatever number somebody said you're just able to identify what that is. This is what we have to do. What is number five?

Participant: The senses.

Venerable Geshe Dorji Damdul La: What is number two?

Participant: Contaminated karmas.

Venerable Geshe Dorji Damdul La: What is number eleven?

Participant: Birth.

Venerable Geshe Dorji Damdul La: What is number the five?

Participant: Sense sources.

Venerable Geshe Dorji Damdul La: Three?

Participant: Consciousness.

Venerable Geshe Dorji Damdul La: Six?

Participant: Contact.

Venerable Geshe Dorji Damdul La: Eight?

Participant: Grasping.

Participant: Craving.

Venerable Geshe Dorji Damdul La: Ten?

Participant: Becoming.

Venerable Geshe Dorji Damdul La: Seven?

Participant: Feeling.

Venerable Geshe Dorji Damdul La: Eleven?

Participant: Birth.

Venerable Geshe Dorji Damdul La: Twelve?

Participant: Ageing and death.

Venerable Geshe Dorji Damdul La: Twelve is easy. This is how we should be habituating. Once you know this then we see that what is the question that we are trying to solve? Why there are two different sequences. One, which is causal sequence and another, the sequence as per the painting. And the sequence as per the painting was given by, dictated by or instructed by the Buddha himself. So why the Buddha gave a different say the way of different sequence which is different from the causal sequence? Tell me the causal sequence. Number one then?

Participant: Number two?

Venerable Geshe Dorji Damdul La: Then?

Participant: Three.

Venerable Geshe Dorji Damdul La: Then?

Participant: Eight.

Venerable Geshe Dorji Damdul La: Then?

Participant: Nine.

Venerable Geshe Dorji Damdul La: Then?

Participant: Ten.

Venerable Geshe Dorji Damdul La: Then?

Participant: Eleven.

Venerable Geshe Dorji Damdul La: Then?

Participant: Four.

Venerable Geshe Dorji Damdul La: Then?

Participant: Five.

Venerable Geshe Dorji Damdul La: Then?

Participant: Six.

Venerable Geshe Dorji Damdul La: Then?

Participant: Seven.

Venerable Geshe Dorji Damdul La: Then?

Participant: Twelve.

Venerable Geshe Dorji Damdul La: Then? Done. That is the complete causal sequence. Now, if this is the causal sequence what is the reason why the Buddha Shakyamuni gave a different sequence? There is an incredibly great purpose for that matter. To tell us that this is the Wheel of Life, wheel of suffering. Wheel means, there is no end, this wheel will keep going, keep going. Say, on the Earth if you're from India. From India you go to let's say Germany and you keep going. Then what? Then to America. Then Japan. Then? Russia. Then? India. Again, keep going. Keep going. What happens? When, where is the end? There is no end. So, to tell us that if we don't put effort, this suffering is endless. To tell us that, the Buddha deliberately put the sequence in the different form. If you understand it fully as to how that sequence, is there some rule there or randomly just alter the sequence? No, there is a rule there. If you know the rule behind, if you know the significance behind altering the sequence you will be fascinated to see that this is Samsara, wheel of cyclic birth, birth cyclic existence. Existence of suffering where it is a cycle, endless cycle. We will get that feeling. For that matter what we need to know is that what is known as the four factors. Four factors. Four factors or the four limbs. There are so many with the same label limbs. There are so many ways of doing that. Or let's say four factors or four limbs.

D. Division of Twelve Links into Four Limbs

First one is the projecting factor. Projector factor and projected factor. Projector and projected. Projector factor or the projector limbs and the projected limbs. Next, producer limbs and the produced limbs. What is the first one?

Participant: Projector.

Venerable Geshe Dorji Damdul La: Projector limbs. Within projector limbs the first three links fall under the projector limbs. What are the first three?

Participant: Ignorance.

Venerable Geshe Dorji Damdul La: Ignorance. Contaminated karmas and?

Participant: Consciousness.

Venerable Geshe Dorji Damdul La: Consciousness. Very good. So these there are the projector limbs. Then projected limbs. Projected limbs is number four, five, six, seven. Or what is number four? Name and form. What is number five?

Participant: Sense source.

Venerable Geshe Dorji Damdul La: Sense sources. What is number six?

Participant: Contact.

Venerable Geshe Dorji Damdul La: Contact. What is number seven?

Participant: Feelings.

Venerable Geshe Dorji Damdul La: Feelings. Very good. These four under?

Participant: Projected.

Venerable Geshe Dorji Damdul La: Projected. Now what is next?

Participant: Producer.

Venerable Geshe Dorji Damdul La: Producer limbs. This is number eight, nine, ten. What is number eight?

Participant: Craving.

Venerable Geshe Dorji Damdul La: Craving. What is number nine?

Participant: Grasping.

Venerable Geshe Dorji Damdul La: What is number ten?

Participant: Becoming.

Venerable Geshe Dorji Damdul La: Very good. Okay, then what is left now finally?

Participant: Produced.

Venerable Geshe Dorji Damdul La: Produced limbs. Produced limbs number eleven and twelve. If you follow this trend then we see that there is a sequence coming up. Sequence coming up according to the painting. Projector, projected. Producer, produced. Projector – one, two, three. Projected – four, five, six, seven. And producer – eight, nine ten. [01:50:00] And produced – eleven, twelve. This sequence is according to painting which follows this trend of the four limbs.

With this why we split the whole twelve links into these four limbs is to tell us, is to let us feel that unless I put effort to cut this ignorance, the suffering that I go through is just endlessly endless, is endlessly perpetuating. This is extremely overwhelming. How?

First we have to make distinction, looking at these four limbs projector, projected, producer,

produced. Do you see some kind of uniformity or some commonality amongst these factors? Do you see something there? What is that? What did you see? No just tell me. Yes, Tejal la do you see something?

So producer produced means there is the one agent which serves as the producer and then giving rise to the result in the form of produced. Again causally related. And projector and projected. What projects is the projector and as a result you see the projected as the results. So cause-effect, cause-effect. Do you see two causes there and two effects? The first one is the cause, second one is the result. Third one is the cause fourth one is the result. Cause-effect, cause-effect. If the first one of these four limbs, don't go into the twelve links, of the four tell me which are the causes? The first one? From these four?

Participant: First and third.

Venerable Geshe Dorji Damdul La: First and third. What is the first one? Just the technical term of the first limb.

Participant: Projector.

Venerable Geshe Dorji Damdul La: Projector limb that is the cause. And what is number three?

Participant: Producer.

Venerable Geshe Dorji Damdul La: Producer. That is also cause. So, limb number one projector, limb number three which is the producer. These two are the causes. And of these four what are the results? Two and four. What is two?

Participant: Projected.

Venerable Geshe Dorji Damdul La: Projected. And?

Participant: Produced.

Venerable Geshe Dorji Damdul La: Produced. These two are the results. Now, if there are the two causes why don't we club them together? Two causes together? Why? Why do we make it very complicated, projector, producer, projected, produced. Why complicate it? There is a slight difference. Yes, Mark.

Participant: One is from Mahayana, one is from Theravada.

Venerable Geshe Dorji Damdul La: Okay one is from the Mahayana, this is not true. Anyway good attempt, thank you. The point is, let's say, projector... let's say I give you birthday presents. By the way how many of you..... Okay I will not ask this question otherwise it'll get complicated. I give you birthday presents. Now what is your birthday present? One, I give you a say a piece of

paper or cheque for say 1000 rupees.. Some of you may be wondering that he may say 10, 000 rupees. (TL) Let's say, one cheque, is this money or not? Hey! the cheque, is it money? This is not money. But this suffices money. And then for the other person the gift that I give is a very ripened mango. So to make it very simple let me say to the first person I give the dry nuts, dry fruits. And to the second person give them the a basket full of very ripened fruits. Very ripened if you don't eat it right now it will get spoiled tomorrow, right? I'm the cause of you getting the dry fruits and the other person getting the very, very ripened fruits. Now the effect is for what? You have to eat it. So when will you eat this? Who will eat right there?

Participant: Very ripened.

Venerable Geshe Dorji Damdul La: Very ripened, why? (TL) Otherwise it will go bad. Whereas you can eat the dry fruits anytime as long as it is not ten years later. Otherwise you can eat anytime later. So, projected is like say you shoot an arrow, you shoot the arrow you project the arrow. And the arrow, so the arrow has to fly. You pull the arrow, you release the arrow. Release the arrow and the arrow hitting the target, is it immediate or there is a time gap?

Participant: Time gap.

Venerable Geshe Dorji Damdul La: There is a time gap. That cause and effect is known as projector and projected. Where there is a time gap between the cause and effect. Now, where say like say, from the house, house is prison and the moment you get out of the house, you are free from the prison. So getting out of the house and gotten out of the house that you got out of house. So this getting out of house is a cause and coming out of the house that you are out of the house that is the effect. So there is a gap between the cause and effect or there is no gap? There is no gap. So cause and effect are of two kinds, where there is a time gap between the cause and effect and where there is no time gap between cause and effect. So projector and projected, these two are the cause and effect where there is a time gap.

Producer and the produced. This is a term that I borrowed from English so we have to look for say somebody, some people who are good in English. You can look for a word say the second one, second cause and effect that is meant to convey the message that the cause and effect there is no time gap, the effect is immediate. Did you sense the difference?

Now, after knowing the difference in terms of the meaning, not the words, in terms of the meaning, then I will ask more questions to you. Tell me. What is the difference between two sets of cause and effect. The first and second is cause-effect, third and fourth is cause and effect. How many of you agree with me? Raise your hands. That within these four limbs projector, projected, then producer, produced. So these four limbs, they are two sets of cause and effect. You agree with me? Yes. Good. If you agree with me what is the difference between these two sets of cause and effect? Tell me. Raise your hands. Yes, over there.

Participant: In projector, projected there is a time gap.

Venerable Geshe Dorji Damdul La: Time gap between what? Between you and the?

Participant: Between the cause and the effect.

Venerable Geshe Dorji Damdul La: Very good. So this is the clarity we require. Between the projector and projected there is a time gap between the cause and effect. And whereas?

Participant: In the producer and produced there is no time gap between the cause and effect.

Venerable Geshe Dorji Damdul La: Very good. Thank you. Did you follow this? If you follow this, then we will go to the twelve links and see how they are categorized into these four factors, and then see whether there is a time gap or not. Projector and projected. These two cause and effect, there is a time gap or not?

Participant: Yes.

Venerable Geshe Dorji Damdul La: Yes. Tell me. From the twelve links what comes under [02:00:00] the first factor? One, two, three. Okay, one, two, three this is projector. And what comes in projected? Four, five, six?

Participant: Seven.

Venerable Geshe Dorji Damdul La: Four, five, six, seven. Is it necessary or is it necessary that there should be no time gap or can there be time gap between one, two, three – one set and four, five, six, seven – second set, as the result. One, two, three as the cause. From this one, two, three is the cause, right? Projector is the cause. And the produced, producer? What are the twelve links, from the twelve links what are those links which fall under the producer? Eight, nine, ten. So this is also cause. Tell me. From the twelve links, how many causes are there and how many effects are there? How many causes are there, tell me? How many causes are there?

Participant: Six.

Venerable Geshe Dorji Damdul La: Six causes and how many effects are there?

Participant: Six.

Venerable Geshe Dorji Damdul La: What are the causes? What are the six causes?

Participant: One, two, three, eight, nine, ten.

Venerable Geshe Dorji Damdul La: One, two, three and?

Participant: Eight, nine, ten.

Venerable Geshe Dorji Damdul La: Eight, nine, ten. Then tell me what are number one, and number two?

Participant: Ignorance and karma.

Venerable Geshe Dorji Damdul La: Number one, ignorance. Number two contaminated karmas. Number three, consciousness. And number eight, craving. Number nine, grasping. And number ten, birth?

Participant: Becoming.

Venerable Geshe Dorji Damdul La: Number ten birth?

Participant: Becoming.

Venerable Geshe Dorji Damdul La: Number ten, becoming. Very good. So these six are the causes. And what are the effects? Four, five, six.

Participant: Seven.

Venerable Geshe Dorji Damdul La: Four, five, six and then eleven and twelve.

Participant: Seven.

Venerable Geshe Dorji Damdul La: Four, five, six, seven and eleven, twelve. What is four?

Participant: Name and form.

Venerable Geshe Dorji Damdul La: Name and form. Five?

Participant: Sense sources.

Venerable Geshe Dorji Damdul La: Sense sources. Then?

Participant: Contact.

Venerable Geshe Dorji Damdul La: Don't be lazy. Say, six, contact. You let me deliberately say number six and then you say contact. Say from number four, just tell me number and the technical term.

Participant: Four, name and form.

Venerable Geshe Dorji Damdul La: Four, name and form.

Participant: Five, sense sources.

Venerable Geshe Dorji Damdul La: Five, sense sources.

Participant: Six, contact.

Venerable Geshe Dorji Damdul La: Six, contact.

Participant: Seven, feeling.

Venerable Geshe Dorji Damdul La: Seven, feeling. Eight, craving?

Participant: No.

Venerable Geshe Dorji Damdul La: No, not eight. Eleven.

Participant: Birth.

Venerable Geshe Dorji Damdul La: Eight, birth. No, eleven, birth. Twelve?

Participant: Ageing and death.

Venerable Geshe Dorji Damdul La: Ageing and death. These six are the effects. Six causes and the six effects. Now let us see of the six causes three are projector factors and the three are the producer factors. And how many are there in the projected category?

Participant: Four.

Venerable Geshe Dorji Damdul La: Projected four. And the produced?

Participant: Two.

Venerable Geshe Dorji Damdul La: Two. Very good. Now let's see, projector versus the...

Participant: Producer.

Venerable Geshe Dorji Damdul La: No, no, projector versus the projected. Let's see whether there is a time gap between these two cause and effect. Projector versus the projected. Let's say that while you are reflecting on this you are accumulating positive karma? Yes, very much so. You are accumulating positive karma, very powerful positive karma. Very sophisticated positive karma is what you are accumulating while you are studying this, while we are studying this. Which means, that but while accumulating karma, karma is of two kinds – contaminated, uncontaminated. How many of you are accumulating uncontaminated karmas? What we accumulate is contaminated but we cannot generalize, no one, right? There may be somebody, we never know who may have come to check what is happening here. Whether they are doing good or bad. All contaminated, all karmas that we accumulate should necessarily be? Hey!, should necessarily be? Because that we don't have the non-dual wisdom of Emptiness, all karmas that you accumulate should necessarily be contaminated karmas. Be it positive, be it virtuous or non-virtuous. Contaminated karmas.

And then let's say that how many of us in our life, have sometimes troubled our mothers? Shouted at her? How many of us? Anyway in my case I didn't get the opportunity to shout at my mother, I lost my mother when I was five. At five, I did not know how to shout. How many of you have actually shouted at your mother, made your mother little sad? Oh! but I didn't shout at my father but I must have made my father little sad. Because my father lived with me for long, many more years. We have shouted at mother, father and made them little sad which means we have accumulated negative karma, quite a serious negative karma. Now, we are accumulating virtuous karma.

Say, at the time of death. When we're closer towards the time of death, the virtuous karma which we accumulated now that overtakes the other karmas including your having shouted at your mother, father, whatever, you know these negative karmas, whatever. And including shouting at your husband, shouting at your wife, to your children, to your grandmother, father, to your maid, shouting, bullying the maid, shouting, bullying your grandparents and so forth. So these we have to change.

The point is that although these things happened but today what we're doing this is, let's say this is much more powerful positive karma. This karma which is positive, which is much more powerful than the other negative karmas. So towards closer the time of death, this karma is going to be germinated. So, this karma is which link of the twelve links? Which link is this?

Participant: Second.

Venerable Geshe Dorji Damdul La: Number two. And the negative karma which we accumulated by shouting at the mother and so forth this is which link? Two. Within, the same life there are innumerable, link two accumulated. So these link, the limbs, limb two which we accumulated, they have their own twelve cycles. If you have accumulated 100 karmas we have started 100 cycles. We have started 100 cycles. They all have to be experienced. They are waiting. Whichever is more powerful that will take over and others will be in the waiting list. When the opportunity comes, when that becomes more powerful as compared to the other karmas then that will take place, that will take over. The point is that the karma which we accumulated today because of this, the very important study, reflection on the karma, on the Wheel of Life, if that is to overtake at the closer towards the death. Then what about the other karma, negative karma that we accumulated by shouting at the mother and so forth. What is that karma? That karma is what? Of the twelve links this is which link?

Participant: Two.

Venerable Geshe Dorji Damdul La: Link two. Link two means link three is already there. This three will eventually give rise to activate the number eight and nine. Then this karma will go, become number ten. So this whole cycle is waiting there. This whole cycle is waiting there. There is one cycle pertaining to this link two and the karma which is now getting activated which we did today that also has a cycle, twelve links. These twelve links, this set of twelve links, these two are different. These two are different. So which is now taking over? The karma, the positive karma which you are accumulating, karma. Now that is going to have the number eight, number

nine, number ten towards the death. And then number eleven, four, five, six, will go like this. Whereas the other one, negative karma this is pending [02:10:00] this remains pending. So it stops where? At which point of the twelve links, does it stop? Can you guess?

Participant: Three.

Venerable Geshe Dorji Damdul La: Three. Very good. So, number one ignorance is there, ignorance has already given rise to the contaminated karma. And this karma is already stored in the consciousness. So consciousness is waiting, is holding it, it's holding. How many such karmas are being held by this consciousness? Innumerable. In all these cases one, two, three is gone. Now they are waiting for eight, nine, ten, right? One, two, three is gone. So then because that another cycle is operating at the time of death, positive karma is operating, then you die. What happens closer to death? Which of the links is activated? Eight, nine and ten. Then your mind ejects the body, that is eleven, ejects the body and of course the intermediate state is there. Actually eleven is what? Conception in the mother's womb. The next life's mother's womb. That is number eleven. So this karma one, two, three is now happening and closer towards death, number eight, nine, ten will happen. Then your body, your mind will be ejected then connect to the next life's parents, with next life's mother's womb. That is number eleven. Then eleven, then four. Not twelve. Then four, five, six, seven and then twelve. That completes one cycle. That completes one cycle.

Now my question to you is that what happened to this? Number one, two, three of the negative karma of using harsh words towards the your parents. What happened to it? It is still keeping, carried by the consciousness to the next life. But the cycle is temporary on hold. One, two, three and it's on hold. So one, two, three is what, of the four factors what is?

Participant: Projector.

Venerable Geshe Dorji Damdul La: Projector. So projector, effect is not yet there, so there is a gap, there is a time gap. It's not immediate. You create the cause in this life, the effect next life direct, this may not happen. There can be time gap between one, two, three and four, five, six, seven. There can be time gap. Because there is a time gap this cause and effect is known as projector and projected.

Whereas in the case of the karma that you are accumulating now the positive karma. Which we said is let's say more powerful. So this positive karma one, two, three happened when, in which life? This very life. One, two, three happens in this life. Then towards the end of the life which links are going to be activated? Eight, nine, ten. And then with eight, nine, ten your body, your mind ejects and then connects to the next life. Then what happens? Which links eleven then four, five, six. Of the twelve links, tell me of the twelve links which of them fall under the factor number three, producer?

Participant: Eight, nine, ten.

Venerable Geshe Dorji Damdul La: Eight, nine, ten. With the eight, nine, ten guaranteed that

next life the effect is going to be the ripened, the effect is going to be, there is going to be effect. Effect is going to be in the very next life. But for the one, two, three not guaranteed that the effect is going to be the immediate next life. It's not guaranteed. There can be time gap. But whereas number eight, nine, ten next life guarantee the effect is going to be there. So there is no time gap. Time gap in terms of life. Eight, nine, ten in this life. And then eleven, four, five, six, the effects next life there is no gap in terms of life. Producer in this life then produced next life. Whereas the projector and projected there can be time gap. Many lifetimes can be there right, many lifetimes can be there between the projector and the projected. Still we have not yet, we are yet to give the answer to the question why this the sequence in the painting which is not really the causal sequence, why? This is yet to be explained fully. This we'll do the next time.

We'll stop here. I know that you are going to have more questions. So keep your questions with you and then very likely I'm not too sure, very likely the next coming Sunday we will finish this topic of twelve links. If not then we need another one session which means that from today the next Sunday and next the Wednesday, two sessions are required. We'll do the question-answers later on, meaning very likely on Wednesday. Okay, quick dedication prayer, 278.

E. Dedication prayers at the end**Page 83**

Class 14 – Wheel Of Life – Part 7 of 13

Session 1 of 26th August 2018

Subject : Wheel of Life
Teacher : Venerable Geshe Dorji Damdul La
Location : Tibet House Delhi
Date : 26 August 2018
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Summary of the Teachings in the Session

Division of Twelve Links into Four Limbs Continued...

A. Starting Prayers

Meditation

Page 75

(Main Teaching Starts)

Last time we were continuing from page 315. Does anyone remembers as to where we left, at what point we left?

Participant: The twelve links and the sequence.

Venerable Geshe Dorji Damdul 1a: We were doing the projecting – the projector, the projected links, producer limbs and the produced limbs. First we need to have the twelve links on the finger tips. By now I hope everyone has the twelve links on the fingertips. What is the first link? Ignorance, what is number two? Contaminated karmas, what is number three? Consciousness, what is number four? Name and form, what is number five? Sense sources, what is number six? Contact, what is number seven? Feeling. What is number eight? Craving or attachment – same. Number nine? Grasping. Number ten? Becoming. Number eleven? Birth. Number twelve? Ageing and death. Number six?

Participant: Contact.

Venerable Geshe Dorji Damdul la: Number seven?

Participant: Feeling.

Venerable Geshe Dorji Damdul la: Okay. Number three?

Participant: Consciousness.

Venerable Geshe Dorji Damdul la: Wow. Number nine?

Participant: Grasping.

Venerable Geshe Dorji Damdul la: Number twelve?

Participant: Ageing and death.

Venerable Geshe Dorji Damdul la: Wow, everybody so loud! Number two?

Participant: Contaminated karmas.

Venerable Geshe Dorji Damdul la: Number ten?

Participant: Becoming.

Venerable Geshe Dorji Damdul la: Number eight?

Participant: Craving.

B. Division of Twelve Links into Four Limbs Continued...

Venerable Geshe Dorji Damdul la: Craving. Good. With this we see that if we go into the sequence, how the Buddha dictated or how the Buddha instructed, then we split these twelve links into four divisions. Twelve links into four divisions, the first and the second - the two divisions or the two links. All the two links are referred to as the cause and effect, and number three and number four is also cause and effect.

So number one is the projector limbs. First, within the projector limbs how many of the twelve links are included? Three, which? The first three, number one, ignorance, number two, contaminated karma and number three, consciousness. Very good! And then the projected limbs four – what are they? Number four, name and form, number five, sense sources, number six, contact, number seven – feeling and number eight?

Participant: Attachment.

Venerable Geshe Dorji Damdul la: Number ten, no, these are not there. Just don't follow with me. Just say number four, five, six and seven. Then so four, five, six and seven they are the projected limbs. And number eight, nine, ten are producer limbs and then number eleven and twelve are produced limbs. If we see these things in the form of these four limbs then we say that the twelve links as indicated, as instructed by Buddha Shakyamuni, this author, it fits so well

there in these four divisions. One, two, three, projector. Four, five, six, seven projected. Eight, nine, ten, producer. Eleven, twelve, produced. So therefore this is a very beautiful setting into the four limbs, four factors. Good.

Now the point is the difference. If you remember – this is very important. If you remember we are going through... little technicality, although it is little technical; don't underestimate yourself. Projector is the cause and projected is the effect. And producer and the produced; producer is also a cause and produced is an effect.

We see that there are two sets of the cause and effect. Can anyone tell me what is the difference between the two causes, projector as the cause and the producer as the cause? What is the difference between these two, anyone? Can you give me an answer to this question? Yes. Here your name? Sonali, yes.

Participant: So between projector and projected there is a time gap. And between and producer and produced there is no time gap.

Venerable Geshe Dorji Damdul la: Very good. Between projector and projected there is a time gap meaning, let's say that a young child falls from a step and then the knee hits there but you rub it and then you ask - "you are okay – you are hurt?" He says - "no, no, no – I'm fine." You are fine. But often times, maybe elders have this experience, younger ones don't have the experience. Elders have the experience. Say, what injury you had, you might not have in the form of very severe injury but you hit against a floor or against wall or whatever. You rub it as very young child; your body is very flexible, immune system is so good, and you recover very quickly. And then when you reach age 50, 60, 70 then for no reason there is a pain happening where you earlier had the fall, you start having the pain. There is no reason, I did not bang against anything. I am having pain now here on my knee, ankle, whatever. So this pain is because of the 20 years, ago, 50 years ago, you had a fall and that is now impacting, that impact is felt.

It is being felt after 50 years. How many years gap? Fifty years of gap between the injury and the effect being felt. Fifty [00:20:00] years of gap. But don't take cyanide, right? If you take cyanide what's the effect? The effect will be felt after 50 years? Then?

Participant: Immediately.

Venerable Geshe Dorji Damdul la: Immediate. Cause and effect there's no time gap there, it's just instant. So there are two kinds of cause and effect relationship, one due to which the cause and the effect can ripen after many years, or after many lifetimes, right? So gap between the effect, the effect is not instant, effect can be instant, may not be instant. You can have a gap, a long gap over long spell of time, a gap between the cause and effect. Some cause and effect they are instant. Cause and effect are instant. For example, I remember I did not see it myself but my friends, in biology laboratory when I was in school there was like maybe 30 years ago – or 34, 35 years ago. Many of the young ones here, were still not born.

So what happened was that my biology teacher she had a gold ring. I don't know what made her

to touch the mercury, maybe she had some purpose, and the mercury touched the gold ring and my friends, my classmates they said that instantly the gold reacted. So with the mercury as a cause and then they meet and the reaction is instant. The point I am saying is that cause and effect are of two kinds. With the cause the effect is instant without the time gap between the cause and the effect. Whereas, there is another class of cause and effect where the cause is done and for the effect to come into the being it takes long time.

Sometimes you submit a document and the result will come after only after few years, right? You give the exam and the certificate you will get after three years. Does it happen? Yes, no? Younger ones do you have experience? Certificate comes home after two years, three years. Cause and effect are of two kinds. One, cause and the effect, the effect is instant right after the cause. And another effect is when there is a time gap between the cause and effect.

We see that the projector and the projected. This is a technical term that we are using. For your information what I would like to inform you; because this is a technical class meaning we are studying things in a very systematic way. One thing that we need to keep in mind is that what you know, English in its natural cause and English words, its vocabulary, the technical terms that we are using here, here we are using in philosophy. Often times these two may not match. How you understand the vocabulary, the words in the natural English and how we are using it here it the study of the Buddhist philosophy, these two may not match. The whole purpose of a language, whole purpose of the vocabulary of a language is to convey a meaning to you. And your job is to get the meaning. Once you get the meaning, then be flexible. Don't be too rigid. Oh! No, this word means this in the natural English, in the Webster's English, in the Cambridge dictionary, it's like this. What you are learning is Buddhist Philosophy, it was not originated in Europe, not in England not in America, so therefore what we do is, we borrow another language. English is already a very rich language, an amazingly rich language. It's a very, very rich language and it already has incredibly great subject matter as its content matter, say for example Judaism, Christianity, all these religious philosophy they are already there.

And now when Buddhist philosophy is taught in English, or Hinduism when taught in English, or say when Islamic religion is taught in English, we have to use the English words. So we have to borrow English words. Then the meaning conveyed there, the meanings, the words how they are understood in that culture and how that is to be borrowed in this culture may not necessarily tally. There are many concepts which are so prominent in the English speaking countries which are not as prominent in the non-English native speaking countries. There are many concepts which are so rich in for example in India, China, Tibet, Vietnam, Korea and so forth may not be may have nothing to do in the west. So therefore, because of the difference coming because of the culture, the variations can happen.

What we have to do is to keep in mind, finally the whole language, what is common amongst all language is that the purpose of the language is to convey meaning to convey a concept. So that concept you must get it. Once you get the concept then we can be very flexible with the usage of the terminology, language so forth. Even the same concept, Wheel of Life like here what we are studying, there can be like 20 different translations. And these different translators can use 20 different vocabularies, right? As long as you know the concept, that is the purpose. All these

vocabularies they are to help us to know the concept.

For that matter, the projector, projected and the produced and the producer. It does not mean that in native English; the projector and the producer these two, do not mean the same. This is not the connotation. But in this context we are learning that there are two classes of cause and effect relationship. One, where the cause and effect there is a gap in the cause and effect, and in the other there is no gap in the cause and effect. Where there is no gap in the cause and effect we call it, we temporarily use the word producer and produced. Where there is a time gap in cause and effect we call it projector and projected. This is what we need to keep in mind. Knowing this then we will try and see. So under projector how many links are there in twelve links? Three. What are they?

Participant: Ignorance.

Venerable Geshe Dorji Damdul la: One, ignorance, second, contaminated karmas, third consciousness. These three fall under the category of projector. What fall under the projected?

Participant: Four, five, six, seven.

Venerable Geshe Dorji Damdul la: Four, five, six, seven – four what are these? Name and form.

Participant: Name and form, senses.

Venerable Geshe Dorji Damdul la: Sense sources, contact, feeling. Because this is a very important subject and particularly twelve links is very important subject matter. I would like to quickly give you the meaning, not really meaning as such but what the twelve links are and how the twelve links happen and what time.

Let's say, this is like a review and don't expect the same thing will be happening till the end of the diploma course. Because this is a little technical part and that many of you may be new to such concepts. I would like to make sure that at least you get something. Let's say that it's because of our study... in fact it is said that you study the Wheel of Life so well, if you know this so well it helps us to cleanse our negative karmas greatly. It helps us to cleanse our [00:30:00] negative karmas greatly. Number one.

Number two is that it will leave an incredibly precious seed of achieving Nirvana, achieving freedom from suffering. Studying this will help us to leave an incredible seed in our mind, seed of freedom, seed of getting freed from suffering altogether, from the fears of life. This is so precious. Because of this study we are accumulating incredible positive karma. And of course we don't have the non-dual wisdom of Emptiness; we don't have that experience so our mind is imbued with ignorance, the first link, right? Of course with this ignorance, millions of this ignorance, positive karmas are accumulated, negative karmas are accumulated, for example like in a dream, in the first place in dream is ignorance.

What makes us dream is that in the dream, the moment we dream we see the dream as real and rarely does it happen that we identify the dream as dream. Very rare! Otherwise most cases the moment you start dreaming you see the dream as real. That is ignorance! How many of you agree with me? That you start having the dream, you see dream as real, that is ignorance. How many of you agree with me? You all agree with me. Seeing dream as real, this of course is very gross example of ignorance. Seeing dream as real, this is ignorance and within this ignorance then you can have very good dreams you can have very bad dreams, you agree with me?

Within this ignorance, good dreams can happen. Not only just good dreams, also that you are helping others. Imagine within the dream, let's say that you attend a class here. Nalanda Masters' course and the class should be finishing at 05:30 and it's already 06:30 and class is still not finishing. So you are little tense. And then finally, I say we end with dedication then you are little happy, right? And then you'll be leaving and then you imagine that you see a poor dog on the road and they maybe you have a little extra bread in your bag. Give your bread to the dog. You are still dreaming, you're dreaming, is that ignorance or not? Seeing the class over, now meeting with the dog, dog is very hungry, you are feeding the dog in the dream you believe the dog to be real.

Is that ignorance? Or this the valid mind? Ignorance! Within ignorance this dog is real, this dog is really hungry, I will feed this dog, this thought, is that thought virtuous or is that a negative thought? Very virtuous thought, very compassionate thought. But this compassionate thought, although it is compassionate but this is tainted with the ignorance seeing the dog as real. Although it is virtue but it can still be imbued with ignorance there. Therefore this virtue is known as contaminated virtue, contaminated karma.

Likewise, you are studying this. You are very happy. It's already 06:00 o'clock but still you're not really irritated, agitated, right? I'll say okay now the class is up. No, no, no, it's too early; it's just 06:00. So time flies. You are so happy. When you're happy with the virtue then the virtue multiplies. With this virtue multiplying then you accumulate positive karma in the process.

This positive karma, as you already learned earlier, feeding the dog, seeing the dog as real, this is virtue but virtue imbued with ignorance. Therefore, the positive karma which we are doing now, so there because we have not seen Emptiness directly, our mind is always imbued with some degree of ignorance. Any virtue that we do with this spirit seeing things as so objectively real, that virtue becomes contaminated. Still it's virtue. It's a positive karma. In the process, what we are doing now, what is happening, which of the twelve links is happening? Ignorance is gone. Then the karma is accumulated, number two. And then the karma is stored where? In the consciousness!

What I would suggest is that when I ask questions see how much you can verbally take part in this. When you are verbally taking part in this your mind is activated rigorously to that extent. The more you rigorously activate your brain then the imprint is much deeper.

We see that at the moment what we are growing through is, these three things. Ignorance, contaminated karmas and the consciousness are already happening at the moment. Then say, oh!

this is what is happening. Then in the meanwhile are you going through the feelings? Pleasant feeling, unpleasant feeling, happy feeling, unhappy feeling, you are going through feelings? Feeling is what, which of the twelve links?

Participant: Seven.

Venerable Geshe Dorji Damdul la: Seven. Feeling is seven. And then let's say that, oh! you are going through feeling, and then we are going through ageing and death? Ageing or death? Ageing is happening?

Participant: Yes.

Venerable Geshe Dorji Damdul la: How many of you are not going through ageing? (GL) We are all going through ageing! So let's see the factors, now at this very moment what is happening? One, two, three, is already happening. Feeling is number? Seven is happening, and then number two is also happening. Are they one set of cycle or are they different cycles?

Participant: One set of cycles.

Venerable Geshe Dorji Damdul la: One set of cycle or are they different cycles? Say what you are going through is ignorance, contaminated karmas and afflictions and process of studying this, studying wheel of life the first three things are happening. Meanwhile we also have a feeling, number seven is happening. Ageing, death is also happening. Number two is also happening. One, two, three, then number seven, number twelve, that we are going through now. All are they separate one cycle or different cycles?

Participant: One cycle.

Venerable Geshe Dorji Damdul la: Lot of cycles? Those of you are saying one cycle, raise your hands. Those who say different cycles, raise your hands. Lots of many cycles, raise your hands. Let us study. This is very important. You may not have to decide now. You can think about this and give your own opinion. Just say your own opinions. Now we will check! In fact, what we need to keep in mind is that, let's say, the projector and projected. At the moment are we going through projector limbs?

Participant: Yes.

Venerable Geshe Dorji Damdul la: What are the projector limbs that we are going through now?

Participant: Ignorance.

Venerable Geshe Dorji Damdul la: One, two, three, ignorance, contaminated karmas and? Consciousness! Then after this class you go back home and then your mother tells you, "it's already very late, what have you been doing?" Then you become so angry, you start shouting at

your mother, which is that? Which of twelve links are going on?

Participant: One, two.

Venerable Geshe Dorji Damdul la: One, two, three very good, again both. – When you are doing good, good things happening, when you doing bad, one, two, three is happening very dangerous. [00:40:00] Therefore it's better to stop shouting at your mother, right? This is very important. So the point is that after learning these things, I should be careful with my actions. If I don't, I should be very careful with negative actions; I'm going through one, two, three. Projected karmas means will project me into Samsara, right? Very dangerous, but positive karma is fine. Although it will project you into the next life, but this will help you in waking up, 10 percent waking up, 50 percent waking up, 60 percent waking up, slowly you will wake up, it will make you to come out of the wheel of life. With virtues! Negative karmas it will 100 percent keep you deeper, deeper and deeper into Samsara.

With this we see that, number one, two, three, let's say that after this then you go to home and then say you might have little complication with your neighbours. You have little bit of altercation with your neighbours, little bit of fight, argument, whatever. What do you think happens then? Negative Karma. One, two, three happens. Closer to the time of death that negative one, two, three, is more powerful. It goes to decide your next life. So what happens to one, two, three, of the virtue that we are doing now. Hey! what happens to the one, two, three, of the virtue that we are doing now?

Till death it's not going to be activated, and even after death it's not going to be activated because some other karma takes over. What happens to this karma which we accumulated now? It will be stored in the consciousness; it will be in your mind stream, right? It will go into mind stream. This one, two, three which we are doing now, virtuous karma this is projected. This is what, cause and effect.

Participant: Cause.

Venerable Geshe Dorji Damdul la: Which cause? The projected or the producer? Projector. So projector and the projected, there can be time gap in effect. So you do the karma but then maybe for the next 500 lifetimes, it will not ripen. It will not ripen for the next 500 lifetimes or 1000 lifetimes, we never know. Or ten lifetimes! It may ripen after ten lifetimes, it may ripen after 100 lifetimes, we never know depending on the intensity, the power of the other karmas. Let's say that it takes a 100 lifetimes for this to be ripened. 99 lives it remained dormant there in the form of a seed in your mind. Then in the 100th life, this happens to be the most powerful one and then it ripens.

100 lives. Closer to your death this karma that you have brought from 99 lifetimes before from Tibet house, 2018, that karma is going to be here, you have forgotten it by then, 99 lifetimes means, you have forgotten. Then some people who might have meditated in Samadhi, deep Samadhi they may get little bit of the clairvoyance that, "oh ya, I could remember something about some lifetimes 20, 100 lifetimes before there was one place somewhere close to Sri Lanka

there is some place by the name, I don't remember it." Right? And they think that - "there is one place, Korea house, Tibet house, or something house, (GL, TL) something I don't remember, it's not coming too clearly. There I found something and then fortunate karma accumulated. So that is now activating after 99 lifetimes." What happens closer towards the death of your 99th life? Then what happens is that the karma which projected the 99th life, that karma comes to exhaustion. And then this karma which you accumulated 99 lives before, that is going to slowly takeover and it's going to be germinated. The seed has to be germinated. And germination happens because of which links? Links eight and links nine. What is link eight? Craving. Link nine is grasping.

Now, closer towards the death of this 99th life and then this karma which should you get 99 lives ago that is going to be activated with the water of craving and the water of grasping, these two closer towards the death. These two are going to make the karma which was accumulated 99 years ago, 99 lifetimes ago, to germinate. At that point you are close to the death.

Then what happens? Then the mind is ejected. And then there is intermediate state. And then connects to the next birth, 100th life. You connect to the 100th life. So that 100th life, the first moment is what? The first moment is, the first moment of conception in the mothers' womb, in that 100th life that is which of the twelve links. Number?

Participant: Number ten.

Venerable Geshe Dorji Damdul la: Number ten or..... how many of you say number ten raise your hands. Number ten. How many of you say birth? Birth is which number? Number eleven. Which is correct? Ten is correct or eleven is correct? Ten is what? Becoming! Becoming means that this karma is germinated to a great extent that it is now ready to throw you to next life. Which means thrown or not yet thrown?

Participant: Not yet thrown.

Venerable Geshe Dorji Damdul la: Ready to throw means not yet thrown. Ready to throw! That is number ten. Number ten is not the next life. So next life, first conception in the mothers' womb in the next life that is number eleven. Venerable said it. Your name? Venerable Ung said it. Ung or Yung? Venerable Ung said it, that the first conception in the mothers' womb is number eleven.

Now let's see that the karma which we accumulated now, one, two, three, of the virtuous karma now and the effect which you are going to experience after 100 life times what is the time gap between the cause and effect? Let me say this again. We accumulated the positive karma today. One, two, three, - which one, two, three? Ignorance, contaminated virtuous karma of studying this text and leaving this imprint of the karma on the consciousness, number three. One, two, three happening now and the effect is when, after 99 life times. The first effect will be felt that time! After 99 life times! First effect and cause, one, two, three that we have accumulated, these two is there a time gap or no time gap? What is the time gap? 99 life times. This is the time gap. Because there is a time gap between cause and effect that cause is known as projector, not the

producer and the effect is known as projected. Like the arrow. You shoot the arrow from here, to India Gate. You shoot the arrow here. So where you shot the arrow and the target is there a space gap, time gap? Yes. It's not instant. For example let's say that, I hit this (hitting a metal object) and the sound is produced, there's a time gap or no time gap?

Participant: No time gap.

Venerable Geshe Dorji Damdul la: No time gap, hit and the effect is instant. So whereas in case of the karma where you shoot the arrow that is the cause and we hit the target, there is a time gap, no time gap? [00:50:00.0] There is a time gap. Cause and effect are of two kinds. One, where there is time gap between the cause and effect, and one without the time gap. In the case of one, two, three, this is the cause or effect?

Participant: Cause.

Venerable Geshe Dorji Damdul la: Cause and the effect. There can be time gap because of which this cause and effect is known as projector and projected.

When you are in the 99th life, when you are like already 104 years old, say 99 lives from now, you are already 104 years old, now the next day you are saying bye bye, to the people around you, there, what happens is that the karma that you accumulated 99 years before, that is going to be activated and germinated, germinated by number eight, craving and number nine grasping. Now number eight, nine, ten happens. Because of eight, nine, then this karma gets germinated. Very germinated version of this karma is known as becoming. So eight, nine, ten, are they the cause or effect?

Participant: Cause.

Venerable Geshe Dorji Damdul la: Eight, nine, ten is the cause because the eight, nine, ten is going to throw you to next life. Eight, nine, ten falls under which of the four limbs; producer, producer as the cause! Eight, nine, ten and what is the produced? Eleven is birth. So birth, birth is instant or again it will take another 99 lifetimes? It's instant because when the eight, nine, ten happen then you are going to be projected, you are going to be thrown. So the effect that is going to be felt is very next life. Very next life you'll feel the effect, there is no time gap. Nine, ten and eleven is very next life. Very next life is the eleven; there is no gap of lives.

So now let us go little into the technicality. Technicality does not mean that it is difficult. It is not at all difficult, just pay little attention. In other words, what we do is that...tell me. The projector and projected. Which of the twelve links are projected?

Participant: Four, five, six, seven.

Venerable Geshe Dorji Damdul la: Four, five, six, seven. The first set of cause and effect which is projector and projected it starts from one and ends at seven. This is one cause and effect. This is one.

And the next, producer starts from where? Eight, nine, ten, and the produced? Eleven, twelve. So eight, nine, ten, eleven, twelve, that is the producer, produced. Eight, nine, ten, eleven, twelve! So, that's the producer and produced.

So we see that the whole twelve links as indicated by the Buddha, as described by the Buddha, is teaching you two divisions one, two, three, four, five, six, seven, this is what? Projector and projected, then eight, nine, ten, eleven, twelve; this is producer and produced. So we see that this is split into two cause and effect.

Now what we have to learn is that in the first set of cause and effect... Now, let's divide this fourth circle twelve links into... now let's imagine, literally trying to split this fourth circle into two divisions, one, two, three, four, five, six, seven, split it and put the half on the right side, and then eight, nine, ten, eleven, twelve, on the other side. You keep them separate like this.

So in the first half, what cause effect do you have? Projector and the projected. But to take birth in Samsara there must be whole one set, complete set must have projector and the projected, producer –produced. But in the first half we have only the projector and the projected. So what happened to the producer and produced? Producer and produced are there, but implicitly. If you add producer and produced to this first half then it becomes one cycle.

Let's say one cycle and then into the second half we have what? Producer and produced. Explicitly what we find is the producer and produced. And what about projector, projected? These two are implicit. Explicitly what you find is producer and produced, what is implicit is projector and projected. Then it becomes a complete cycle.

In the first also there is one complete cycle. Second also there is a complete cycle. How many complete cycles are there in this cycle that we see as indicated by the Buddha? There are two complete cycles. One cycle where the projector and projected these two are explicitly mentioned and the producer and produced they are implicitly mentioned. And in the second circle producer and produced they are explicitly mentioned and the projector and projected, implicitly mentioned.

Let me make it very simple. Whole one cycle. Again this is one question and try to give your own answers, then in the end I will summarise. In the end I'll give the summary which will make things very clear to you. For the time being you may get little lost in there.

Let's say that one complete cycle starting from ignorance and ending with ageing and death. This complete cycle, just give me your own thoughts. How many lifetimes will it take, or in other words minimum, how many lifetimes will be involved to complete one cycle. For example I said that complete one cycle, I said is starting with ignorance.

Say here, when we started the class we already had the ignorance and because of the study, your mind says okay this is how we cycle in Samsara. Meanwhile you accumulate enormous positive karma. So number two is happening and then this number two is stored in the form of imprint on your consciousness. So one, two, three, is happening. Let's talk about one cycle pertaining to

this karma which we are accumulating now. First let us try to finish one cycle from this point of view, with respect to this karma that we are accumulating now.

Tell me. What is this, number one, two, three that we are doing. Which are the projector limbs? Now, if it so happens that before we die, this karma which we are accumulating now, this is the most dominating karma, the most powerful karma closer to death which of the twelve links will be activated? Eight, nine, ten. What is eight? Craving. What is nine? Grasping.

Closer to the death, for example let's say me. I don't know how much longer I will live, let me live, I will live for another, let's say I live till 104, right? Now today's condition, 104. Now what is happening number eight and number nine, these two are becoming activated. Towards the death, number eight and nine is activated, of the karma which we accumulated together here. Which is like 40 years ago, 40 years ago means **[01:00:00.0]** 2058. Say 2058, after how many years ago, after how many years later? Okay hopeless mathematicians! (GL) Is there anyone from mathematics background? Hey Chandan ji, you are from bank, tell me 2058, so how many years from now? 40. Very good! Okay when Chandan ji said, yes, let's say 2058. Today is 2058. Which means that.. the karma was accumulated how many years ago?

Participant: 40 years ago.

Venerable Geshe Dorji Damdul la: 40 ago, when?

Participant: 2018.

Venerable Geshe Dorji Damdul la: 2018. When we were studying in Tibet House, what house? Tibet house, you don't know. There we accumulated this karma. Then towards the end of death, say this karma is the most dominating karma, then what happens at the time of death. Craving and.... provided you have realised Arhatship which means that you have abandoned self grasping ignorance then you don't have to worry. Then craving and grasping will not arise at that point. Unless and until you have not abandoned the self grasping ignorance completely craving and grasping are bound to arise closer to time of death.

So this number eight and number nine will arise. Arise to do what? Arise to activate number two, that number two is the positive karma of having studied these texts. So that is going to be activated. That will be activated and will turn into number ten becoming, number ten. Which means that this karma is so ripened to the extent which it is on the verge to project you to the next birth. Number eight, nine ten happen, in which life? The same life as the number one, two, three or the different life?

Participant: Same life.

Venerable Geshe Dorji Damdul la: Same life, which means within the same life how many links from the twelve links happened. Only six. What are the six? One, two, three which is projector and eight, nine, ten – producer. So projected, projector and the producer. Two sets of causes, projector, three projectors and the three producers they all happen in one life, one

lifetime. This life. Then next life what will happen? Which link will start with next life? Eleven of this cycle, this cycle which we started this life, one, two three, eight, nine, ten, right? So still it is not complete. Hey! complete not complete?

Participant: Not complete.

Venerable Geshe Dorji Damdul la: The karma which we accumulated now, so at that point when point number ten, closer to towards death. How many links of the twelve links are completed? Only six are completed? How many left now? Six more left, which means that the cycle is not complete. Still not complete. What is the next limb for this to be completed after six, then we have to have the remaining six, right? So remaining six cannot happen in this life. So this life you finish, you already reach the end point. Then you die. Then you die and then you connect to the next life.

So next life what will happen, eleven – what is eleven? Birth. Then number four, so birth meaning you are conceived in mother's womb, first moment of conception in mother's womb is the eleven. So then inside what happens, conception meaning the mother's, the parents' the substance and your mind from the past life, these two are connected. These two are connected in the mothers' womb. The first moment of conception that is number, first moment of conception in the mothers' womb, this is number?

Participant: Eleven.

Venerable Geshe Dorji Damdul la: Number eleven – very good, birth. Then what happens? The first moment, then it starts maturing, it starts developing, the foetus inside the mother's womb, is going to develop more, more, more. So this differs from the second moment of the conception, then the name and form starts – name meaning? Form, meaning?

Participant: Form body.

Venerable Geshe Dorji Damdul la: Your body, and the name meaning, your mind. These two are indicated by what picture? Two people, two passengers in the boat. As long as you are in this boat, two passengers in the boat, you cannot fight. If you fight, you jump then you will die. Till you cross you have to go peacefully. Likewise till we die, this life, this body and mind should go together like two passengers in the boat. This is what is happening in your mother's womb, developing now.

But in your mind these two are developing, maturing. Then what? Number five is sense sources. Then the foetus is still developing inside. Now it is reached to the level where the sense organs come out. Like eyes, ears, nose, tongue, body, limbs; not only they come out, senses, these are the sense organs. We should make distinction between the sense organs and the sense powers. Sense organs are visible, which we can see. We cannot see sense powers.

Sense organ is like the container, like the glass and sense power is like the content, the water inside. So sense power resides in the sense organ as the container. Now, what happens is that

number four. The first moment is the birth, then number four during maturing in the form of the name and form. Then number five is in the form of what? Sense sources, then? What is number six? Contact. So there what happens is that these sense sources, they now mature to the extent that they can actually have contact with their respective objects.

Eye sense power will have contact with the visual objects. Nose sense power will have contact with the smell. Ear sense power will have contact with the sound. In other words it is like your feet when they become numb. When they touch the ground do you feel the smoothness, roughness, like this? No. You just feel that my foot is touching the ground but you are not precise. Whether it's smooth, cold, rough you cannot feel.. you are just with the touch that is the contact, the contact with the object. The mere contact you cannot feel anything. Pleasant, unpleasant, hot, cold, you cannot feel that.

Which means that you are still very raw and not that much matured. And then you still mature further. Then you reach to next level, seven. What is seven? Feeling. Then you start feeling. Within the mother's womb you start feeling. Hot, when the mother eats something hot, or drinks something very hot you will feel the burning sensation. Then the mother drinks something very cold you will feel the cold sensation. All these things happen in the womb, so there you are so vulnerable. You cannot do anything. You cannot shout and yet you're going through the worst of the miseries. Of course, scientifically also it is known that the child can feel inside the womb.

Because it is so obvious, the moment you come out of the mother's womb you start crying. Crying means you feel all these things. So just one minute before that you are in the mother's womb. You can feel it. It's the same which means that you can feel all these things. Which stage are we going through there? Stage number seven. The feeling. In the process then you come out of the mother's womb. Then what is happening?

Participant: Twelve.

Venerable Geshe Dorji Damdul 1a: Twelve? When does twelve happen? [01:10:00] In the mother's womb or come out of the mother's womb, twelve? After coming out? Twelve happens when? When does ageing happen? After coming out, or inside you are ageing? Inside you are not ageing? The moment of conception is younger or the same age as day two? Say the first month in the mother's womb and the ninth month in the mother's womb? Who's older?

Participant: Ninth month.

Venerable Geshe Dorji Damdul 1a: Which means ageing is happening there. So ageing is happening, twelve starts from the second moment of the conception in the mother's womb. So look, the second moment of conception in mother's womb, number twelve starts as well as number four starts. Second moment of conception in mother's womb, number four and number twelve starts. When does number twelve complete? Number twelve completes at the time of death. So therefore, twelve is kept last because twelve is the combination of the ageing and death. It is not necessarily death. It is ageing or death.

We see that in this case, now in this cycle, which cycle? Twelve links cycle related to the karma which we are accumulating now it took how many lifetimes? Two lifetimes, it took two lifetimes. From this what we can learn is that to complete one cycle of the twelve links, you require minimum two lifetimes. Minimum! You require two lifetimes. And, maximum? Yes.

Participant: Infinite.

Venerable Geshe Dorji Damdul la: Infinite. How many of you agree with that? Maximum it can take like, it requires infinite lifetimes? Maximum, it can be like three? Maximum, it can be like four? So most of you say infinite. It is actually three.

How three, let's do that. Infinite you may be thinking that the karma that which we did today and closer to death another karma may take over and this karma may remain as dormant. How many lifetimes it may remain as dormant? It can remain dormant for infinite times. This is what you are thinking? It does not matter. It's not matter of how many lives are there as gap because this is not the question. The question is to complete one cycle how many lives are involved? This is different.

Let me give an example. Let's say that we do this karma now, one, two, three and closer towards the death; the end the karma which is more dominating which means that this karma will remain dormant in the form of the imprint in your consciousness. One, two, three. So next life is because of another karma not because of this karma. And then again next life towards the death, towards closer towards the death still another karma dominates. It happens like say 500 lives, 500 lives it goes like this. And finally the 500th life then at that time this karma which we accumulated now becomes the most dominating, dominant. What happens at that point?

What happens towards the end of the 500th life? Now this circle one, two, three. It's just one, two, three, the remaining are yet to come, yet to be completed. Now, what happens is that this karma which you left as imprint that's going to be activated by eight, nine, ten, when? In the 500th life from now, Eight, nine activates and then number two which you are doing now, will be activated, make it number ten. Then what happens?

Then your mind is ejected from this 500th lifetime and will connect to the 501st life. Connected! That is what? Which link? Eleventh. Birth. Then what happens? Eleven then four, five, six then seven, then twelve, right? For your information; even although it seems little complicated, it is not really complicated.

For one trick is that, all the six resultant states, what are the six resultant states? Three projected limbs and the three? Two produced? Okay! four projected and two produced, total? Six! These six results will always happen, ripen in one life. This six results of one cycle, six results of one cycle, will always happen in the same life.

I'll give you one example. Closer towards the death then this karma which you accumulated 500 lifetimes ago, now that is going to be activated with the help of number eight and number nine. And then so this life is involved and the 500th life is involved and 500th life is involved through

what? Involved through which links? Eight, nine and ten! This life is involved through which links? One, two, three, then eight, nine, ten activated in 500th life and then what happens in the very next life? The sixth effects will be experienced. Sixth links will be experienced. So how many lives are involved in total? Three lives to complete one cycle. This life and then, this life or what? This life for the three projected limbs. And the 500th life, the 500th one, three producer limbs and then, the 501st? Six results. 501st? Six results. What are those involved?

Name and form, sense sources, contact, feeling, birth, and ageing and death. All these six will happen in 501st in one life. So in short, maximum three lives will be required to complete one cycle. How maximum, however long it may take three projected limbs will take one life, three producers will require one life, and the six results will require another life. Three lives are required, at the maximum to complete one cycle. Now with this, say, the painting that we have which is described by the Buddha or instructed by the Buddha in this painting, the twelve links of the circle, actually it has two cycles. Two complete cycles, this is not one cycle, right? It's not one cycle. There are two cycles. How many cycles do you see there?

Participant: One.

Venerable Geshe Dorji Damdul la: If you can see two, it's amazing. If you can see two it's amazing. How many can you see there? One, but in actuality there are two inside.

Participant: In one, one is ...explicit...

Venerable Geshe Dorji Damdul la: Yes. Explicit one and the implicit one. Say the first one has the links [01:20:00] one, two, three. Tell me. Causally speaking what would be the sequence? You just cite the twelve links in the causal sequence and not necessarily according to this painting. Just tell me the causal sequence.

Participant: One, two..

Venerable Geshe Dorji Damdul la: One two, three, eight, nine, ten, eleven, four, five, six, seven, twelve. Good. Anyone who would like to share with us, raise your hands. Anyone very quick! Don't be afraid. Anyone, how would you enumerate these twelve links in a proper causal sequence, I should say, anyone? Yes, yes, yes.

Participant: So it would be one, two, three...

Venerable Geshe Dorji Damdul la: One, two, three, then-

Participant: Eight, nine, ten.

Venerable Geshe Dorji Damdul la: One, two, three, eight, nine, ten.

Participant: Eleven.

Venerable Geshe Dorji Damdul la: Eleven.

Participant: Four, five, six, seven,

Venerable Geshe Dorji Damdul la: Then four, five, six, seven.

Participant: Twelve.

Venerable Geshe Dorji Damdul la: Very good. This is the causal sequence. Don't forget it. In this painting, which does not seem to have this sequence, in fact there are, same sequence twice. The same sequence. Sorry, your name? Kyle. As Kyle indicated there are two of these cycles there. One, two, three, what Kyle said is one, two, three then what is missing?

Participant: Four, five, six.

Venerable Geshe Dorji Damdul la: No, no, no. So one, two, three in the first I said, split the whole cycle into two parts. One, two, three, four, five, six, seven. You put this as one. And eight, nine, ten, eleven, twelve as the second. Put the two halves separately. How many links are there in first half?

Participant: Seven.

Venerable Geshe Dorji Damdul la: What are they?

Participant: One, two.

Venerable Geshe Dorji Damdul la: Okay (TL) one, two, three, four, five, six, seven that is easy. First one starts from one, two, three and then actual sequence, causal sequence; from one, two, three we go to eight, nine, ten, eight, nine, ten is missing. What is missing there is actually implicitly there. You have to implicitly think of that. One, two, three, then eight, nine, ten, eleven. Eight, nine, ten, eleven are missing. These are implicitly there. Implicitly there. So one, two, three before we jump to four eight, nine, ten, eleven you put them as implicit. So now what we have is one, two, three as explicit, eight, nine, ten, eleven is implicit. Then from eleven we go to four, five, six, seven, explicit and then from seven we are missing the twelve. Twelve is implicit. Let me say this again. First half of this cycle, first half how many steps are there, how many links are there in first half?

Participant: Seven.

Venerable Geshe Dorji Damdul la: Seven. Now we know the sequence. I should be mindful. Another 20 minutes, alright. Otherwise at 06:30, it is a problem. Let's say the first half has from link one to seven. What I am saying is that in this half, this first half is actually not half it is a full. Missing ones are all implicitly thought. Let's see. We try to relate the proper causal sequence of the complete cycle with the first half. With the first half we try to see if we can complete this with the implicit limbs to make it complete. One, two, three tell me the proper causal sequence.

One, two, three and -

Participant: Eight, nine, ten, eleven.

Venerable Geshe Dorji Damdul la: Eight, nine, ten, eleven. These are missing. In the first half one, two, three is there explicitly and then what is missing, is eight, nine, ten, eleven. These four are missing. So these four become what? These four become implicit. So now we have one, two, three explicit then eight, nine, ten, eleven as implicit. Then from eleven it goes to four, five, six, seven, these are there explicit and then after the number seven, twelve. If you go in proper sequence, proper causal sequence, then number twelve. Number twelve is implicit.

First half is now complete, right? How many explicit in the first half? Seven explicit and how many implicit? Five. Mathematics very poor. Seven plus? Still saying four. (GL) So explicit seven and how many are implicit, five. Seven plus I hope $7+5$ is 12. Not $7+4$. Chandan ji, yes? $7+5$ is 12. You have to be little louder so that others can hear. Others are still saying four! So seven explicit, and five implicit. So that makes twelve. The first half. Now the second half. The second half starts from where? Eight, nine, ten, eleven, twelve. What is missing there?

Participant: Four, five, six, seven.

Venerable Geshe Dorji Damdul la: No, no. Twelve, one, two, three is missing. So, one, two, three is implicit. Then from there we go to eight, nine, ten, eleven, and then what is missing four, five, six, seven that is implicit, right? So we see that one, two, three in implicit; eight, nine, ten, eleven is explicit and then four, five, six, seven, is implicit and then twelve is explicit. Again we get one complete cycle.

So, why two cycles are indicated by the Buddha, in this same cycle. Why two cycles are indicated? It is to tell us that we are actually in cycles, cycle means there is no beginning, there's no end, right? There is no beginning, no end. If you are going from this end, say this flat table from right end to the left, you keep going, keep going, keep going, and finally you reach the end, that is a dead end.

If it is like this loop you keep going like this where is the dead end, there is no dead end. Right? So this is how the miseries that we go through, this is endlessly perpetuating. Provided, unless, until we go to get rid of the ignorance, the first link, right? There is no dead end it just keeps going, keeps going like this. However painful the miseries are, no choice; we have to go through this. Only, if we put effort to cut the first link. Just cut the first link and second will come to an end. Second comes to an end then third will stop. Third stops then eight will stop, nine, ten, eleven will stop. Without the eleven, four, five, six, seven, will not happen.

Without the seven, twelve will not happen. All these twelve links will stop. Only if we put effort to cut the first link which is ignorance, right? Now let us say that how that these two cycles help us to realise that there is endlessly many. What we are going through is one, two, three of the positive karma which we are accumulating. Tell me. Which links are we going through right now. One, two, three?

Participant: Seven.

Venerable Geshe Dorji Damdul la: Seven, twelve? [01:30:00] Now, tell me. One, two, three, how are you going through one, two, three? Tell me. How? At the moment, at this very moment we are accumulating karmas. For example, if you are very serious with the studies you are accumulating incredibly great virtuous karmas. While studying this right? It's already about to be 06:00, right? Then after 06:00, what? I will go to fight with my neighbour because he threw garbage next to my door yesterday. I did not meet him. After this class I have to rush. I know he will be there at 06:00 o'clock. If this is the case then you are accumulating negative karma. Or I have to say something to my mother because yesterday she said something, usually she does not say anything back to me, yesterday she said something. So now, I'll say something very bad to my mother.

We accumulate karma. Whereas if we think that this study is very important, yes? Then we are doing positive karma. Which means one, two, three, almost we are accumulating, of course, one, two, three, number two is karma that we are accumulating, that must not be just any karma. For example, do you want to drink this water or not? "No. This water is not so cold, I will not drink it." This kind of karma is not projecting karma. The karma that we are doing is projecting karma, is very intense karma. Be virtuous. It should be a very virtuous karma. Be negative. It should be a very negative karma. So that it is not just a completing karma it should be projecting karma. Last time we learned about the classification of karma and into projecting karma and the completing karma. Projecting karma are very intense karmas completing karmas may not be intense.

At the moment, we are going through step one, two, three. And then let's say closer towards the death.. Tell me. What are the links of the twelve links that we are experiencing; besides the three. Seven. What is seven? Feeling, so this feeling is what step? Seven, seven means? What should be before that? What is before seven? Six, what is six? Contact, so contact is where? Inside the womb of your mother, right? Six, before six? So six already finished, right? So this feeling, the feeling that we going through, step that we are going through... be with me in your thought and try to follow. What I am trying to say you also try to follow with me, then you will already start to get something.

Say the feeling that we are going through now. I've got pleasant feelings...so this feeling that now we are tracking the twelve links, for this feeling. Now for this feeling, what is before that, contact is where? In the mother's womb, we go back in the mother's womb. Before contact?

Participant: Sense sources.

Venerable Geshe Dorji Damdul la: Sense sources, where? Still in the mother's womb! Before sense sources?

Participant: Name and form.

Venerable Geshe Dorji Damdul la: Name and form, where? In the mother's womb. So imagine you go back into the mother's womb. And before name and form, number eleven –

birth. What is birth? First moment of the conception in the mother's womb that is number eleven. What is before number eleven?

Participant: Ten.

Venerable Geshe Dorji Damdul la: Ten. Ten where?

Participant: Previous life.

Venerable Geshe Dorji Damdul la: Which previous life? Immediate previous life, you are bound to, may be going through very old age, maybe 100, or 104 like this, Number ten, before number ten, number nine. What is number nine?

Participant: Grasping.

Venerable Geshe Dorji Damdul la: Grasping. Before that?

Participant: Craving.

Venerable Geshe Dorji Damdul la: Craving, number eight. Before that? Number three when? How we tread back, we come to see this life is involved and previous life is involved. Previous life is involved. Now we are tracking number three. Number three when? The previous life?

Participant: This life.

Venerable Geshe Dorji Damdul la: No, not this life, then?

Participant: Either the previous life or one life sometime in past...

Venerable Geshe Dorji Damdul la: Either the immediate previous life, previous with respect to this life or any life, you say 100 lifetimes, 1000 lifetimes, whatever. Okay somewhere, somewhere there – three lives. Right? Tell me. Now, go back in future. Number seven is the feeling so out of this... After feeling then? The craving? Craving is after the number three. We already reached number seven, don't go back now.

Participant: Twelve.

Venerable Geshe Dorji Damdul la: Twelve. Your mind is... I know...sometimes the computer hangs! (TL, GL) Sometimes your mind hangs, I know. It's not that you don't know, you know this, right? Suddenly it hits. Otherwise you are saying number three, (TL) number four. So, this feeling that we are going through in future is number twelve. Death. So ageing and death happens when? This life or next life? This life, then it completes one cycle.

While we are going through the feeling, one cycle, with the same body. When we are going through one cycle where one, two, three, eight, nine, ten finished. Then four, five, six finished.

And we are going through the seven, now for this cycle what is left? Only twelve is left now. With this the twelve, cycles are already completed. While one of the cycle is not completed, don't forget it. While one cycle is not yet completed, we are constantly accumulating one, two, three of other cycles, future cycles. While you are studying this you may be accumulating one, two, three, positive karma. While we are studying this, when will it stop? "Okay! my neighbour was terrible. I must teach him a lesson." So, we are accumulating very intense negative karma. So before one cycle completes, we have to complete that cycle which we are going through, feelings at the moment. We are going through number seven, right? Before we complete this cycle, we accumulate so much of new cycles, one, two, three, one, two, three, one, two, three, one, two, three, so many of them. Before we complete one cycle so many cycles have already started in the process. There is over lapping...one cycle is on the verge of the completion and before it completes there are many more cycles to be completed like this.

Before you complete one cycle another, cycle is already started, one, two, three, how many? Innumerable cycles have already started. Of these innumerable cycles that have started, one will take over when we finish this one and before we complete the second one. Again the another, so many new accumulated, overlapping. So when will that stop? It will never stop on its own. It will never stop on its own, provided we don't put effort to cut... which link? First! With the wisdom of Emptiness, without that as one cycle is operating many cycles are already started. And the other cycle, [01:40:00.0] one cycle completes, already, second will be active. When the second cycle is operating, then many more cycles will be created in the process.

So it will be like this. When will that stop? It will never stop on its own. This is why the Buddha taught. The Buddha put the sequence in the alternate ways, not in the causal factor to indicate that within that there are two cycles, one overlapping the other cycles. To indicate that one operating the other cycle! The other cycle operating the next, next, next. So this will tell us that the Wheel of Life is a perpetuating cycle. It will never come to an end on its own until we put in effort.

Class 15 – Wheel Of Life – Part 8 of 13

Session 1 of 29th August 2018

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Summary of the Teachings in the Session

Review

Three Kinds of Impermanence

Wheel of Life Continued...

Four Noble Truths and their Depiction in the Wheel of Life

Three Jewels and their depiction in the Wheel of Life

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(Main Teaching Starts)

B. Review

Now, continuation with the Wheel of Life which is on page 308. Last time, I think we did the very important part that why the order as depicted in the painting is not in the causal sequence. And we said that it has actually four parts, this whole set of the twelve links, has four parts. What are they? Projector limb, projected limb, producer limb, and the produced limb. We see that how that is depicted in this painting as instructed by the Buddha is actually in the form of the projector, projected, producer, produced. We also saw that this pattern is not in the proper causal sequence is to indicate that there are actually two cycles inside. Inside, there are set of two

cycles not just one. Then the projector and the producer limbs are implicit. In the first, the projector limb is explicit. Then what is implicit? Producer limb. One, two, three is the projector. Then eight, nine, ten is the produced, the producer, that is implicit. Then?

Participant: Four, five, six, seven.

Venerable Geshe Dorji Damdul La: Number eleven?

Participant: Produced.

Venerable Geshe Dorji Damdul La: It is produced, yes. So number eleven is a part of the produced. Number eleven?

Participant: Produced.

Venerable Geshe Dorji Damdul La: Number eleven is produced. Within produced how many links are there?

Participant: Two.

Venerable Geshe Dorji Damdul La: How many links are there within producer?

Participant: Three.

Venerable Geshe Dorji Damdul La: What are they?

Participant: Eight, nine, ten.

Venerable Geshe Dorji Damdul La: What is eight?

Participant: Craving.

Venerable Geshe Dorji Damdul La: Craving.

Participant: Grasping, becoming.

Venerable Geshe Dorji Damdul La: Number eight, craving. Number nine, grasping. Number ten, becoming. These are the three producer. And the produced?

Participant: Eleven and twelve.

Venerable Geshe Dorji Damdul La: Eleven and twelve. Very good. So, what we have is one, two, three...say we split the whole cycle into two, temporarily we split the whole cycle into two. One, two, three, four, five, six, seven into one category. Then eight, nine, ten, eleven, twelve. You split them into two. So the first half is actually one complete, and second half is also

complete. In what way the first half is complete? How many links are there? Seven links. They are explicit. And how many links are missing?

Participant: Five.

Venerable Geshe Dorji Damdul La: Five are missing. Those missing are implicit. That way it becomes a complete set of twelve. One cycle. Then the other which has eight, nine, ten, eleven, twelve, the five. The five are explicit. And the seven are implicit. Which means that again there are twelve. That is another cycle of twelve. With this we see that the two cycles are taught. Of course in the painting we see only one cycle. But actually, two cycles put together. Not really put together but they are overlapping. The two cycles are overlapping.

I'm going to give a warning to the participants who are listening, specially those who are just enrolled. I know people are still continuing to enrol for the Nalanda Diploma Course and if they are listening to this teaching and have missed the earlier sessions then I would suggest that for the Diploma Course make sure that you listen to the earlier sessions. What we're doing here is more like a continuation. That way you will be able to follow what we're doing now. Otherwise you suddenly jump into this, what we're doing now no doubt the participants will get lost. You will not really be able to follow what is being taught here. So, I would suggest you to listen to the earlier recordings, one. And then those of you who already listened, already attended the earlier the classes, I would very much encourage you to go back to the earlier recordings and listen to them once more. And then make your own notes. And later on when the transcription committee will come up with the transcriptions then that will make things easier for us.

So the point is that the these two cycles are, taught, indicated or taught in order to inform us that before the first cycle finishes the second cycle has already in operation, second cycle has already started. Before the first cycle completes its twelve links, while it is still operating second one is already started. And then the first one finishes then second one is in full operation. When the second one is operating again the third one is already started which means that there is never an end. Don't ever expect that you start with the first then go to the twelfth and then twelve automatically finishes and then Nirvana. Nothing of this kind. It is never going to happen that automatically the cessation of suffering comes at twelve and then you achieve the cessation of suffering..

C. Three Kinds of Impermanence

There are three kinds of Impermanence. Don't forget it. The first kind is that whether you, put effort, you don't put the effort, in any case the continuum of the object is going to cease. Whether you put effort, you don't put effort the continuation of that object will automatically cease. For example 2017, nobody can prolong 2017, nobody can shorten 2017. So when the time comes 2018 arises, 2017 automatically comes to an end. And our life is same. Say today there are seven almost like eight, almost like seven and half billion human beings. [00:50:00] Today we have like 7.5 billion human beings on this Earth. And then 200 years ago in the past maybe like close to 6 million human beings, or maybe 5.5 million human beings, right? And who amongst us are the ones who existed 200 years ago? From here, 200 years ago. No one. Or maybe, may

not be here in Tibet House, may be in India. No one. Or maybe not in India in the world. It is guaranteed that from 200 years ago, no one exists today. There were people as young as who we are today but not even a single person is left today. This is a fact. Which means that the human beings they are born, whether you put effort, whether you don't put effort, you will die. This is a fact with everyone. Whether you put effort, or no effort, automatically 2017 will come to cease. So that is one kind of impermanence.

Second class of impermanence whether you put effort, whether you don't put effort things, while being impermanent, will never terminate. For example, time. The physicists may come to argue with us about the big bang theory, big crunch, big bang when the time becomes still. Time remains still at that point. This is physics theory, hypothesis. Whatever is the case, the point is that time is an illustration which whether you put effort, or no effort, it'll just keep going, it will perpetuate endlessly. This is second class.

Third category of the impermanence is an impermanent phenomenon whose continuum if you put effort will come to the end, if you don't put effort then it will keep going endlessly, ad infinitum. What is that? Self-grasping ignorance, Samsara, our Samsara, individual Samsara. Our problems, self-grasping ignorance, self-centered attitude, these problems that we have the miseries that we go through. These miseries will never come to an end when they're on their own. Only if you put effort they will come to an end. If you don't put the effort, don't expect that 2017, passed, 2017 gone, likewise our miseries will be gone one day. And one day we'll experience Nirvana effortlessly. It will never happen. This is the third class of phenomena.

D. Wheel of Life Continued...

With this in mind what we learnt here, what we learned from this painting which was instructed by the Buddha Shakyamuni is that if you put effort then these miseries will surely come to an end.

With this the point is if we don't want to experience miseries and then if you have to think about these miseries and its causes that we go through as mentioned in the twelve links. The twelve links the innermost circle indicating the afflictions. Then suffering. What is depicted by the second circle from the inner, which is given rise to by the innermost circle? Contaminated karmas. And this second circle depicting the contaminated karmas give rise to the third circle depicting the miseries in the six realms or the five realms. And this explanation of how the afflictions are connected with the contaminated karmas which in turn are connected with the miseries is explained in detail by the fourth circle, the outermost circle, Twelve Links of Dependent Origination. So we have to think about this and then going through miseries that we go through.

At one point I remember the, one of my teachers Venerable Gen Lamrimpa, he was in his hermitage. And I was then maybe 20-21, I was maybe 21 and then I used to go to translate.. he was not in the mountain, in the hills. And then he gave teachings to his foreign students on Sundays and I use to go there to translate the teachings. And the of course I was also his student. He has passed away now. And he was explaining this to his foreign students that this physical

body is just a source of all the miseries, sickness, ageing, death, all these problems somehow they are related to this body. Of course I was very young then, 21. And how many of you are younger than 21? Yontan la is one. Anyone else? Two. Yes. Anyone? 21? Kunsang la, 21? In early 21? So, we see that I was then like 21. And then my teacher told this to his western students. Western students might be in their 30's. One maybe I think hitting 50. And then my teacher told them that - "okay, he is very young, he will not understand it now. At the moment he will not understand it, how this body is the source of all the miseries, he'll not understand it". There is some flexibility, pliancy of the body. So no breathing problem. Everything is going fine. But as you grow older you will come to realise, experientially you realise that this body is a source of problems. So this is what he indicated. It's very true.

The point is that we have to really reflect on this that if we die very early then again people will worry that - "oh he died very early". If we live long then the problems are more, like sickness, ageing and all these problems are more and more and they multiply. So we see that if we live there is a problem, if we don't live then there is a problem, if we die early then there is a problem, if we die late then also there is a problem. There is problem somehow, this is a problem. Then one moment of problem... let us think of this very seriously, including myself, not only you, including myself. Let us think of it very seriously. Whether you are a believer or non-believer, whether you are girl or boy, whether you are young or old, it doesn't matter, we are all in the same boat going towards the completion.

And in the process... the body, symbolized by the boat, can have a lot of complications. Sickness, ageing, death and so forth. And as I said earlier, any moment something can go wrong. Say, if one develops a scar and this scar can be because of some serious illness and complications. Anything can happen to us, anytime in any place. And to anyone. So, think about that. And then say for example, to see the loss of your very close ones is acutely painful. For the parents to see the young children passing is very painful. And the children to see the parents passing is so acutely painful. And one moment of such a pain, is good enough to nullify all the past experiences of happiness. Whatever experiences of happiness that you have gone through in the past they are just like an illusion, they are simply wiped out by this experience, one moment of acute pain of losing near and dear ones. So that way we see that the life overall is so painful, so acutely painful, right? And then sometimes it will be good. Say for example, go to the AIIMS hospital sometimes and see what is the situation there like. And then sometimes reflect on this when parents of your friends are going through difficulties or their families are going through difficulties. And sometimes for the parents how their children unnecessarily create so much of pain on them. **[01:00:00]** I have seen so many of these instances where the children create unnecessary problems on the parents. And parents love the children so much. And because of this love and affection they cannot really ignore the children. And the children create unnecessary problems on their parents. We see these problems with our own eyes or we can experience them and we can also hear about these problems. The problems are so acute. In other words the problems are so acute.

With this in mind one thing that we need to keep in mind is that while we are still alive, just see that what we are going through in terms of experience. The way it is depicted here in this painting. All the miseries, they all arise from the contaminated karmas. Miseries in the form of

your dis-satisfactions. There is little bit of conflict, disagreements and then you feel so agitated, irritated, and anger, such a mental disturbance is there. For all these things, one immediate cause is the fight or the conflict happening here. And the long term cause is the contaminated karmas which we alone did, not anyone else. And this contaminated karmas is driven by afflictions inside. Attachment, aversion and so forth. And these afflictions inside, nobody did it, nobody. Who triggered these afflictions? Self-grasping ignorance and self-centered attitude. These two things.

Finally realising that as long as I have these two things inside, my problems will never come to an end. First thing that we can do is anybody who thinks of working to eradicate these two demons inside that person is a wise person. Don't forget it. Anybody who is keen to blame outside, including your parents, that is childish. How to distinguish between a childish and noble being? Childish is somebody who always looks for external factors to blame on. And the wise beings, the noble beings are the ones who work to eradicate the internal factors which are inside. This is the distinction. With this in mind, as I said earlier, what we've learnt earlier that the moment we try to blame outside.... Yes, of course, say for example, if somebody shouts at you and you shout at the other person or try to do something to make the other person keep quiet. There is a temporary relief there. But this is not the ultimate solution. And this person may leave and another person will come. Who may shout double than the first person who shouted at you. Say for example, one example which I give is neighbours. The first neighbour always throws garbage next to your door. How happy you are? Very disturbed, right? And you may complain to the MCD. What is MCD?

Participant: Municipal Corporation.

Venerable Geshe Dorji Damdul La: Municipal Corporation.

Participant: Of Delhi.

Venerable Geshe Dorji Damdul La: Of Delhi. You write a letter to the MCD and you give them a call. And MCD people come. They put 500 rupees, 1000 rupees penalty on your neighbour. You are very happy. And then your neighbour is fed up. So your neighbour leaves. You are very happy. Are you happy? Very happy, right? And this house will not remain vacant. May remain vacant for one day, two day. The next neighbour will come. And next neighbour not only throws garbage, will also play loud music on Sunday mornings. Sunday morning, the only free morning that you have to sleep for, till 9am, 10am, 11am, 12am. Only day in the week. Even that early morning he plays such a loud disturbing music. Then you will miss the first neighbour.

The point is that you can never exterminate the external factors for good. Those people who look for solutions by removing the external factors, they are only looking for temporary relief. One day, two day, temporary relief. This is known as respite. This is not a permanent solution. You are looking for respite. You are not looking for a permanent solution. This is known as the childish people, childish beings.

Whereas those people who look for permanent solution, these people are known as wise, the

noble beings. In Sanskrit they are known as the Arya beings. The beings who are so wise. Now, the question is if you don't want these problems, sickness, ageing, death and all these problems that we can think of in human realm, the animal realm, in the hungry ghost realm, in the hell being realm, in the any of the god-goddess realm. If we don't want to go through these problems and we want to put an end to these problems then what should we do? Then you look at the painting, you will see that there is somebody who is outside this wheel. Who is that?

Participant: Buddha Shakyamuni.

Venerable Geshe Dorji Damdul La: The Buddha. It does not mean that it is only Buddha Shakyamuni. The one depicted over there, is just an example. All beings, who freed themselves by eradicating internal factors these beings have come out of the demon's mouth. And the demon is holding these cycles in his mouth. The demon holding them in the his mouth means that if you are in the demon's mouth there is no escape. These cycles held by the demon in his mouth, are in the fangs of the demon's mouth, this is symbolic of impermanence of death. Meaning that anyone who is born in Samsara is prone to death. No exception for anyone.

As I said earlier 200 years ago there must be like five billion human beings, at least five billion human beings. Today not even a single of person amongst those five billion human beings are alive today. Those who are born are prone or subject to death. So this is the meaning of impermanence of death. And when will it stop? It will never stop. One is again reborn then again death. Again reborn, death, sickness, ageing. The process sickness, ageing, death; sickness, ageing death continues. This is so acutely painful. If this is painful what should the wise people do? The wise people will try to get out of this demon's mouth. Get out of the demon's mouth, get out of the cycle. Only when you get out of this wheel then you are free from the demon's mouth, which means impermanence of death, you are freed from the death.

How to be freed from the death? Death follows what? Follows birth. So involuntary birth should be stopped. Birth in Samsara, involuntary birth in Samsara must be stopped. If this is stopped, involuntary birth is stopped then the death will not happen. That is the freedom from Samsara. You are free from the impermanence of death or you are freed from demon's mouth symbolic of the impermanence of death. So like the Buddha who is freed. The moment you are there this is known as the GATE GATE PARAGATE PARASAMGATE BODHI SVAHA. The fifth path, BODHI SVAHA. The path of accumulation, path of preparation, path of seeing, path of meditation and the path of no more learning. No more learning is the awakened state or the Enlightened state.

Tell me. What is the Buddha doing? In this picture what do you see the Buddha doing? The Buddha is pointing to the moon. So if you want to become one like the Buddha, to be freed from all your problems, sickness, ageing, death and so forth then Buddha is indicating to the moon. So this moon which I have already explained earlier in the initial explanation of the Wheel of Life. The moon depicts your mind. The fullness of the moon depicts the [01:10:00] cleansing of the mental defilements. The moon depicts your mind. And the fullness of the moon without the black part, the fullness of the whiteness, the white part of the moon symbolizes the final purity of your mind coming out. Full Enlightenment. Total cessation of the mental defilements.

Total cleansing of the mental defilements. This is indicated by the fullness of the moon.

If you want to get out of Samsara, get out of all these problems and put an end to the problems altogether, this you can't do it by cleansing the outside. You have to cleanse the mind. And make the mind like a complete moon, full moon. When the moon is in the crescent form we see that the moon is not complete. There is the black part which is more than the white part. Whereas with the full moon the black part is missing. The black part symbolizes the mental stains and the whiteness symbolizes the purity of the mind. When the mental stains are removed altogether then your mind, the true nature of the mind, the fullness of the moon will become manifest and the true nature of the mind will become manifest, the final state of the purity of the mind will become manifest. This fullness of the moon symbolizes what is known as the truth of the cessation. Cessation meaning freedom. Truth of the cessation of suffering and its causes. The fullness of the moon symbolizes the truth of the cessation of suffering and its causes. This is what, we're all seeking. Finally I want to get rid of all my sufferings, I want to get rid of all the causes of the sufferings. That is symbolized by the fullness of the moon.

Then, what could be your next question? The fullness of the moon is when your mind becomes so pure, where all the mental defilements are gone. That is the truth of the cessation of suffering where you will have no suffering, you will not be subjected to suffering anymore. And you will be freed from the suffering and the cause of suffering. There is the fullness of the moon. What could be your next question? In other words, in simple terms you may ask me that how to achieve that? When you say how to achieve that, technically speaking the same question how to achieve that, how to attain that state so that is technically known as what is the path to be followed, how can I get there, what is the path?

Say, I want to go to Dharamshala for an audience with His Holiness the Dalai Lama. How should I go to Dharamshala? Should I go south, right? Or should I go to Europe? No, you have to towards North. Here to Karnal to Chandigarh to Una and then to Dharamshala. This is how you will do, you don't go down. If you go down you will never reach Dharamshala unless you take a whole round of the Earth. So the point is how to get there? How to get to the state where I'll be totally freed from all suffering and the cause of suffering, where I will get the total relief, final relief that I'm freed from all suffering? How to get there?

Below the moon what do you find? Two verses. Below the wheel you see the two verses there and below the moon there are two verses. You can put the two verses either below the wheel or below the moon. So, ideally speaking below the moon will be very good because these two verses indicate a path which takes us to the full the fullness of the moon. They take us to the liberation from the suffering and the cause of suffering. They takes us to the truth of the cessation of suffering and its causes. What are the two stanzas? The two stanzas are in Tibetan. In Tibetan,

*Brtsamapar bya zbing dbyung bar bya
'Dam bu'i khyim du glang chen bzbin
Sangs rgyas bstan la 'jug par bya
'Chi bdag sde ni gzhom par bya*

*Gang zbig rab tra bag yod pa
 Skye ba'i 'khor ba rab spangs nas
 Chos 'dul 'di la spyod 'gyur ba
 Sdug bsngal tha mar byed par 'gyur*

This is the Tibetan version and in English it is stated here on Page 312. You have already seen it. The last para that is one stanza, and the other one on page 313. It reads -

**Strive to eliminate (the defilements);
 Enter into the teachings of the Enlightened One;
 Just as an elephant in the midst of huts,
 Destroy the host of the lord of death.**

Imagine the elephant. Elephant suddenly comes in a very simple village which is nothing but constituted of the simple huts. What will the elephant do? Elephant will destroy all the huts, very easily they will destroy the huts. So here the elephant symbolizes your mind, very powerful wisdom. And destroying the huts, destroying the lord of death, destroying the sufferings, removing the sufferings.

Strive to eliminate (the defilements);

Strive to eliminate. How to remove the suffering? By removing the causes of the suffering. What are the causes of the suffering? Mental defilements. So strive. How to get this full moon? Strive to clear the darkness of the moon. Strive to eliminate the mental defilements. Mind symbolized by the moon and the defilements symbolized by the black part of the moon. Remove the black part of the moon. By what? By entering into the teachings of the Enlightened One. What is the teaching of the Enlightened One? It's not that you should become a Buddhist, you should follow Buddha Shakyamuni. This is not the idea. Idea is, right, idea is -

Enter into the teachings of the Enlightened One;

Say whosoever taught, it doesn't matter. The point is identify what mental stains, what is nature of the mental stains. And we come to realise that the mental stains are, it's the self-grasping ignorance from what we've learnt earlier. Suffering caused by the contaminated karmas and by the afflictions, the root of which is the ignorance, self-grasping ignorance. So self-grasping ignorance being the final cause of all the miseries. Getting rid of the self-grasping ignorance will help you to get rid of all the sufferings. So how to get rid of this ignorance? Anyone? How to get rid of the ignorance? Yes, Sister Christine.

Participant: By gaining the wisdom understanding Emptiness.

Venerable Geshe Dorji Damdul La: Wonderful. This ignorance is like darkness. In what way the ignorance is given the analogy, the metaphor, darkness is the metaphor. With ignorance you don't know the reality. In dark you don't see the reality. Therefore ignorance is given the metaphor of the darkness. Ignorance is like darkness. And how to get rid of darkness? It is only

through introducing the light. Likewise how to get rid of the darkness of ignorance? It is only through introducing the light of the wisdom. Therefore any light of the wisdom, anybody who teaches this light of the wisdom through one's own experience, anybody, who teaches this light of the wisdom that person is known as the Enlightened One. So it says -

Enter into the teachings of the Enlightened One;

Here, teachings here referring to teachings which are nothing but the light of the wisdom. What is light of the wisdom? The light of the wisdom of Emptiness. This is a technical term. It doesn't mean that you have the wisdom to see everything empty. This is not the connotation. This is what we are going to study in more detail perhaps in the next session. Okay, so -

Enter into the teachings of the Enlightened One;

And in what way it helps? The moment you go into the teaching of the Enlightened Ones, the teaching of the wisdom, the light of the wisdom, then the darkness will be gotten rid of. Elephant comes and elephant destroys all the huts. Likewise the wisdom is introduced, the light of the wisdom introduced then the darkness, the huts of the darkness of ignorance will be gotten rid of. So once the ignorance is gotten rid of all the afflictions will come to an end. When the afflictions come to an end then what happens? [01:20:00] All the contaminated karmas will stop. When you think of the innermost, to the second to the third. This is how we should visualize. Once with the introduction of the light of the wisdom the darkness of ignorance is eradicated then what happens. All the afflictions will be gotten rid of. Innermost circle will go away. Once the afflictions are gotten rid of, then what happens? Contaminated karmas depicted by the second circle will be gotten rid of. Once the contaminated karmas are gotten rid of what happens? Then all the miseries depicted by the third circle in the form of the six realms will go away. So that is the meaning of the fullness of the moon. That is the meaning of you becoming the Enlightened One outside the wheel, freed from the demon's fangs.

**Just as an elephant in the midst of huts,
Destroy**

We should,

**Destroy the host of the lord of death.
Those with conscientiousness,**

The second stanza.

Those with conscientiousness,

How to do that? How to enter the teaching of the Enlightened One in order to destroy the host of the demon's, the lord of death? Is by being conscientious, by being conscientious, by being aware, by being mindful to-

Engage in the dharma of pacification.

Pacification meaning to pacify your mind, the Dharma to pacify your mind. What do you mean by pacify your mind? Be kind, be gentle, this is not the connotation. Of course, to pacify your mind means; be kind, be gentle, of course this is fine. But this is very simplistic. Now pacifying the mind this can be, this should be understood in a very sophisticated form. What makes our mind not pacified? What makes our mind totally like haywire, to go haywire, right? It is all because of the what makes the mind go haywire, unsettle, restless because of not seeing the reality, in other words not seeing the reality.

Then attachment, anger, jealousy, all these afflictions arise, they become like a boiling pot. So this is because of the self-grasping ignorance is there. Like in the dream. Say you are dreaming of being chased by ghost, being chased by the robbers. What is your mind like, your mind is peaceful, your mind is so restless, running? Restless and running. But will you run when you wake up? You will stop running. Why? You know that whatever is happening in dream is nothing, it is coming from the mind, it's not really from the object, it's empty from the object. You see the reality and your mind calms down. That way it is said that -

**Those with conscientiousness,
Engage in the dharma of pacification.**

What really pacifies your mind, what really settles your mind to put the calmness is by waking up from the dream. Which is better, right? Say you are chased by ghost in the dream. You are chased by ghost and finally say in the dream somebody comes and then somebody does some *puja* whatever and the ghost runs away. This is better or you wake up? Which one is better?

Participant: Wake up.

Venerable Geshe Dorji Damdul La: Wake up. This is better. You don't have to depend on somebody to do *puja* for you. Just wake up. Just wake up and you are permanently freed from that dream ghost chasing you. Permanently freed from the nightmare of that ghost chasing you, that dream ghost chasing you. Wake up. If you don't wake up it's just a temporary relief, it's a respite. The moment that person who does the *puja*, that person disappears, then again the ghost will come back. This is temporary relief. Whereas if you wake up, this is total, complete relief, complete pacification. Engage in the Dharma of pacification. The Dharma to know the reality of, the reality to pacify your mind completely. So if you pacify your mind completely. Pacify of what? Contaminated karmas, pacify your mind of the afflictions and pacify your mind of the self-grasping ignorance. If you pacify your mind of the self-grasping ignorance then what will happen? Of the twelve links, if you pacify the mind of the self-grasping ignorance which link is that?

Participant: First.

Venerable Geshe Dorji Damdul La: Eradicate the first link. If you pacify the first link what will happen? Second will stop. Contaminated karma will stop, number two will stop. If you stop

number two what will happen?

Participant: Consciousness.

Venerable Geshe Dorji Damdul La: Number three will stop. If you stop number three what happens? One, two, three, then? In terms of the causal sequence?

Participant: Eight.

Participant: Seven.

Venerable Geshe Dorji Damdul La: Tibet House people they follow seven, right? The standard people they follow eight. Okay, one, two, three. One ignorance. If you cut the ignorance then number two, contaminated karmas will stop. If you stop contaminated karmas then the consciousness which holds the imprints becomes irrelevant. Consciousness to hold the imprints will stop. Then it does not have the imprint. If that imprint is stopped then this imprint cannot be activated by number eight which is craving. Because for the craving to arise ignorance must be there as the ground. So without ignorance craving cannot arise. Because the ignorance is like the ground, so craving stops. When the craving stops intensification of craving into grasping stops. Number nine stops. When number eight and nine stop then the it's like the water being stopped. Without the water the seed will not germinate further. So number ten stops. Without number ten? Hey, without number ten?

Participant: Eleven.

Venerable Geshe Dorji Damdul La: Number eleven. Okay, number eleven will stop. What is number eleven?

Participant: Birth.

Venerable Geshe Dorji Damdul La: Birth. Conception, projecting. You being projected to next life that stops. Birth stops. Number eleven birth stops. So it says here-

**Those with conscientiousness,
Engage in the dharma of pacification.
Abandon the cycle of birth,**

Birth will stop. If birth stops what happens?

Participant: Number four.

Venerable Geshe Dorji Damdul La: Number four, five, six, seven and?

Participant: Twelve.

Venerable Geshe Dorji Damdul La: Twelve will stop. It says, and bring an

**Abandon the cycle of birth,
And bring an end to the miseries.**

Right? All these will come to an end. These are the two stanzas. These two stanzas indicating the truth of the path leading to the cessation. What does the moon symbolize? The truth of the cessation of suffering. In Tibetan - *gog bden*. Moon symbolizes, *gog bden* the truth of the cessation of suffering. And the two stanzas symbolize the *lam bden* in Tibetan. *lam bden*, The truth of the path leading to the cessation, the two stanzas.

E. Four Noble Truths and their Depiction in Wheel of Life

Now we're going to do a quick overview of what we did thus far. Let's say the Four Noble Truths, the first teaching the Buddha gave was the teaching of the Four Noble Truths. What are the Four Noble Truths? I'm not going to go into detail. We've already explained pretty much in detail the Four Noble Truths earlier. What are the Four Noble Truths? The truth of the suffering. The truth of cause of suffering. Truth of cessation of suffering. And the truth of the path leading to cessation. The four truths. So in Tibetan -

Sdug bsngal bden pa
Kun 'byung bden pa
'Gog pa'i bden pa
Lam bden pa

Four truths. The first truth; the truth of suffering. In this painting where do you find the first truth, truth of the suffering, where?

Participant: Third circle.

Venerable Geshe Dorji Damdul La: Third circle. Very good. Be more professional. Don't do how the amateurs do. Be more professional. From the Diploma Course. Don't say mountain is there. You may say that - "Oh there is a white the bud there. And then the paper is not good" So, be very professional. We are talking about the Four Noble Truths. Now we are trying to see the same painting from different angles, from the point of view [01:30:00] of the Four Noble Truths. How can we see this painting, the Wheel of Life in the form of the Four Noble Truths. First, we have to know what the Four Noble Truths are. What are the Four Noble Truths?

Participant: The truth of suffering.

Venerable Geshe Dorji Damdul La: Truth of suffering.

Participant: Truth of cause of suffering.

Venerable Geshe Dorji Damdul La: Truth of the cause of suffering.

Participant: Truth of cessation of suffering.

Venerable Geshe Dorji Damdul La: Truth of the cessation of suffering. And truth of the path leading to the cessation. Four truths. So where do you find the first truth? Where do you find the second truth? Where do you find the third truth, fourth truth? We have to learn this. First truth, truth of suffering, where do you find this?

Participant: Third circle.

Venerable Geshe Dorji Damdul La: Third circle from the start, from the innermost we see the third one. Third one depicts the truth of the suffering. Number one. Truth of the cause of suffering, the second truth. Second truth is depicted by?

Participant: Twelve links.

Venerable Geshe Dorji Damdul La: The twelve links?

Participant: First and second.

Venerable Geshe Dorji Damdul La: First and second. Very good. Truth of cause of suffering, we see that there are two; afflictions and the contaminated karmas. If somebody asks you what is the truth of cause of suffering you can in very simple way say afflictions and contaminated karmas. What depicts the truth of the afflictions in the painting? Which part of the painting depicts the afflictions?

Participant: First.

Venerable Geshe Dorji Damdul La: Innermost circle. Very good. Which part of the painting depicts the contaminated karmas?

Participant: Second.

Venerable Geshe Dorji Damdul La: Second. Very good. So tell me, which part of the painting depicts the truth of the cause of suffering? Innermost and the second. Very good. Third circle depicts the first truth, truth of suffering. And the second truth, truth of the cause of suffering is depicted by the innermost and the second. Then what is the third? What is the third truth?

Participant: Truth of cessation.

Venerable Geshe Dorji Damdul La: Truth of the cessation of suffering. Truth of cessation of suffering, its causes the third or - '*'gog bden*', the truth of the cessation of suffering is depicted by what?

Participant: Full moon.

Venerable Geshe Dorji Damdul La: Full moon. Very good. Full moon depicts the truth of the cessation of suffering and its causes. Some painters, they are not painters, let's say in some of the paintings you will find this moon missing. And instead of the moon you will see the abodes of the Arya Avalokiteshvara. Some people, maybe the painter they saw the original painting with the moon, and instead of the moon on the other side there is a Buddha there, it is more auspicious to have Arya Avalokiteshvara. Remove the moon. And put Arya Avalokiteshvara there. Because good painters may not necessarily be good philosophers. The painter may not know the significance of all these. So therefore they change the painting. Moon, instead of moon, it's very boring. So we make it symmetrical where the other side is Buddha Shakyamuni so we make Arya Avalokiteshvara here or Arya Tara here. So people who like Arya Tara more, Arya Tara put it here or Manjushri here. This is how painters do. This is how slowly degeneration happens. Actually it should be the moon.

Now we see that if you know this painting so well, now we come to know that the Four Noble Truths, the third truth, truth of cessation of suffering is depicted by?

Participant: Full moon.

Venerable Geshe Dorji Damdul La: Don't just say moon. Full moon. Then what is left now of the Four Noble truths?

Participant: Truth of the path.

Venerable Geshe Dorji Damdul La: Truth of the path leading to the cessation of the suffering. That is depicted by the which part of the wheel here, which part of the painting?

Participant: Two stanzas.

Venerable Geshe Dorji Damdul La: The two stanzas. Two stanzas and the two stanzas you can have them either below the moon or below, just at the end is fine, whichever. The two stanzas must be there. With this we come to know that wow! this explains the Four Noble Truths so well. This explains the Four Noble Truths so well. Now we are done with the Four Noble Truths.

F. Three Jewels and their depiction in Wheel of Life

Every time when we recite this verse on page five, we always read, I go for refuge to the Buddha

I go for refuge until I am Enlightened
To the Buddha, the Dharma and the Sangha.

So why the Buddha, again don't confine yourself this word Buddha don't confine it to Buddha Shakyamuni, right. Of course we are so fortunate that on this Earth Buddha Shakyamuni appeared. Then he taught this, the Wheel of Life. Then he taught how to wake up from the sleep of ignorance, it is amazing, such a gift for us. But when you speak about the Buddha, it does not

necessarily confine to Buddha Shakyamuni. Anybody who's able to awaken and achieve perfection that person becomes the Buddha. In fact each one of us when you are able to awaken the seed of perfection within yourself, when your mental defilements are gone and your mind which becomes totally pure, freed of all the mental stains the way depicted by the full moon, you become a Buddha.

This is the meaning of - I go for refuge. I go for refuge, means I seek the help, until I become truly independent becoming the Buddha, I will go for refuge, I seek help of the Buddha, Dharma and the Sangha. So the Three Jewels, these are known as the Three Jewels. Just as a Jewel is considered as so precious these three things are so precious because for us what is most precious, it is something which helps us to get away from suffering, something which gives us the maximum happiness. And who does that, who do that for us? The Three Jewels, the Buddha, Dharma and Sangha.

Now, we will try to understand the same wheel in the form of the Three Jewels. First, the Three Jewels should be inside the wheel or outside the wheel? Outside. Inside means you are suffering. So if you are suffering how can you be jewels, right? How can you really help others? So they should be outside. Let's see the figure to the extreme right, top right. You see the Buddha. This is indicative, this is symbolic of anybody who is able to awaken the seed of perfection within yourself, seed, *Tathagatagarbha*, the Buddha nature within yourself you become a Buddha. So that is the jewel of the Buddha. This is meaning of *Buddham sharanam gacchami*. I go for refuge in the Buddha. And the Buddha is indicating to what? Pointing to the moon and the two stanzas below. These two things, the moon.

Participant: Full moon.

Venerable Geshe Dorji Damdul La: The full moon. (TL) Okay yes, thank you. Okay the full moon otherwise we all have the moon, right? We all have the moon, we don't have the full moon. Full moon and the two stanzas, say, *Dharmam sharanam gacchami* when you speak about the *Dharmam sharanam gacchami*, *Dharmam* is like the medicine. The Buddha is like the doctor. So the doctor, the best of the doctors can give the most refined prescription. And once you get the prescription then your illness will not be cured. How will your illness be cured? With the prescription, you go to the pharmacy and get the medicines. When you consume the medicines, this will cure your illness. You have to take the medicines. So medicines is symbolic of the Dharma, the teaching of the Buddha, what the Buddha, the prescriptions the Buddha gave or the teaching. So this teaching *Dharmam sharanam gacchami*, I seek help of the medicine like the Dharma. So this Dharma, what exactly is Dharma? It is of two kinds. Dharma is to say finally how we can help? Say, which is better? Somebody has broken legs and then you want to walk from here to the other side. So your friends help you, support you and you walk. You served the purpose of getting there. And another person makes sure that the two legs are recovered fully. And without the help of these two people, he or she walks. Which is better?

Participant: Second one.

Venerable Geshe Dorji Damdul La: Second one is better. For that you have to heal. For one

to be freed from suffering [01:40:00] the Buddha is there to help us, and your parents are also there to provide us with good food and so forth. So that your hunger, problems like hunger and so forth will not be there. But finally you should be self-sufficient. How? Remove the mental stains, and all your problems are removed, deep inside you have the potential which is totally independent of all the problems. Yet we cannot experience it because this potential is obscured by the mental defilements. Remove the mental defilements. For example say a beggar with the incredible treasure underneath the ground, underneath the simple hut. As long as the beggar does not discover the wealth, the treasure underneath the floor, he or she remains beggar. The moment he or she discovers that why should he or she have to go begging for food and these things. You can be the richest person on this Earth. Likewise we all have this treasure inside. But the treasure is hidden by the mental defilements. So the wise people will get rid of the mental defilements so the treasure will become unraveled. For that matter, the point is that only when treasure is unraveled fully then you become independent, you don't have to rely on Buddha, you don't have to rely on Sangha, you don't have to rely on anything else. Because your own quality will protect you in the most effective way. So that quality of mental purification where the darkness, dark part of the mind are all removed. Dark part of the moon is all removed and the full moon comes to you. Then the miseries come to an end. That is the real protection. This is the real Dharma. So the Dharma in the form of the moon. This moon depicts what? Full moon depicts what?

Participant: True nature.

Venerable Geshe Dorji Damdul La: The truth of the cessation of the suffering and its causes. When we say *Dharmam sharanam gacchami* is the real protection, real refuge is when your mind is purified of the mental defilements and you become totally protected. This is a best of the protection. Somebody supporting you and you healing completely which is better? You healing completely is better. That is the best of the protection. Best of the protection is your own fullness of the moon where all the mental defilements are gone. That is the best protection. This is the Dharma or the cessation of the suffering. Dharma, two. Dharma of the cessation of suffering and the Dharma of the path which leads to this cessation. So two stanzas they indicate the Dharma of the path which leads to the cessation. If you have these two things then you are perfectly protected. This is the best of the protection. What do the moon and the two stanzas symbolize? Of the Three Jewels these two symbolize what? The Jewel of the Dharma.

Then what? Jewel of the Sangha. Let's say Sangha. We recite with the mantra TADYATHA OM GATE GATE PARAGATE PARASAMGATE BODHI SVAHA. The five paths; GATE GATE PARAGATE PARASAMGATE BODHI SVAHA. In these five paths, first, I'm not going to go into too much detail, I think the five paths did we do before or not? Five paths before, yes, no?

Never mind. We have to do this not necessarily now. But I will just indicate what these five paths are. And then later on we will learn more of each of these paths. The five paths indicated by GATE GATE PARAGATE PARASAMGATE BODHI SVAHA. In English go, go, go beyond, go utterly beyond and establish your Enlightenment. The five paths. Of these five paths the first two.

Let's say that before we entered into this hall, there are so many shoes there.. And suddenly we get a message that His Holiness the Dalai Lama is visiting this teaching hall, suddenly. Suddenly. He is already there in the lobby. So we have to remove the shoes from there, how to remove the shoes? The shoes may not smell nicely so we have to remove the shoes. There are two ways of removing the shoes. One easy way is that just cover it up and put some flowers on it. Cover it with cloth, very nice cloth and put some flowers on it. So, oddness of the shoes is not there and it is not disrespectful, beautiful flower is there. But the shoes is still inside. This is one way.

Another way is literally take all the shoes somewhere, literally remove the shoes, two ways of removing the problems. Therefore there are two ways of removing mental dirt. One is simply suppressing the mental dirt. Let's say Adarsh and we have a little conflict and then I come here to really challenge him and then suddenly, Venerable told me that today is Adrash's birthday. "Okay I spare you, today is your birthday, so I am not going to put you in problem, you are lucky." Therefore, this is not because my anger subsided, it is simply sympathy that it is your birthday, I don't want to spoil your birthday. Next day, again I will create the problem. So problem is there, the problem is there it has simply subsided for some other reasons.

Likewise, our problems can be subsided. For example, anger. How many of you are angry now? Among you somebody may not, but raise your hands those of you have never manifested anger in your life? Which means that we all have the experience of anger and today all you are laughing, smiling which means that anger is subsided with the cloth, with beautiful flowers, (TL, GL), flower of the smile, but anger is inside their. So this is suppression and then with the practice of compassion, what is opposite of anger tell me? What is opposite of anger?

Participant: Compassion. Patience.

Venerable Geshe Dorji Damdul La: Compassion, love and affection, generosity and so forth. What happens with the practice of compassion? Does that intrinsic anger subside? Anger does not disappear, anger subsides. Anger subsides covered by the compassion. GATE GATE, First one GATE, this is path of accumulation and why path of accumulation, this will study later. Path of accumulation, at least today we have to learn what these five paths are? The first one is path of accumulation, number two is path of preparation, number three is path of seeing, to see directly, path of seeing, number four is path of meditation and number five is path of no more learning. The five paths, path of accumulation, preparation, seeing, meditation, no more learning, five paths. When you reach the first two paths, GATE GATE, path of what? Path of accumulation and path of preparation, in these two paths, you suppress your mental defilement but you cannot eradicate them for good. Mental defilement is still there

Then when you reach the path of seeing, the third path then the actual eradication starts, actual eradication of the mental defilement starts. When we speak about the path of seeing, the actual eradication of the mental defilement starts, at that point you are known as *Sangha*, when you say *Dharmam sharanam gacchami*, in Tibetan *Gendun. Sange, Choe, Gendun. Dharmam sharanam gacchami*, *sharanam* means, *sangha* there are many connotations one is actual connotation, actual meaning of *Sangha* is somebody who has reached the third path, [01:50:00] path of seeing. Who is actually at that point to start to have the full moon, the crescent, when waxing of the moon starts, when the

mental defilement are eradicated that starts from path of seeing. At that you become *Sangha*.

You actually start to get the actual protection to get rid of the mental defilement that happen from path of seeing. At the path of seeing then you become *Sangha*, the real *sangha*, it does not matter whether you are girl or boy or whatever it doesn't matter, even that you are monastic, non-monastic it doesn't matter. Anybody who reaches the third path, path of seeing you automatically become *Sangha*, you are the real *Sangha*. This is the actual meaning of what *Sangha* is, then who are those people who have the path of seeing and above? Is very difficult to pin point so, therefore we need a more symbolic *Sangha*. So the monastic monks and nuns they are considered as a symbolic *Sangha*, they are also Sangha. But then the real *Sangha* is anybody who reaches the third path and path above. Third path of seeing and above, anybody. That is *Sangha*.

Now, Buddha, on the top extreme right, indicates the Buddha and also the *Sangha*. Because Buddha is the supreme of the *Sangha*, the most refined *Sangha* is the Buddha meaning within the college your BA, B.Com, BSc years, the first year, second years, third year all three years are there and of three third one is highest. Likewise within the *Sangha* there are many stages say the path of seeing is one, then path of meditation, within the path of meditation we split, divide it into ten for the Bodhisattvas and then the final number ten. So all on the path of seeing are known as *Sangha*, and supreme of the *Sangha* is the Buddha. Buddha indicates Buddha as well as *Sangha* and the Dharma indicated by full moon and the two stanzas.

With this we come to learn the Wheel of Life on the basis of Four Noble Truths, the Wheel of Life on the basis of the Three Jewels right, Buddha, Dharma and *Sangha*. And the Wheel of Life with detail exposition of the Twelve Links of dependent origination

The Buddha very clearly indicated that if this is how we understand Wheel of Life, we think about how the innermost give rise to second circle to the third and how these are all connected to each other, the detail exposition of the connections of thee three, the circles depicted by fourth circle and how to get out of this and so forth. When you reflect on these points so well then cleansing of the negative karmas can happen. And the indication of cleansing of negative karma happening can be reflected in dreams.

In some cases you get very auspicious dream, if you deeply reflect on this and then you are psychologically affected by the study, reflection that it is very scary, this is how I am being trapped into Samsara and at the moment I am healthy but this does not mean that I will happy for good, there will be time when seven billion human beings they will all disappear from this earth, 200 years later, guaranteed not even a single person alive today will be alive then, not even a single person that is true and then, is this the end? No, the twelve links, before completing the first circle, second circle will starts operating before completing the second circle, third circle already overlaps with the it just keep going like this, keeps going like this, operating. And in the process sickness, ageing, death then the depression, tension, anxiety, stress and lamentation, all these mental agitation, all these things are just endlessly coming, one after the other, one after the other.

Say, sometimes people send some clips through WhatsApp, we can't even dare to look at these

things. The pains people going through, the flood, tsunami, wildfire, lava just flowing down. And then whole village being burnt and carried out there. Then Kerala. At the moment we may be the lucky people and next time we could be there. We never know what happens. If you think more of the suffering nature, the pain, the more we think the more we will feel like getting out of that and through studies of this, if these kind of thoughts coming in to you that - “yes, I have to look for a permanent solution not just temporary solution”.

The moment this thought comes to you this is revolution happening in your own mind from the non-virtue to the virtue, genuine virtue. This would be reflected and it affects one's psychology, if it affects psyche form deeper within, we will be reflecting in the form of dreams. Dream of washing your body, dream of drinking milk, dream of climbing and dream of other people with a very fair complexion, dream of eating food which is like some food just look at it aesthetically there is a colour, beautiful combination colour combination, these can come in your dream. If these comes it is indication that you have incredibly precious seed of Nirvana, precious seed of Enlightenment within you.

Participant: Geshe La, can I ask you a question?

Venerable Geshe Dorji Damdul La: Okay, it is already 8:00. Next time, yes question, I don't want to keep it too long so, next time. So with this we will say Wheel of Life teaching is complete and the detail explanation of the Five Paths, what are the Five Paths and so forth we have to study to separately with other different topic okay. We will conclude with a dedication prayer, page 278.

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The Dharma of the Buddha is the true source of happiness for all sentient beings. Books like this one are repositories of the words and guides of great adepts, showing us how to put the teachings into practice and integrate them into our lives, whereby we can gain the happiness we seek and become a source of comfort and happiness for others. Therefore, books containing Dharma teachings are more precious than other material objects and should be treated with utmost respect.

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