



NALANDA DIPLOMA COURSE IN BUDDHIST PHILOSOPHY

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

Raw (Unedited) Transcripts (Volume 2 - Edition 1)



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

NALANDA DIPLOMA COURSE IN BUDDHIST PHILOSOPHY

Raw (Unedited) Transcripts

Volume 2

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**



ਤਿਬੇਟ ਹਾਊਸ
TIBET HOUSE

Cultural Centre of His Holiness the Dalai Lama
1, Institutional Area Lodhi Road, New Delhi – 110003

© Cover photo - The Seventeen Nalanda Pandits Courtesy
Office of His Holiness the Dalai Lama (Edited by Tibet House Publication
Department)

All Rights Reserved

No part of this publication may be reproduced, stored in a retrieval system, or
transmitted in any form or by any means, electronic, mechanical, photocopying,
recording or
otherwise, without the prior permission of the copyright owners.

NDC Volume 2 Raw (Unedited) Transcripts - First Edition: Apr 2019

Published by:

Tibet House
Cultural Centre of His Holiness the Dalai Lama 1,
Institutional Area, Lodhi Road,
New Delhi - 110003
Website: www.tibethouse.in

Tel: +91 11 2461 1515
[Email: masterscourse@tibethouse.in](mailto:masterscourse@tibethouse.in)

NALANDA DIPLOMA COURSE IN BUDDHIST PHILOSOPHY

Raw (Unedited) Transcripts

Volume 2

Batch 2018-2019

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



TIBET HOUSE

Cultural Centre of His Holiness the Dalai Lama

1, Institutional Area Lodhi Road, New Delhi – 110003

CONTENTS

1. Acknowledgements.....	7
2. Preface.....	9
3. H.H. The Dalai Lama's Address.....	13
4. General Guidelines To Use This Document.....	23
5. Dedication At The End Of The Teachings.....	25
6. Class 16 – Wheel Of Life – Part 9 Of 13.....	27
7. Class 17 – Wheel Of Life – Part 10 Of 13.....	41
8. Class 18 – Wheel Of Life – Part 11 Of 13.....	66
9. Class 19 – Wheel Of Life – Part 12 Of 13.....	97
10. Class 20 – Wheel Of Life – Part 13 Of 13.....	121
11. Class 21 – Mahayana & Theravada – Part 1 Of 5.....	147
12. Class 22 – Mahayana & Theravada – Part 2 Of 5.....	174
13. Class 23 – Mahayana & Theravada – Part 3 Of 5.....	194
14. Class 24 – Mahayana & Theravada – Part 4 Of 5.....	221
15. Class 25 – Mahayana & Theravada – Part 5 Of 5.....	253
16. Class 26 – Three Turnings Of The Wheel Of Dharma.....	284
17. Class 27 – The Four Seals – Part 1 Of 3.....	315
18. Class 28 – The Four Seals – Part 2 Of 3.....	348
19. Class 29 – The Four Seals – Part 3 Of 3.....	371
20. Respect For Sacred Books.....	401

Acknowledgements

We would like to thank His Holiness the Fourteenth Dalai Lama for his kind blessings, great encouragement and his far-reaching vision in riving the rich Nalanda legacies for the benefit of all sentient beings. He is a true inspiration for all of us in educating our own hearts and not acquiring knowledge only for materialistic gains. He has been the main inspiration behind the Nalanda Courses in Buddhist Philosophy.

We would like to convey our deepest gratitude to our precious teacher Venerable Geshe Dorji Damdul La, who not only continues to teach us these rich and sophisticated Nalanda legacies in such a patient, loving and skillful ways but also truly imbibes these values in every aspect of his personal life.

We also take this opportunity to thank Ministry of Culture, Government of India for the generosity and Tibet house staff and volunteers for giving us their valuable support, effort and time.

We are grateful to all those who shared the initial templates, guidelines and samples with us. Your inputs helped us prepare the guidelines and processes for this transcription project.

We would like thank all transcribers, verifiers and editors who contributed for this Volume, specially Tenzing Nyidon La, Tenzin Kunkyp La, Audrey Fernandes Ji, Mrinalini Ji, Stanzin Lhadol La, Pooja Dabral La. We are also thankful for all those who helped us get the correct Sanskrit and Tibetan terms used as reference in this document.

Lastly but of equal importance, we would also like to thank all the donors, volunteers, vendors and Tibet House staff for their precious contribution which has enabled us to offer these Nalanda Courses to benefit as many as possible.

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

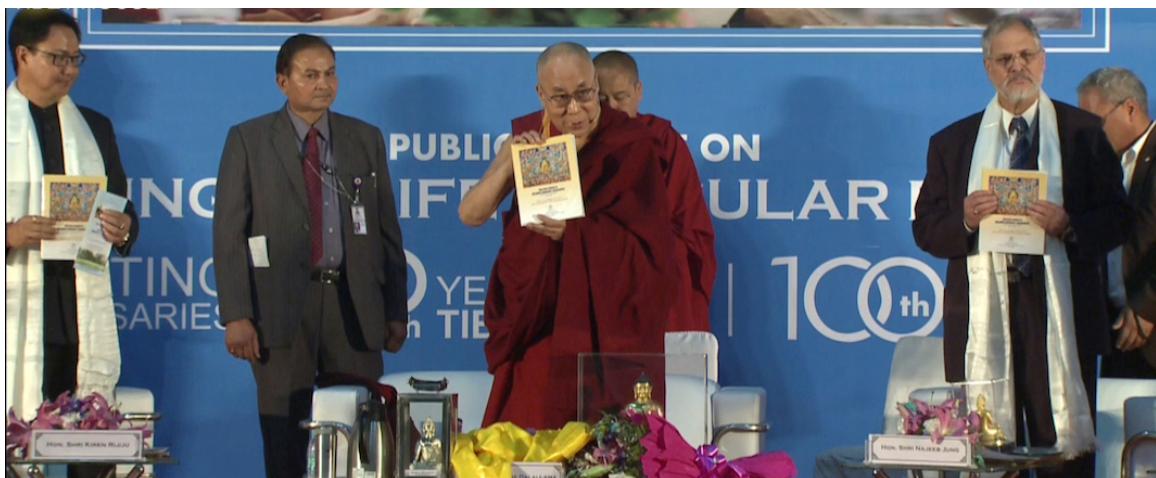
**H.H. THE DALAI LAMA'S ADDRESS
FOR THE LAUNCH OF
NALANDA MASTERS COURSE**

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 2
RAW (UNEDITED) TRANSCRIPTS
NDC BATCH : 2018 TO 2019

General Guidelines to use this document

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

1. This volume of transcripts is a compilation of ***raw transcripts with only very basic level of verification done***. Further verification and editing of these transcripts were ongoing at the time of release of this volume.
2. 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 are been compiled together separately and they will be available in the edited version of the transcripts. However all dedication done at end of each session have been compiled in the section "**Dedication at the End of the Teachings**". Each individual transcript will have reference to this section. Each such reference is mentioned with page number and if one clicks on that number (in the online version) one will navigate to that relevant sub-section.
3. In all the transcripts, the time stamps are mentioned in the format **[HH:MM:SS]**.
4. In all the transcripts, (TL) stands for Teacher Laughing, (GL) for General Laughter and (TC) for Teacher Crying.
5. In all the transcripts, the main text is indented and in bold.
6. In all the transcripts, Tibetan, Sanskrit and Hindi words are in Italics. There are Tibetan terms and stanzas spoken which were yet to transcribed at the time of release of this volume and will only be available in the edited version of transcripts.

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 dbu phehvarshok.*

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 16 – Wheel of Life – Part 9 of 13

Session 1 of 2nd Sep 2018

Subject : Wheel of Life – Twelve Links of Dependent Origination
Teacher : Venerable Geshe Dorji Damdul La
Location : Tibet House Delhi
Date : 2 September 2018
Transcriber: Tenzing Nyidon
Verified by :
Edited by :

A. Starting Prayers

(Main Teaching Starts)

Okay, so the today the session is going to be little quick. Okay, let us quickly go to the Wheel of Life painting page 308. So now we are done with the Wheel of Life, the explanation. And from this what we've learnt is the, that the five points in great detail. The how we are trapped in Samsara and how to exit from Samsara, how to come out of Samsara. So for that matter we have to learn five points. We know the five points what they are. The first one is ignorance, no sorry, miseries. Miseries which we go through like sickness, ageing, death and the loss of near and dear ones, stress, tension, depression, all these miseries that we go through in our lives. So the and some of them and say the okay some of the miseries they, we, people don't even you know dare to utter these miseries they are so terrible, acutely painful miseries. And it can happen to anyone, right. So these miseries the fact is that we don't want, nobody wants these miseries. Yet it can happen to anyone, right. It's not that okay those who are the, those who are going through now, for example going through in the hospices and so forth, they are the unfortunate ones. Okay we are the lucky ones. No, [0:30:00] it's just a matter of time, right. Everybody has to go through these phases.

So to make it very quick let's say that 200 years ago, there must be like five billion or six billion human beings on this Earth. And today not even single person is left. This is a fact. Which means that where are they? They all follow the same trend, right, sickness, ageing and death. This is reality, right. Oftentimes people shirk the reality, people evade the reality. In their mind they cannot evade the reality, right. In their mind they try to evade the reality, right. Now say the most powerful person, the richest person, most educated person, 200 years ago, who is left today? This is a fact. So likewise 200 years down the line, the future, 7.2 billion human beings on this Earth today. Who you think is going to survive 200 years from now? Not even a single person, guaranteed not even a single person including myself. This is a fact. So knowing this then the point is that it is worth reflecting on what this miseries is all about. And see whether or not there is a way out, to look for a permanent solution. And what we discussed last time was that so for the miseries solutions can be twofold, one is the immediate temporary solution and the one the lasting solution. Those who are so, so obsessed to look for the immediate, temporary solution,

just obsessed with temporary solution not even thinking of the long term lasting solution, these people we call as the ordinary people, ordinary beings or the childish beings. Whereas those people, of course we have to take care of the immediate problems and then to think of a lasting solution to get of this problem altogether, right. These people are known as the wise and the noble beings. So this is how we make the distinction. The ordinary beings and the noble beings. Noble here in Sanskrit they are known as the Arya beings, Arya. Those people, the wise who can think of long term plans.

Okay in fact at the time of the say there was a story narrated by the Buddha. Once, say 100 people, they were going for a picnic. They were planning for a picnic along the river bank. Then when they actually reached the river bank then the rest 97 of them they are so busy the preparing themselves for cooking, then setting the ground for the games and so forth. Whereas three people, three they are struggling, they are not at all showing any interest in the picnic. They are so, they are struggling so much to cross the river. And the remaining the 97 people they told them that what are you doing? You are not enjoying the picnic. The three people they said that there is no time to enjoy the picnic, just look at this river, the flow of the river. From the flow of the river we can see that in about like half an hour or 40 minutes time there is going to be a flood, we can see that, right. Okay, so there is no time for picnic, we have to save our life. And the remaining 97 people they said that you are just spoiling our picnic, you do whatever you like, we will enjoy our picnic. So, 97 they started, they just enjoyed the picnic. And three of them struggled, struggled to cross the river. Finally they crossed the river. Within just, within a short span of time the river was flooded. And all the 97 people they are washed away. So this story tells us that the say, if you are obsessed immediate solution, immediate happiness so forth and not at all being thinking about the long term, the permanent solution for our problems then see the what we experience the happiness will be followed by miseries, endlessly. It is incessantly, it will, the problems will perpetuate.

Okay, so for that matter we come to realise that the say the one miseries even if you get out of miseries, first we have to know what the miseries are, miseries. So what is the immediate cause of miseries?

Participant: Contaminated karmas.

Venerable Geshe Dorji Damdul La: Contaminated karmas, very good. So the miseries point number one then the miseries is given rise to by the immediate cause contaminated karmas, number two. And the contaminated karmas immediate cause?

Participant: Afflictions.

Venerable Geshe Dorji Damdul La: Afflictions, number three. Very good. And then afflictions given rise to by?

Participant: Inappropriate attention.

Venerable Geshe Dorji Damdul La: Inappropriate attention, number four. A3nd the

inappropriate attention is given rise to by?

Participant: Ignorance.

Venerable Geshe Dorji Damdul La: Ignorance. If you want to make it very professional you say self-grasping ignorance. If you don't want to make it professional keep it as ignorance, right. Okay, I other words miseries, contaminated karmas, then afflictions, inappropriate attention and finally self-grasping ignorance. Don't forget it. Okay, so these five points can be, again we can narrow them down to four points, right. Miseries given rise to by contaminated karmas. And then the first three points we club them together and put them in the category of the afflictions. Okay, tell me if you have to put all these three, all these five points under three captions what are they going to be like? What are they? 'Miseries.'

Participant: Contaminated karmas.

Venerable Geshe Dorji Damdul La: Contaminated karmas.

Participant: Afflictions.

Venerable Geshe Dorji Damdul La: And the afflictions. Very good. Okay, so what we have learnt from the painting, here, this Wheel of Life painting is that the afflictions are indicated, depicted or indicated by the inner most circle. And the contaminated karmas are depicted by which?

Participant: Second circle.

Venerable Geshe Dorji Damdul La: Second circle. And miseries are depicted by the third circle. And anyone who likes to share with us as to what is this fourth circle for? Fourth circle for what? fourth circle for?

Participant: Twelve links.

Participant: Linking between the circles.

Venerable Geshe Dorji Damdul La: Yes, so the say seeing how the more outer circles are given rise to by the inner circles. Or miseries the circle of miseries is given rise to by the circle of the contaminated karmas which in turn arise from the afflictions. Okay, this is the causal mechanism. The detailed causal mechanism is taught by the outermost circle. Okay, this is what we have learnt. And the how to exit? If you don't want the miseries you have to cut the contaminated karmas. If you don't want the contaminated karmas what should you do? You cut the afflictions. And the afflictions within and then in the more detailed explanation we go to the twelve links. Of the twelve links tell me if you don't want the misery, finally, finally what should we do? From the point of view of the twelve links what should we do? We have to cut the?

Participant: Ignorance.

Venerable Geshe Dorji Damdul La: Ignorance. Self-grasping ignorance. We have to cut the ignorance. Very good. Okay, so the say if you cut the ignorance then we will automatically get out of the wheel, right. We're no more in the fangs of the demon. In the fangs of the demon meaning in the impermanence of death. We don't have to go through the involuntary death, sickness, all will stop. Okay, for that matter what we should be doing is that we have to activate the Buddha nature within yourself, the seed of perfection. Buddha connotes perfection, it does not mean Buddhism, right. It is the awakening, full awakening of your own mind. The mind which has incredible potential of perfection, of happiness. So this should be awakened fully. In other words the potential that you have for the happiness, ultimate happiness, lasting happiness it must be awakened fully. So that is indicated by the moon, full moon, there, full moon. And how to make this the moon, the full? How to bring the fullness of the moon? By relying on the teachings. By relying on which of the four noble truths? [0:40:00]

Participant: The path.

Venerable Geshe Dorji Damdul La: The truth of the path leading to the cessation of suffering which is indicated by the two stanzas. Okay, so we have finished the Wheel of Life explanation. Now from this what we need to learn is that practically speaking, in practical terms say we have to deal with the contaminated karmas, we have to deal with the afflictions, then we have to deal with the what?

Participant: Ignorance.

Venerable Geshe Dorji Damdul La: Ignorance, yes. We have to deal with contaminated karmas. We have to deal with the afflictions. We have to deal with the ignorance. If you don't want the miseries. You're getting it? So inappropriate attention we can put it, the include it as part of the affliction. Okay, so now the karmas. First karmas what we learned is that karmas broadly speaking karma is of two kinds; contaminated karmas and uncontaminated karmas. As long as contaminated here is the contamination of the afflictions. Contaminated here means, contaminated here is the contamination in the context of afflictions. And more precisely self-grasping ignorance. Contamination in the form of afflictions or self-grasping ignorance. Okay, so karma is of two kinds contaminated karmas and uncontaminated karmas. The moment you come out or let's say that the moment you. Okay by the way tell me we said that ignorance has to be eliminated. So what will help us to eradicate the ignorance?

Participant: Light of wisdom.

Venerable Geshe Dorji Damdul La: By the light of the wisdom. The wisdom of Emptiness. The final wisdom, right. So this wisdom, okay, the wisdom has again the, this ultimate the final wisdom the wisdom of Emptiness within that we see that there are different kinds. Say some people how they work is that if I ask somebody to bring the flower, keep it on the table. The person will bring the flower. What is his job? To bring the flower and keep it on the table. While bringing the flower and keeping on the table will break the glass, right. There are so many people, this is their work, they do like this, right. They do one work and destroy another thing. You're getting it? Okay, now another person is that I want the flower to the class. And class is for

one hour, right. And the person takes two hours to bring the class, bring the flower. The person so meticulous, right. Oh he is so particular I should make sure that the flower combination, the vase, these things are so perfect. So meanwhile the person takes two hours and the class is over, right. Okay, and the other person brings the flower very dirty, in within five minutes the person brings the flower. No quality. Very dirty flower, petal not have the flower. So how the people do their work there are so many kinds. You're getting it? Some people they do one thing, destroy ten, right. They create ten rupees and destroy 100 rupees. Is this a good business man? No, right. And then somebody who is so meticulous with the work and the flower is needed in one hour. The flower comes only after two hours. Is it good work, not at good work? Not good work. And in some cases it's so fast but the quality is totally missing, right. Where the quality control is required, right. So we see that there are so many kinds. Likewise the wisdom of Emptiness, the wisdom. To bring this wisdom there are so many kinds, right. What is the job of the wisdom? To eradicate the self-grasping ignorance. Self-grasping ignorance comes and goes, finish and the wisdom is yet to come, right. And self-grasping ignorance is high quality and the wisdom is very low quality, right. Wisdom okay just wait *Tadyatha Gate Gate* wisdom is still yet to come, right. So therefore there are so many kinds of wisdom.

Now what kind of wisdom is required, right? So fast, when the ignorance comes it must come right there to challenge the ignorance. It must, ignorance very high quality, the wisdom must be of high quality. Very intense. Ignorance is very fast wisdom also must be fast. Ignorance is very intense the wisdom also must be very intense, right. Okay, so we see that the wisdom there are so many kinds. What kind of wisdom is required is the wisdom, very effective wisdom of Emptiness is required. Okay, so now the point is that only with this wisdom then we can think of the getting rid of ignorance, right.

So the point is, okay, so what we're going to do here is that finally, practically speaking, now to summarise all this Wheel of Life and then try to bring it in our day to day life, bring that to our day to day life, we see that finally what I don't want is I don't want miseries, right. I don't want miseries. I want maximum happiness. So the agenda, the main agenda, don't forget it. What is the main agenda of your life? Be kind to yourself. And be wisely kind to yourself. Okay, how many of you want to be kind to yourself? The boys or the girls?

Participant: Everyone.

Venerable Geshe Dorji Damdul La: Everyone. And who wants to be wisely kind to yourself?

Participant: Everyone.

Venerable Geshe Dorji Damdul La: Everyone. Who believers or non-believers? Everyone. You're getting it? So these two should be our agenda for life. Then whatever you do, you'll see that it's so meaningful and you see that you are happy, your family members are happy and everybody is happy around you. Okay, for that in mind practically speaking how to be kind to yourself. So that you can relate with pertaining to this the painting, Wheel of Life painting. For this in summary all these details are there, summary we what we are talking is miseries is what we don't like. If we don't want the miseries we have to take care of the contaminated karmas. If you

want to, if you have to take care of, if you have to say tackle with contaminated karmas what should you do? You have to tackle the afflictions. If you want to tackle the afflictions you have to tackle the self-grasping ignorance. In other words practically speaking if you don't want miseries we have to take care of three things, right. How to tackle with your, the contaminated karmas. How to tackle with your afflictions. And how to tackle with your self-grasping ignorance. Three things in our life.

Okay, first karmas. Karmas, there are so many kinds of karma. First let me, practically speaking, let me deal with this thing. Karmas as we discussed earlier there are two kinds, contaminated and uncontaminated. And the uncontaminated karmas makes sense only when you are able to see Emptiness, see the wisdom of, to have the wisdom of Emptiness of extremely high quality known as the direct experience of Emptiness. Only when you reach that level then you can accumulate the uncontaminated karmas. Otherwise all the karmas that we accumulate with the virtue, virtuous karma, non-virtuous karma all karmas that we accumulate till that point is contaminated. In case, so some of you may be wondering why the even the virtuous karma can be contaminated, how come that the even virtuous can be contaminated. Okay, I'll quickly share this with you. For example say the say when you fall asleep, when you start dreaming. How long can the dream last? Anybody? Okay, some people they are very smart they.

Participant: Till we wake.

Venerable Geshe Dorji Damdul La: Till we wake up. Okay, that's a wise answer. (TL, GL) Okay now say the quantitatively tell me, quantitatively say like how long dream?

Participant: 15-20 minutes.

Venerable Geshe Dorji Damdul La: 15 minutes, 20 minutes? [0:50:00] Okay, how many of you think that sometimes the dream can last for like one hour, two hours? I think it varies. Let's say the dream lasts for like three hours, one dream. One episode lasts for three hours. Within the same dream how many of you have dreamt, within the same dream, there in the dream you did virtues as well as non-virtues? In the same dream. Do you remember? Raise your hands. In the same dream you did virtue and non-virtue. Okay, anybody who likes to share with us what virtue, what non-virtue you dreamt of having done in the dream. Anyone? Raise your hands. Anyone who like to share with us? In the same dream you did virtue, non-virtue. Anybody who likes to share with us, anybody? Okay, if you don't want to share with us it doesn't matter. Let's say, by the way raise your hands those who had such dreams, in the same dream you did some virtues as well as non-virtues consecutively, not simultaneously. Raise your hands. Earlier you raised your hands now all the hands dropped down fearing that I may point, (TL) ask you to share. Okay, raise your hands. One, two, three, four, five, six. Okay six. Okay let's say that in the same dream, let's say that you dreamt of bringing a, that it is your birthday in the dream. And then your mother brings a cheesecake for you. Oh how many of you are happy with cheesecakes? One, two, three, four, okay many. Okay, let's say in the dream mother brings cheesecake for you are you happy or not happy? Very happy. This happiness is it virtue or non-virtuous? This happiness of being very excited over getting a cheesecake from your mother is that virtuous, non-virtue?

Participant: Virtuous.

Venerable Geshe Dorji Damdul La: It's virtuous? Okay, to be happy over the cheesecake, virtuous. Okay, (TL, GL) how many is this non-virtuous? Non-virtuous? Okay, those who said virtuous what made you think that it is virtuous?

Participant: It's probably about the love of mother.

Venerable Geshe Dorji Damdul La: Okay, you appreciate mother's love. Wonderful. Appreciation of, for the mother's love that is no doubt a virtue. Very good. Okay those of you who said it's not virtuous what made you think that this is non-virtuous? Nyidon la you want to say something?

Participant: Attachment.

Venerable Geshe Dorji Damdul La: Okay, because this is attachment to the cheesecake. Okay, so wow both are very sensible, right? Say one you appreciate the mother's love. Okay, so we see that within this very small anecdote, feeling joy over the cheesecake within that we see two elements one which is virtue that you appreciate the mother's love and sometimes they take for granted the mother's love. They just focus on the cheesecake. (GL, TL) Right, that is attachment, right. In some cases there can be both. In some cases I don't really like cheesecake but my mother out of love she brought it so I appreciate the mother's love. Appreciation is there, attachment is not there. Some people, attachment no appreciation. Some people have both. Some people have no, right. Okay, so within the same anecdote, within the same point you like the cheesecake and then from what we said earlier that a cat next to you, the jumps on the cheesecake and then spoils the cheesecake. Then what happens? You become so angry, agitated. This is virtue or non-virtuous?

Participant: Non-virtuous.

Venerable Geshe Dorji Damdul La: Non-virtuous. Okay then, okay now what you do, so the remaining cheesecake you give it to the dog. You don't want to give it to the cat. You give it to the dog. This is virtuous, non-virtue? Giving to the dog, this is good? What?

Participant: Good.

Venerable Geshe Dorji Damdul La: This is good. Very good. Otherwise you may throw it in the garbage, right. Hey the dog, you don't eat it, cheesecake, cat don't eat it. I'll throw into the garbage, right. But you give it to the dog. This is virtue. So, we see that even this, within this short span of the dream you dreamt of right, appreciating mother's love this is virtue. And you dreamt of attachment to the cheesecake this is negative. And then the cat jumps you become angry this is non-virtuous. And then you gave the remaining piece to the dog, this is virtuous. So within a very short span of time of the dream you see that you engaged in doing all the virtues, non-virtues and so forth. Tell me this virtuous act of appreciating the mother's love, this virtuous act of sharing the cake with the dog, right. These two virtuous karmas are they

contaminated or not contaminated?

Participant: Contaminated.

Venerable Geshe Dorji Damdul La: Contaminated. Are they not virtuous? Very virtuous. How can something which is virtuous be contaminated?

Participant: It's still in the dream.

Venerable Geshe Dorji Damdul La: Very good. Although this is virtuous act, giving the remaining cheesecake to the dog, it's a virtuous act but you are engaging in this action with the belief, with the mistaken belief that this is real dog, this is not a dream dog. Seeing the dream dog as a real dog. You're getting it? Seeing the dream dog as a real dog, seeing the cheesecake as the real cheesecake. So this is ignorance or not? Ignorance. So this virtue is tainted with the ignorance. So this ignorance is contamination. You're getting it? So contaminated karma, contaminated does not necessarily mean negative. Contaminated is ignorance. Even the virtue can be done mixed with the ignorance. You're getting it? Okay, so the karmas which we accumulate. For example when you, okay, just look at somebody sitting next to you. Look at somebody sitting next to you, not me. Okay, some people they feel so bored to look at the other person. (TL, GL) Some people they look at the other person with great excitement. Such a contrast. Okay, so when you look at the other person how does the other person, how did the other person appear to you like a movie, like your mind creating it, or it is really there not like a dream, it's so solid? How did the other person appear to you? So solidly there, so objectified there. You're getting it? So objectified, from the object so objectified this is known as self-grasping ignorance. This is like seeing the dream as real. You're getting it? So this contamination, this ignorance when does it arise within us? Only one day, one time in day? Or only for ten minutes and then the remaining the 23 hours and the 50 minutes free from that? When does this misperception comes to you?

Participant: 24/7.

Venerable Geshe Dorji Damdul La: 24/7, right. 24/7 this ignorance arises. 24/7. Which means that 24/7 whatever we do they are contaminated by this ignorance. And 24, within this 24/7 what actions do we do virtuous, non-virtuous, neutral, what do we do?

Participant: All.

Venerable Geshe Dorji Damdul La: We do all three. So all three are contaminated. With the non-virtuous of course no question, of course contaminated. Even the virtuous also contaminated. You're getting it? Okay, in short say the karmas are of two kind; contaminated and uncontaminated. And the uncontaminated karma when can you accumulate uncontaminated karma?

Participant: With direct experience.

Venerable Geshe Dorji Damdul La: When you have a direct experience of Emptiness, wisdom of Emptiness. Okay, don't forget it. When does somebody accumulate uncontaminated karma? When the person has direct experience of wisdom of Emptiness. Very good. Okay, so whereas till that point all karmas that accumulate they are contaminated. Very good. Okay, now within this contaminated karma there are say generally speaking [1:00:00] two or if you make it very comprehensive three. Virtuous karma, virtuous contaminated karma, negative karma, and neutral karma, right. For example say somebody comes from your house on Sunday to Tibet House. The steps that you take, including me not only you, including me. Steps you take from your house, step, the first step that you take till you reach Tibet House that action, that karma, that action whether it's going to be virtuous, non-virtuous or neutral depends on your thinking. You're getting it? Depends on your thinking. So with the thought okay last time I learnt there in the last, earlier sessions we learnt about the Wheel of Life painting that is really beneficial. I learnt a lot. So, for the first time I learnt about, you know, how Samsara operates, how we are trapped in Samsara. This is so precious. I'm very fortunate. I want to, I'm so excited to, I'm looking forward to this class. With this motivation you come. Every step you, that you take you are accumulating positive karma. Amazing, right. Okay, the next I'm sure the second part is not with here, next okay I already, what, already enrolled myself with Nalanda Diploma Course, now if I don't go there, he has a very sharp eyes. He knows that I'm there not there. (GL) Okay I have to go to watch a movie but my movie is spoilt, okay I have to go there, right. So this is mind which she again has maybe you know not really severe, less, maybe have some mild fever, maybe food poisoning, so he may take a rest. Then I'll also get a rest. (TL, GL) With that in mind if you come every step may not be too virtuous, right. May not be too virtuous but I'm sure, 100% I'm sure that nobody comes with that motivation. Okay, number three okay it's fine to go, not go, its fine, right. Okay, we go there. Anyway in my room I have nothing to do, right. (TL, GL) Right, okay, go there, it's very refreshing. There are so many people, they're coming there. And then sometimes he tells jokes, (GL) that is so good. Okay why not we go there, its fine. Okay, I'll learn, its fine, doesn't matter, right. So that is neutral. So we see that same action can be positive, can be virtuous, non-virtuous, neutral depending on our thinking. So therefore to control, to administer our thinking this is so wise. If I let, if we let our mind, our thinking go haywire and then actions just go in their own course, the we are unnecessarily wasting, you know, the opportunity for to, the opportunity to accumulate enormous virtues, we can, we just destroy them. Okay, so with that in mind, the karmas they are the positive, negative and neutrals. You're getting it?

With this, okay now I have another half an hour. With the negative. Okay, if we take care of the, if we take care to make sure that we, if we keep an eye on the negative karmas, if we restrain, if we stop negative karmas that is accumulating positive karma. One way of putting it. You're getting it? You stop the negative karma. This is accumulation of positive karma. What kind of negative karmas are there? Okay, ten non-virtuous karma, ten. Of course there are innumerable non-virtuous karmas but there are ten. So generally speaking so what is negative, what is positive there is no say the intrinsic, intrinsically there is nothing to say that this is positive, this is negative, right. Sometimes what we may think as negative may be very positive. So how to demarcate that? Finally that is determined by your thinking. Okay but we have to know, generally speaking, there are innumerable the kinds of negative karmas but the where we are prone to slide into, engage in negative karmas there are ten of them. If we keep an eye on these ten

negative karmas and stop them. This is so wise thing to do. Okay three physical, four verbal and three mental.

Three physical – killing, stealing, sexual misconduct. Okay, four verbal – lying, telling lies; slandering; number one telling lies or lying; number two slandering; number three harsh words; number four idle gossip. Number one lying, number two slandering, number three harsh words, number four idle gossip. Then three mental, the three mental – covetousness, ill will, number two ill will or the malice, malice or ill will, number two ill will, number three wrong view.

Okay, so we should be say practically speaking what we have learned thus far is we learned in a very sophisticated way, very professional, sophisticated way, how the contaminated karmas will be gotten rid of by getting rid of the afflictions. How the afflictions can be gotten rid of by the wisdom of Emptiness. This is what we have learnt, right. By getting rid of the self-grasping ignorance and self-grasping ignorance can be gotten rid of by the wisdom of Emptiness. So if you have the wisdom of Emptiness then even if you don't remove even a single poisonous leaf from the poisonous tree, right, if you cut the root, all these millions of poisonous leaves will come to an end. They will all dry automatically. This is what we learnt. So this is more from the point of view of somebody who is a very sophisticated practitioner, very advanced practitioner. You're getting it? We will reach that level, you will reach that level. But in order to reach that to a very high level the what Ph.D. program or a post doc program we have to first we have to do the what? Schooling, college, university. You know you have to finish the high school, then the college, the undergrad, then the post, Masters, M.Phil. Ph.D. So all these must be preceded. Likewise in order to reach to this level of the sophistication which we explained earlier that you cut the self-grasping ignorance and all these afflictions will come to an end. Afflictions come to an end then all the contaminated karmas will come to an end. Contaminated karmas come to an end then all your miseries automatically come to end. This is what we have learned. This is on a very the advanced level of the practice, right. You will reach there. But if you really want to reach there to this amazing practice, amazing level of the success of the practice, amazing level of the success of your meaningful life, we have to first have, go through the preceding steps, right. So first say for example if you want to say the wash this cloth, your cloth which is very dirty. First what we do? Yes, say your cloth falls in a mud, a solid mud, so it has a solid mud there. What you do? Do directly in the, do you put it directly in the detergent. Don't put it directly in detergent.

[1:10:00]

Participant: We likely scrape off before putting the soap.

Venerable Geshe Dorji Damdul La: Okay, first what do you do? Hey.

Participant: First manually and then using the water.

Venerable Geshe Dorji Damdul La: First you rinse it in the water, just a plain water without detergent. We put it in the water plain water, right. Then the solid dirt will go away. Again you put in the second water, again the, then we slowly we see, then gradually we'll discover that eventually the subtle stains are left. To remove the subtle stains however much you may rinse the water it will not go. For that we need detergent. You're getting it? Likewise first what we have to

do, practically speaking on the ground what we should be doing is that we have to do the, so what we have learned thus far wisdom of Emptiness, these things, this is like using the detergent. Very powerful detergent, right. So before that we have to rinse it in the ordinary water, plain water. So likewise we have to take some steps, we have to take. Including myself, not only you. Including myself we have to learn how to take steps, right. Take steps. The first step that we need to take is step of the obvious. Which is more difficult physical act of fighting with the person, fist fight, or the mental anger, which is more difficult to control?

Participant: Mental.

Venerable Geshe Dorji Damdul La: Mental anger. So the actions are relatively easier to be controlled as compared to the what drives the actions. You're getting it? So contaminated karmas, see how to tackle with contaminated, particularly with the ten non-virtuous karmas. These are something that we have to seriously think of doing away from. This is so important. We have to take some steps, right. And even if one maybe, you know, engaged in this the ten non-virtuous actions for the last many years like this. But after attending this class, after knowing these things then if you take steps and if you improve from 0 to .01, even this is a great success. And if you are already say 20% doing good and 80% bad. And from 20% because of this awareness, this learning of the Wheel of Life, if you increase from 20 to 21%, it is an amazing success, right. So somebody who is climbing from 20 to 21%, 21 to 22% like this. And somebody who is already very pure 80%, very brilliant 80% even without the study, 80% but not growing any further, right. Somebody who is already 80% good, 20% bad and not growing any further and somebody who is just 20% good and 80% bad, in the eyes of the ordinary people, the world, this person who is 20% good 80% bad is a terribly bad. And somebody who is 80% good, 20% bad this is, this person is seen as a divine by the conventional world. You're getting it? and then when the other person coming to the class learned about this, okay I should improve, right, I should take care of my actions, I should take care of my afflictions, I should take care of my ignorance, I have to get rid of this, I have to be really be watchful and see how to refrain from these three. With this awareness you improve from 20% to 21%. The other person 80%, 80%, right. Still in the eyes of the ordinary people 21, 20 to 21, someone who climbed to 21 is still a demon in the eyes of ordinary people, right. And the 80% and remain 80% this is a divine. But somebody who is really knowledgeable about this, right, Wheel of Life, and who is so observant of how the people are improving, right. In their eyes the person who is climbing from 20 to 21% is far better than who remains 80, remains steady 80. Because with the 80 remaining static will not improve further. 20 keep climbing 20, 21, 22, 23, finally it will cross 80. You're getting it? So the point is that we have to take steps. We have to take steps. Then how much step that you can take. It is not necessary that today you learn about it, you have to take steps, ten non-virtuous actions we have to stop it, right. And tomorrow, now from today I'm totally freed from ten non-virtuous actions. We can't expect this much. We can't expect. But steps must be taken. If you take steps this is incredible, this is whole purpose of this Nalanda Diploma Course for you, for me and for everyone, right. Okay, so for that matter we need to think of the ten non-virtuous actions. See how much we can refrain from the ten non-virtuous actions. You're getting it? Okay, three physical, then?

Participant: Four verbal.

Venerable Geshe Dorji Damdul La: Four verbal. And three mental. Okay, three physical. Let me quickly go through this, three physical. The first one is killing, right. Killing of course we will not really go and kill human beings or kill animals like this. But the mosquitoes is one thing, then the say the ants killing the ants and so forth. The you know what we see as a small tiny insects, we may ignore and you know without much care you may, not out of wanting to kill them. But out of say the out of the what, carelessness. You may kill these things. Just see how much you can refrain from them, right. Say and then mosquitoes, of course the dengue problem, malaria problem, all these are there but see how much can say keep your area clean, right. And before the mosquitoes actually come to your house, say if you can put the what? Like the mosquito, the what?

Participant: Repellent.

Venerable Geshe Dorji Damdul La: Repellents on. And then you can use the mosquito, the Odomus [mosquito repellent cream], right. So just see how much you can take precaution. And then where mosquitoes, susceptible to the mosquitoes so frequently, with mosquitoes, so there then to use the mosquito nets and so forth, right. So there even if you kill the mosquitoes, it's just millions, you cannot, it does not really help, right. So better use the mosquito net. In such cases, places where there is lots and lots of mosquitoes, right. Okay, so the point is take precaution that the your place is not frequented with mosquitoes. And these are practical things. And then the ants, right, see how you found a, say knowingly then just the what discarding the, knowingly disregarding their lives, right. Paying no importance to their life. This is very sad. So see how you can refrain from doing these things. Say the harming animals.

And then the next part is vegetarianism, right. And in fact I personally would say that somebody who is being very aggressive, you know, aggressively saying that oh you are non-vegetarian, this is so bad. As though like non-vegetarians they are the demons. This is also one extreme. This is my view, this is one extreme, right. And so the point is that for us, after learning all these things, say the see how much steps you can take. For example say some people after learning, okay, I have to refrain from killing, say the non-vegetarian is not actually killing, directly killing but it's somehow connected, linked. So, okay, this is what I learnt and okay from tomorrow onwards I'll be vegetarian. So some people they can directly switch to vegetarianism. That is very good. But others may not necessarily jump directly. So under such situation have no compulsion, right. Have no compulsion. What I'm saying is see in some cases some people okay now from today onwards I'll stop chicken, I'll stop fish, right, I may continue with the other things. But at least this is a first step I'll take. I'll stop chicken or I'll stop fish. I'll stop the what you, sea foods. Or some people okay I cannot really stop these things. Okay, but say the at least two times a month I'll stop, I'll be vegetarian two times a month. Or the on the weekdays I'll be vegetarian. So like this whatever step that you take is amazing. And even if you cannot take any steps, these steps, in your mind, deep inside if you have a [1:20:00] that feeling that I really appreciate who can the remain vegetarian. It's amazing. I really appreciate. Even that appreciation is a great step, right. So whatever step that you can take .1%, 10%, 80%, 90% or .01%, just see if you can take any step. This wonderful. Okay, one.

With this if you turn to vegetarianism, if you be vegetarian, right, if you turn to vegetarianism

then what I would suggest is that take care of your diet, right. If you really turn to, switch from non-vegetarian to vegetarian then I would suggest you to really take care of your diet. Okay, now in anyways, now I've been to Tibet House, I learned that this is vegetarian, non-vegetarian is bad. So I quit vegetarian and become non-vegetarian now. Now, in anyways, food there is no I have no interest, right. And then in say few weeks you become sick, right, you become sick. And then people will say that hey you become vegetarian. Don't become vegetarian look at this person, right. He was, before he was, when he was non-vegetarian he was very healthy, very strong, very jovial, right. And after he became vegetarian, look, he is now hospitalised, right. He is so weak, physically so weak, so unattractive, look, right. So you become the best of the example to encourage people not to turn to vegetarianism, right. So that way if you turn to vegetarian, make sure that you don't neglect your food, right. With vegetarian there are so many good dishes are there. Now in India its amazing place, place for all very delicious, good vegetarian foods, right. This is so important.

Okay, killing then stealing. For stealing one thing that I may share with you is okay, I will share this and then you see what steps to take. Okay, actually going there to steal something. People will not do it, right. Particularly coming to Tibet House for diploma course, I'm confident that these people will never do these things. Like what? Corruption. You're getting it? Okay, but there is one thing which can potentially happen is evading the tax, right. Okay, recently I asked somebody to go buy something. And the person said, okay, I'm, all these things are confidential. So the names, all deleted, right, what items, for whom, who went there, all these are deleted. So there is a person and I asked the person to, you know, help me buy something. Quite a large amount, big amount. And the person okay yes. And then I said, I gave the budget from this to this range. And the person, okay yes, we'll get it. Then I said what is the price of this, this, this. And the person said okay this, this, this. And I said no it can't be like this. And then it, maybe that the quality is not good. He said no the quality is so good. But how come that quality good and the price is very less. And he said that we don't have to pay tax. (TL) Right. I said no, we have to pay the tax. If we pay tax then GST, what is that? GST?

Participant: GST.

Venerable Geshe Dorji Damdul La: GST 28% will be added, it will be, then it will become very expensive. I said please don't do that. You have to pay the tax, right. Look for the cheapest one. Cheapest one meaning good quality. And unnecessary why should you have to pay extra by going to the where? The showrooms, right. So get the same thing cheaper in some other places but pay the tax. And he was so confused. The person was so confused. Why you will pay tax, right, nobody will check if we did pay the tax or not pay. No, it's not a matter of whether somebody checks or not, right. You have to pay tax. This is how we have to survive. So the point is okay the point is paying, evading the tax, particularly if you know that me by paying they tax, the tax will actually go to the government. If you know this and then not paying the taxes is not really good, right. Okay, this is what we have to think of. Okay, then you decide what steps to take, right. Okay, usually my style is not to push anybody to do anything. So therefore, I tell, I share my thoughts and then you try to take steps, right.

Okay, then what killing, stealing, sexual misconduct. Okay, for the sexual misconduct the best

book that you can read about that is the third volume, no, first volume of the *Lamrim*, *Lamrim* book, The Great Treatise on The Stages, what?

Participant: Great Treatise on the Stages of the Path.

Venerable Geshe Dorji Damdul La: The Great Treatise on the Stages of the Path to Enlightenment. The Great Treatise in Tibetan it is *Lamrim*, *Lamrim Chenmo*, the Great Treatise on the Stages of the Path to Enlightenment. Okay it has, this has three books, three volumes. And the first one, first volume has the what constitutes the sexual misconduct. This is in great detail, you will find explained there. Okay the three physical. And what the verbal?

Participant: Four verbal.

Venerable Geshe Dorji Damdul La: Four verbal, right. Okay, so the four verbal we will continue the next, when?

Participant: Friday.

Venerable Geshe Dorji Damdul La: Friday, right. Okay the four verbal and the three mental we'll continue the next the coming Friday. What is that coming Friday or next Friday?

Participant: Coming Friday.

Venerable Geshe Dorji Damdul La: Coming Friday. Okay.

Participant: The 7th.

Venerable Geshe Dorji Damdul La: 7th? Okay, 7th September, right. Okay so the point is again to make it very quick, all these ten non-virtuous actions we can refrain individually. And we can also refrain to make it more powerful, the feeling of love and affection, a genuine feeling of love and affection that will greatly stop us from these negative karmas, right. The feeling of love and affection and of course the knowledge. With the knowledge the feeling of love and affection towards others. That will greatly, greatly stop us from engaging in the negative karmas. Okay, the more detail about the four verbal, three physical, no, three mental these, and then the afflictions, how to curb the afflictions, how to curb the what? There are three points, right? Contaminated karmas, afflictions and the ignorance. How to curb the ignorance. So all these steps we will do the next Friday, the coming Friday, right. Okay, we'll stop here, we will do a quick dedication prayer. Okay, 278.

Class 17 – Wheel of Life – Part 10 of 13

Session 1 of 7th Sep 2018

Subject : Wheel of Life – Twelve Links of Dependent Origination
Teacher : Venerable Geshe Dorji Damdul La
Location : Tibet House Delhi
Date : 7 September 2018
Transcriber : Tenzing Nyidon
Verified by :
Edited by :

Starting Prayers And Meditation

(Main Teaching Starts)

Okay, so last time where we left off last time was the Wheel of Life, we are done with that. And then as a little extension to this Wheel of Life we are doing little more in detail about the karmas, about the afflictions, about the ignorance. Because we learned from the Arya Nagarjuna's the text the about the five points related to how we revolve around Samsara, how we can possibly come out of Samsara, how we can exit from Samsara and how we are being the say the involuntarily we are being trapped in Samsara, so on the basis of the five points. And the five points what we learned, you, anyone who remembers the five points? The first one is suffering, suffering or the Samsara. Then number two? Contaminated karmas, very good. Then?

Participant: Afflictions.

Venerable Geshe Dorji Damdul La: Afflictions, number three. Very good. Number four?

Participant: Inappropriate attention.

Venerable Geshe Dorji Damdul La: Inappropriate attention, number four. Number five?

Participant: Self-grasping ignorance.

Venerable Geshe Dorji Damdul La: Self-grasping ignorance. Very good. Self-grasping ignorance. Okay, let me say this again. The five points. So these five points we must have to have on our fingertips which Arya Nagarjuna said. And it is in this book, it's quoted in this book. Which page?

Participant: 310.

Venerable Geshe Dorji Damdul La: 310. Okay, yes, 310, page 310. It says from Mulamadhyamakakarika. This Arya Nagarjuna's text. And Arya Nagarjuna revered as the second

Buddha. All who follow Mahayana path they see Arya Nagarjuna as the progenitor of this Mahayana tradition. And of course started by the Buddha Shakyamuni. And he was the one who revived this tradition of the very precious, the compassionate tradition of the Mahayana. So he said, and of course Arya Nagarjuna the around 1st century AD, 2nd century AD. And of course according to the other historians there is little discrepancy in terms of dates. But so the it is let's say we can take it, him to be around 1st century or the 2nd century AD. So what is said there in Mulamadhyamakakarika is that,

Ceasing of karmas and afflictions leads to Nirvana.

And afflictions, the

Karmas and afflictions arise from inappropriate attention,

No, the, yes inappropriate attention.

Which in turn arises from the elaboration of self-grasping ignorance.

And the ignorance ceases through -

the wisdom of Emptiness.

Okay, this is the stanza. So this stanza, the I would suggest that we have this stanza on our fingertips. We have to have this by heart. This is very important stanza. And if you know the, how these five points they work then we realise that you actually know your own being, you actually know who you are. You will also know others, what others are. And on that basis you will be able to empathise with others. When someone who is going through difficult stages of one's life, and somebody who is very what we call as the nasty person. And actually that person really deserves compassion rather than being very angry towards, you should be feeling the person really deserves compassion from your side. Because anybody who is nasty is himself or herself very unhappy. Then the person has the capacity to be very happy. While this person has, whether he or she has this incredible treasure of happiness. Having the treasure of happiness but not being happy means the person is ignorant. [0:30:00] So the person, how the person behaving in a very nasty way is all driven by ignorance and then destroys oneself, the peace of his the one's own mind that person really deserves compassion. And then later on you will discover that you all discover that the someone who is very nasty towards you, and if your mind is very controlled the person cannot affect you in any ways. If your mind is controlled.

So what we have learned thus far about the say the sound of a clap. Sound of a clap which symbolises, which is symbolic or the metaphor for suffering, the agitation, the irritation that you're going through. For whatever reason meeting with the very nasty person or for whatever reason, irritation, agitation can arise within yourself. But this agitation, irritation not necessarily purely because of the external person, nasty person. So that is like the person is external factor and there is something internal as well. The two hands comes together then the sound arises. External person is there, nasty person is there, if from your, from inside nothing is wrong, it is

so pure. Then of the two hands, one hand is pulled back. Then the other hand just with the one hand the sound does not arise, sound stops. Likewise sound which is symbolic of the suffering, suffering stops, agitation stops, irritation stops. So this is where you see that the study of the diploma course this is so precious for you. For me also, not only you. For all of us. It's so precious. So the point is that the say these, all these suffering how they come into being and you know so well of how I'm suffering. And how others are suffering. And how I can get out of suffering. And how can I help others to get out of suffering, right. Okay, so all these things you will come to know. And what is the job of the psychiatrist? What is the job of the psychologist? What are the job of the psycho-therapist? It's all to help the other people, to take them out of the mental agitation, irritation, stress, depression so forth. Okay, if you know these things you are going to do best, you are going to be the best of the therapist, psycho-therapist, right. Okay, this is so precious. With these five points, keep in mind these five points. Remember this stanza. And of course, those Tibetans the stanza **Tibetan??[0:32:58]** is Tibetan version. And the English we have the translation, here and English translations vary slightly from the one translator to the other. So we make sure that this stanza is the by heart, one.

Now the point is that the we are talking about suffering. All the suffering they arise from, if you don't want the sufferings, whatever suffering, agitation, this tiniest, the minuscule, the most minute till the most sophisticated, complicated heart breaking suffering, the big tragedies. So they all arise from the contaminated karmas. And the contaminated karmas they arise from afflictions. Karmas are nothing but the physical, verbal and mental actions. Of course we are going to study more what karma is constituted of or what the classifications of karma, all these things we will learn in more detail after this basic intro. Then these karmas are nothing but the physical, verbal and mental actions. And these actions they are coming because of some thought processes within you. So this process drives you. For example somebody says good morning. Then you say good morning. Somebody says good morning. Hey, good morning, right. How nice, in a very nice way, very courteous way of greeting somebody else. Or very arrogant way of greeting somebody else. Or say the somebody who just ignoring. Person greets you with so much of say concern for you and you just ignore, right. There are so many ways of doing that, responding.

So what makes you to, what makes different people to come with different responses? Right. What makes, what is responsible for the different responses to come? Thought process. If your thought process is compassionate, very sensible, compassionate, caring. Somebody said good morning. Yes, good morning, how are you? Very gentle, very courteous way of, you know, response comes to you. So this is an indication. What comes out is the physical, verbal expression coming from thought process inside. So this thought process inside is like the mastermind that drives you to behave in a particular way. And then if you respond in very arrogant way, good morning, right. Very arrogant way again something is inside which makes you to drive, which drives you to behave in a very arrogant way. And somebody ignores altogether. This is also because of you heard the person. If you don't hear that is fine, you will not be blamed. You heard the other person greeting you simply ignore, feeling air of superiority, you know. So that is again the fact that you are not responding with the giving a the corresponding response is because of the arrogance inside. So all these actions physical, verbal, mental actions they are coming from the triggers inside. That trigger can be compassionate trigger, can be

afflictive trigger. So the point is that what creates, what gives rise to miseries, right, so then the trigger always the destructive trigger is involved. Afflictions are involved. Okay, so contaminated karmas given rise to by the afflictions.

And how come that some people their thinking is less afflictive and some more afflictive, right? Okay, say if you are very happy, right, your birthday or say that say your mother came from, you know, came from somewhere else just to the meet you, right, to meet you. Okay, so you are very happy. And the other person very unhappy, heard something say somebody fought with him or her. Then to these two persons I show this flower. How does this flower, how is, what is this, how is this flower beautiful or not, flower? Most likelihood the first person will say that it's so beautiful, second person will say this is not at all beautiful. What hell, what a the, what is this flower, right. So the response is very different. What makes the one, the first person to come with a very positive response? And what makes the second person to come with a very nasty the response? Again the though process, right. Thought process happy, unhappy, right.

So now the nest question what makes one person, what makes this person the happy person to say it very differently, very pleasant, very nice flower? And what makes the unhappy person to see this flower as very not nice, ugly, unattractive flower? What makes the difference? Okay, so for this we have to see inside, to see our mind inside more and more deeply. Then just as with the physical body of the person, physical body of the house, the traffic, garden and so forth, we can be very closely inspecting to know the details. Likewise through this analysis we'll be able to see inside, see our mind very clearly, how the mind operates very clearly. When the fear arises, how the mind is operating. And on that basis you can tackle it very effectively. So whereas we never explore how the mind works we always the look for outside. We always look, the turn our mind outside when the tragedy, when one is the trapped in a tragedy you will never learn how to tackle the mind. And then this pain of the tragedy is so acutely painful, right. Okay, so these are the benefits. With this in mind this karma of course like the concept of karma is very common to Buddhism, the say the what we today call as [0:40:00] Hinduism, Sikhism, Jainism, this concept of karma broadly speaking, generally speaking this concept of karma is the same for all these traditions.

And the say the concept of karma is, of course, is great, you find the detailed explanation of karma presented in chapter four of Acharya Vasubandhu's text Abhidharmakosha, chapter four, in great detail about the karma, what really is karma. And then say the what determines some karma to be very intense, some karma to be less intense. And then what determines the say some karma responsible in projecting us in Samsara, some karma the say coming to effect say the along with many other ripening of the karmas and so forth. All these say the details of the operation of karma what you find there explained by Acharya Vasubandhu in Abhidharmakosha chapter four. Okay, and as a part of Nalanda Masters course we have this Abhidharmakosha, the as a part of that. So the eventually those of you who are interested after the Nalanda Diploma Course, you want to do, go for Nalanda Masters Course then you can, you will get opportunity to study all these things in great detail.

Okay, yes, okay now the karma, last time where we left off was the three physical the karmas, non-virtuous karma. Okay we are talking about we said that if we don't want miseries we have to

do something with the contaminated karmas, particularly the negative karma, destructive karmas. And for that matter we have to identify what the destructive karmas are, right. And then of course we are going to learn about the afflictions, the detail operations of afflictions. Then how the afflictions are triggered by the inappropriate attention. How that in turn are triggered by the self-grasping ignorance. And what exactly is self-grasping ignorance. We're going to study all these things in great detail. But for us we have to take steps. After having the blue print of say a majestic, majestic the say the structure, stupa, whatever. Very complicated, very sophisticated structure. Huge majestic structure. After having the blue print, blue print is not the real structure. You have to start from the scratch. You have to put this blue print into action by first starting to dig the ground.

So we have to start somewhere. If you don't start simply by learning all these things, having the beautiful blue print of the say the university a big, big university, you create a big beautiful blue print. This blue print is not the university. Don't forget it. For the blue print to be seen in effect we must start from somewhere. So that is we have to start digging the ground in order to make this the blue print of the university come into reality. Okay, so there we have to start somewhere. That is of course we study about contaminated karmas, how they arise from the afflictions, how they arise from inappropriate attention, how they arise from the affliction, the self-grasping ignorance and so forth, we learn in such a great detail. But we have to practically speaking, it's not just for the sake of the knowledge. This knowledge the say has to have some benefit for us. Finally we started with the agenda I should be kind to myself and I should be wisely kind to myself. Wisely kind to myself means just try to apply this blueprint into our way of life, right. Directly trying to apply the wisdom of Emptiness to curb the self-grasping ignorance is very, very impractical, right, very, very impractical. It is like thinking of say there is a whole water, very say 100kg black paint and you want this to, 100kg black you take it out just a drop of white paint and you put it there and you think of making it total white. It's totally unrealistic, right. So likewise the point is we have to study these things. They are so precious.

But we have to take steps from the gross ones. What is the gross one? First the karmas. So we have to take care of the karmas. Okay, karmas and the say the for the karmas there are innumerable number of karmas. So how should, where should we begin? Don't worry, all this, however innumerable the in number the karmas are we can put them say for our practical purpose the Buddha indicated what is known as the ten non-virtuous karmas, right. See how much we can refrain from these ten non-virtuous karmas. Once we identify with this, what this ten non-virtuous karma are then the it is not really very difficult. It is, anybody can actually take steps to get rid of these non-virtuous karmas. Anybody can take steps. It's not that only the very learned they can take steps to eradicate the contaminated karmas or the negative karmas. And the otherwise, the less intelligent people, less learned people they cannot do it. This is not true. Anybody can do it. In fact whosoever has the will they can do it. And whosoever wants to be wisely kind to yourself can do it.

Okay, for that matter what we did last time so the turn, to recapitulate what we did last time the ten non-virtuous karmas. What are they? Three physical, four verbal and three mental. So these are ten. So the three physical, what are the three physical?

Participant: Killing.

Venerable Geshe Dorji Damdul La: Killing, stealing and sexual misconduct. So we are done with these three. And particularly for the sexual misconduct, I said that you have to read the first volume of the Lama Tsongkhapa's The Great Treatise on the Stages of the Path to Enlightenment. There are three volumes. And say the karma section, because that there are the number of the participants is quite big we have, we do have copies here in our library, Tibet House library. You can borrow the books there. Or you can say just the karma section you can take the what nowadays with the mobile we take the photographs and then you can. Because to borrow this, then others cannot read it, if you borrow, if you take it home. Okay, so the point is that this is at the, you find it explained in great detail in this book The Great Treatise on the Stages of the Path to Enlightenment. In Tibetan we call it *Lamrim Chenmo*. Okay, then the, so three physical done. What are the four mental?

Participant: Geshe la, what about intoxicants?

Venerable Geshe Dorji Damdul La: Okay, this is good question. Okay, so first let us finish the ten non-virtuous actions and then we'll go to the intoxicants. Okay, good. Once we have finished the ten non-virtuous actions then the Gauri ji will remind me of this one. Okay, good. Okay what are the four verbal negative karmas, non-virtuous actions?

Participant: Lying.

Venerable Geshe Dorji Damdul La: Lying.

Participant: Slandering.

Venerable Geshe Dorji Damdul La: Slandering.

Participant: Harsh words.

Venerable Geshe Dorji Damdul La: Harsh words and idle gossip. Okay lying, telling lies. Okay, telling lies. Often times this is quite funny. It is, it can be like in some cases it can be like say what? Some communities you don't really see the lying so common. And some communities it's so, it's common, very common, right. Lying is very common in some communities. So community also affect the individual. So what we, you have to do is that don't just flow according to the current of the river, right. If you flow according to current of river then you can go into disaster. The world is imperfect. The world is imperfect. [0:50:00] Don't expect the world to take you to, you know, take you to be wisely kind to yourself. The world will never take you there, right. If you say oh today is weekend I've a, now I have a little extra time for me. Now do the revision of the Nalanda Diploma Course, right. The what, the Wheel of Life it was little complicated, the two cycles, right, very complicated. Okay, then your friend comes. What are you doing? Oh, I'm so excited I'm reviewing this the Nalanda Diploma Course on the Wheel of Life. What Wheel of Life, you are so boring, (GL) So boring. Today is weekend, you don't know that? We're all going out, right. Don't be too boring. You are very boring person. Earlier you should

be, you are really nice person, you always socialise with us, we are all together. What have you become, right. This is the world. Don't expect the world to take you from the socialising into, from the pubs to the Nalanda Diploma Course. Don't expect that. The world will take you from Nalanda Diploma Course to the pubs, right. So therefore it is we, say flowing with the current is very easy. Flow against the current is difficult. Flowing against the current that we require effort. You're getting it? So therefore the point is that we have to put effort. Okay so the lying in some communities, lying is very common, very common, right. Just in front of you the person will tell you lie, right. And say you are lying. You think that I'm lying, right. As though like very complicated. And in some communities lying is very unconventional. You don't really find the people lying, right. But then where ever big, big the lies, very small to the biggest, all the corruptions fall, go into lies, right.

So the point is that we should be really careful. Just say unnecessary, telling something untrue, avoid. Unnecessarily, right. For example say you are, say we the class finishes at let's say 7:45. And it is already eight. And your mother calls you up. Your mother, hey what *beta*, where are you, *kahan hai?* (GL) Right, where are you, right. And you say that you are in Tibet House, still you are in Tibet House talking to somebody else. You say that mom I'm on my way. (GL) I'm on my way, only one minute, right. I'm on my way. Unnecessary, why don't you tell the truth? Why don't you tell the truth? I'm in Tibet House, I'm in say there is a very interesting conversation happening there, I will leave soon, I will surely leave soon, right. When you say I will leave soon, you have to leave soon. I will leave soon and again you stay for another two hours. That is again a lie. So the point is try your best to avoid telling lies. Particularly start from the unnecessary small things, unnecessary lying for out of joke, to make fun. These are all just and these will take us eventually to tell big, big lies. You're getting it? So therefore this is what we have to put effort.

Okay, so with this then what happens is that when you say next time, when you say that okay say yes, I'll come, I'll do that for you. Often times people wonder whether you will do or not. You promise but who will do it, right. It's not sure. Whereas when you say, yes, I will do it. Other person should be feeling so confident, yes, she said it, he said it, I am confident, right. Oftentimes when somebody says, so people will not pay heed to your words. If you don't, if you tell lies people will not pay heed to your words. Whereas if you don't tell lies, people will value your words, will pay heed. What you say people will trust you, right. This is so important. Okay, so like this then the many other forms of lying are there, many other forms are there, right. Okay, this and you know in community there are so many kinds of lying. Okay I'm not going to go into detail. The point is that start from the smallest. Out of zest, just for fun you tell lies, right. Stop, see you stop these things. And then slowly, slowly, you will become more and more consistent. Whatever you say, you do it. So this is very precious practice. One, okay, number one lying. Number two?

Participant: Slander.

Venerable Geshe Dorji Damdul La: Slandering, okay. Slandering, this is one of the heaviest or one of the worst negative karmas, slandering. To create division, to split people who are friendly, to divide, to create disharmony amongst the people. Okay, so this is something that we really need to take care of. If you don't take care of these things karmic consequences are very severe.

Lying, the consequence of lying is that in the future lifetimes people will not pay heed to your words. In this life also, in the future lifetimes also people will not pay heed to your words. Even if you say something very serious people will not pay heed to what you are saying, right. And that way people respect to you will not be there. Lying, Slandering say the consequence of this is that you will often times, you will always have conflicts who otherwise should be very close to you. Always have conflicts, splits, divides happening in the family, right. All these things are the result of slandering.

Okay, so slandering we should be very careful, very careful. Often times even though the with no bad intention you say that, okay, you, person A and B, they are in little conflict, problem. Then you go to person A, the person says something bad about person B. And then you talk to person B and then you could recall what person A said bad about person B. Oh he is saying like this, she is saying like this. And the two of them will become, their relationship will become even worse, right. So these sensitivities we must learn, have these sensitivities. Okay, in other words the point is, okay one thing if you can keep this in mind then the slandering the chances for slandering to happen, for you to accumulate negative karma pertaining to slandering can be undermined is that never ever say anything what person A said bad, what A, bad thing person A said about person B, never ever say this to person B. If you can control that, right, sometimes it's not easy but if you practice it, it's not difficult. Otherwise there is a tendency for us, right. Oh person A is saying like this, you know, you have this, this, this problem, this, this, this. This is not our job. You have so many other things to do. This is not your business. You have so many, as though like you have nothing to do, right. If you are really, say if you have too much time why don't you read another one page extra of Nalanda Diploma Course, right. (TL, GL) Rather than poking your nose in somebody else's business. This is not your job, right, this is not your business. Okay this is what I tell myself is that okay person A said something mean to person B, you meet the person B and even if the thoughts come to you, no this is not your business. These two people will become even more worse, their relationship will become even worse. This is not your business right. Okay this is true, yes, he is saying that, yes he is saying like this will just invigorate you the say put more fuel on the fire which already existed. [1:00:00] okay this is slandering, we should be very careful with this. What is number, next?

Participant: Harsh words.

Venerable Geshe Dorji Damdul La: Harsh words. Okay, harsh words often time it does not happen outside as much. It happens more inside your family, particularly the children and the parents. The children when they hit age 14, 15, 16 then the children they start to use harsh words towards their parents, this is the tendency, right. Okay so there be mindful that particularly here there are so many youngsters here. Be careful and make sure that the unnecessary accumulation of negative karma should not happen. This, you can stop that. One is that somebody who loves you the most, they are your parents. And as you cross age 14, 15, 16 you physically you become more say self-sufficient, you become very strong physically and you become more self-sufficient. And the community accepts you who are. Very young ones community will not accept. And the elders for example age 35, 40 plus, unless you reach 40 you still think that you are young, right. Otherwise generally speaking the community at 35 plus what you call as the community, active community they will disqualify you the moment you hit 35, 40 they will disqualify you, right.

Unless you put yourself and say yes I am young. You go there then that is different story. Otherwise community will keep you out. Remaining, 20, youth. So there the what was I saying?

Participant: Harsh words.

Venerable Geshe Dorji Damdul La: Harsh words. So then what happens is that say that you reach that age where the community accepts you as a youth. And the parents, physically they become more and more, you know, the say inept. Then we young ones no experience of life and physically very strong. Experience wise nil. Then the tendency for you to shout at your parents and usually shout against mothers, not the father as much, right. Okay but in some case I have seen even with the father they shout. I can see that. Okay, the point is that this is unnecessarily we are accumulating negative karma, very serious negative karma, right. Okay, so the say the parents love you so much. Generally speaking not all, 99%. Now in this time, this era we can say like 80% of the parents they love their children so much. And the children they love the parents so much till age 12, 13, 14. The moment you cross that my mother is so over-protective. (TL, GL) This problem is there. When you reach age 15, 16 this problem is there. And then you start seeing your mother, with the father maybe less, but still the father also. But the mother, of course, where are you, right. So over-protective. You just see mother, you become very angry, right. Okay this is and then you shout. So there the mother's feelings hurt badly, very badly and your parents feeling hurt very badly. And then because the parents are hurt very badly the glow from the face disappears then you see that it affects you, you become even more unhappy. Then you again express it. So this is a very bad ripple effect happening in the family.

In the process you are accumulating so much of negative karma. Instead if you can keep this in mind that okay what about other things I can, you know, I can have them if not today, tomorrow. But my parents only once in my life. Parents, only two parents in your life, right. My parents are only once. Are you, okay, you are not doing it, get out, I want to go for next mother. No, you cannot, you don't have second mother, you don't have second father. It's only one in your, whether you like it, it's only one. Whereas the others like say I don't like this pizza, okay I can forget it, I can get the pizza from Pizza Hut. If I, if you don't like the pizza the hut, pizza from Pizza Hut, never mind I'll it from where? Dominoes, right. Okay so you can change. It's fine. But your parents it's only once, right. And with your parents how long you are going to be with your parents? Not sure. Simply because you have been with your parents till today, till now, does not mean that you will be forever with your parents, right. How long you are going to be with your parents?

There can be a time when you will regret terribly that how I wish that I'm with my mother, how I wish that I'm. For example, I, I lost my mother very early, when I was five. Today even if I like to say the, say something nice to my father, to my mother, gone. They are gone. There is no way by which I can bring back my mother, right. So there even if I miss talking something nicely to my mother. How I wish if she is with me. I will talk very nicely to her. I will give her very good food, good place. I will create some jokes to make her happy. No, I can't do anything. She is not there, right. So let us not take for granted the time together with your parents is so precious, so precious. And which you will discover later on when you separate. Only at that point you will discover that that time is so precious, right. So precious and if, instead of using this

constructively. If you use it negatively, destructively this is so say unwise of us, right. So you will regret later now. So instead now while you are still together. We never know how long, one year, two years, five years, ten years, 20 years. So whatever little time you are together with your parents make them happy. They will feel so, and you cannot imagine when you are young you could see, feel the love and affection from your parents. You can feel it, when you are young. Young meaning age five, six, seven, eight, nine, ten, when you are so vulnerable, when you are so dependent on your parents you could feel the love and affection very vibrantly within yourself. When you cross 15, 16, right, when you see that your parents are always asking you where are you, come home, right. And then you feel more and more irritated, agitation, then the feeling of love and affection it is still there within you.

But what happens? The superficial feeling of the say the being over-protective so that surface and the feeling of love and affection that you have towards your parents it goes at the bottom, it goes away from the surface. Getting it? It is there, it's still there. When do you see it is there is then when you see that your parents are going through a very difficult times that will instantly come on the surface. And then you will regret all what you did is because the love and affection come on the surface. Now, the point is that the wise people will not behave in an ordinary way. Ordinary way means ordinary people how the current flows. If you flow with the current. The current is that you age 14, 15, 16 then you rebel, you become rebellious against your parents. Whereas the wise people, the noble people the more you become self-sufficient more you feel the love and affection, more you remember the kindness of your parents. That is so precious. With that in mind say with this love and affection, if you feel this love and affection always on the surface then the words that come out of your mouth will not be harsh words, will be always pleasant words, right.

So the Buddha indicated that, what the Buddha indicated which Acharya Vasubandhu very clearly indicated in his text the Abhidharmakosha is that **Tibetan??[1:09:56]** what it's, the meaning is that somebody who is **[1:10:00]** very Enlightened being. If you accumulate karma be positive or negative related to such an Enlightened person, of course, whatever karma that you accumulate is going to be intense and very heavy, be it positive karma or negative karma. Even if it is not such an Enlightened being but if it is your parents similar thing happens. So if you accumulate say a very small negative karma multiply that million times, that is amount of negative karma that you are accumulating. And if you do something very small positive karma, be it small, multiply that with million times, you accumulate enormous merit simply because the object with which you engage in your karma is your parents.

So therefore the karmas they become, they multiply exponentially. So with that in mind make sure that your parents are not disturbed by your harsh words. In other words stop harsh words, right. Same thing can be done, you know, what you expect your parents to do by shouting, instead of shouting, instead of using the harsh words you can do it in a very pleasant way. And of course coming to Nalanda Diploma Course and then if you, you know, if you start keeping that in your mind when you go home you relate to your parents in a very different way, very compassionate, caring, soft, rather than using harsh words, shouting if you stop all these, the shouts and the harsh words your parents will see such a difference in you. Their face will glow with love and affection. The moment you see this there is a tremendous peace of mind coming

in your mind. So this again parents love you so much, they see that in you that you are happy, their happiness multiplies. That way you are accumulating enormous, incredibly great virtuous karma. And the consequence of course is only happiness for yourself. It will happen to you in future. Okay these are things that we need to keep in mind, right. Okay. What is next? Harsh words.

Participant: Idle gossip.

Venerable Geshe Dorji Damdul La: Idle gossip. Okay, the idle gossip so when we, you generally speaking what happens is that two people are together, generally speaking for a purpose. Okay, its fine, three people, then first will start with Nalanda Diploma Course. And then after five minutes then slowly, slowly, go into gossip and oh this girl, she changed his, her dress two times a day, three times a day, right. (GL) Oh he is putting on this what, the Nike, Levis, whatever, right. He is always using the, putting the branded ones, Levis always. This is not your business. You have so many other things to do. (TL, GL) Whether somebody changes their clothes three times, four times, it doesn't matter, it is his or her business. It is not my business, right. So therefore you have many other things to do, right. So this is the, what tends to do, what tends to happen. So therefore be, always be watchful, it says the Tibetan expression is beautiful. It says that when you are with other people be careful with your mouth. Meaning be careful with your, what you say. When you are by yourself, be careful with your mind. Just keep watching your mind. Keep an eye on your own mind. When you are with the other people keep an eye on what you say, what you utter, right. These two things. Because when you are other people then you start talking in the, while talking then all these rubbish comes out, right. (TL)

Okay what happens, when there was once, there is one the say group. One group and the teacher of that group, teacher of the group of the students they came to be and asked me to say give a lesson to teach, take one session. So I took a session and then I said that stop all these rubbish things that we, that come out of our mouth when meeting with other people. So this was the more like homework. And then teacher came back later. And the teacher was told by the students that when we stop talking all the rubbish there is nothing to talk. (TL, GL) Then I said that for the first time you are discovering that your mind is filled with rubbish, right. When the rubbish stops there is nothing good inside, right. So the rubbish stops then you discover that it's all rubbish, filled with rubbish, there is nothing really good there, right. Now your job is okay because that you discover that nothing is good there that comes out from your mouth, so your job is to put in good things, right, put in good things. Later on good things will come out from your mouth, right.

Okay, so this is the very important point. Idle gossip this is just unnecessarily, idle gossip per say idle gossip okay the what, she changes clothes four times a day, oh he is wearing this shoe, oh yesterday this shoe, today this shoe, right. This make-up, that make-up, the jewellery this is not your business. You go like this then say that that per say, this action per say may not be negative karma but even if it is a negative karma is very, is a very minute, is not, is like a minuscule, is very small. But how often you do? How often you talk? Idle gossip. So much of time spent. So it is like just throwing one rupee, you know, throwing one rupee every second. One rupee is nothing. Okay, put it every second like this then it will become huge amount. So therefore idle gossip per

say is a very minuscule in terms of intensity of negative karma but it can instantly, or within a very short span of time it will become huge massive negative karma because of the enormity of the time that is spent on idle gossip. Okay, this is one thing that we can stop, right. Okay, the four verbal negative karmas.

Okay try this idle gossip, try to stop all the idle gossips, try to speak only the, talk only the sensible things, all idle gossip just stop, right. Stop and the exercise this, try, experiment this for one week. And see, and then your friends may say that you are again, your friends may start commenting on you. What happened you have become so dumb nowadays? (TL, GL) What happened to you? You don't talk at all. Because the friends what are talking usually you are also being active part of that, only nonsense. Now you stopped talking nonsense. They notice that you are not talking at all. You are not at all participating what they are doing, right. So if this is what is happening, if your friends comment to you like this, this is a big compliment to you. Don't forget it. This is a big compliment to you. Saying that you are not going to gossip. This is a big compliment. Don't take it negatively, right. This is big compliment. Okay when good friends, they tell you, What happened you? Right, they show concern. You should be really concerned. When the gossipers, when they are telling you that oh gossipers and the what the pub groups, right, when they are telling what happens to you.

This is a big compliment to you. Don't feel sad, right. Oftentimes people say that oh after coming to Buddhism, I see what the other people talking they are so nonsense, rubbish so I don't want to take part in those things and my friends, number of the friends become less. It is so good that the undesirable friends they are cutting off from you that is so good, right. Now the friends who are left, they are the sensible ones, right. It's a big compliment. Simply because you lose friends does not mean that you are something wrong with you. Which means bad thing is going away, good things are left with you. This is so good. The gold when the mixture the soil is removed, more the soil is removed more expensive the gold is. You agree with me? [1:20:00] More the gold is pure, more expensive the gold is. So this should be taken as a compliment. Don't take it as a something is wrong with me, right. Okay, gossip. Then three what? Mental. What are the three mental non-virtuous karmas?

Participant: Covetousness.

Venerable Geshe Dorji Damdul La: Covetousness.

Participant: Ill will.

Venerable Geshe Dorji Damdul La: Ill will.

Participant: Wrong view.

Venerable Geshe Dorji Damdul La: And wrong view. Okay covetousness in simple terms is a feeling of attachment to the objects possessed by other people. This is covetousness. So covetousness can be say can be for example say I own this pen and somebody. Okay, you own this pen and I see this, oh this is something so good, I should have it. I should have this, right.

Not that okay where can I get this. It's available from Khan Market. Oh I want to buy this. There is nothing wrong. That is fine. But I want this which you possess it, I want this, right. No, it's available from Khan Market. Never mind, I want this. If this is your attitude, this is what creates all the problems in the world, right. For example the land, right, wars between the nations, right. And then oftentimes the kingdoms they fought over land, over?

Participant: Riches.

Venerable Geshe Dorji Damdul La: Riches, treasures and over the?

Participant: Natural resources.

Venerable Geshe Dorji Damdul La: Natural resources. These are very. Okay, so the point is say the what? Say and in the family relationships, all these relationship problems are because of this covetousness. You're getting it? This is one of the greatest and negative karma. Simply disrupts the peace of mind of the other person, which disrupts the peace of mind of yourself, right. This is something so disruptive, right. This can lead to many other complications. Covetousness. Okay, what next?

Participant: Ill will.

Venerable Geshe Dorji Damdul La: Ill will is, covetousness is longing to possess something which the others possess. Ill will is wanting to destroy, wanting to harm others and others possessions. That is ill will. One is to destroy and one is to possess. These are two extremes. Okay, what is number three?

Participant: Wrong view.

Venerable Geshe Dorji Damdul La: Wrong view. Wrong view is disregarding the efficacy of the law of karma. Efficacy meaning the say the accuracy or that the law of karma, believing that the law of karma doesn't make any sense, it's not true, right. Whereas no, law of karma is very efficacious, is very true, if you do good, good will happen; if you do bad, bad will happen. It's not a matter of, you know, what is happening now. So the point is that consequences are always there, the corresponding consequences are there. So this is the say having a sense of faith in the law of karma and having a sense of confidence in the law of karma. And whereas, you know, who cares you steal, it's fine as long as nobody is seeing me, policeman does not arrest me. It's fine. Who has seen law of karma? If this is the attitude this is the wrong view, right.

Okay so the point is that more the one has confidence, more the confidence that one has towards the efficacy of the law of karma, more happy the person is. Because the person will not engage in unnecessary negative karmas. And every act of negative karma this is because of the afflictions inside. You're getting it? Afflictions the very definition of afflictions is what? A mental state or a mental factor the presence of which disturbs your mind. So all these negative karmas, non-virtuous actions, non-virtuous karmas they are all triggered by the afflictions inside. The mere presence of the afflictions inside disturbs your mind. So nobody wants mental disturbance.

Everybody wants peace of mind. So the first thing that, one thing that steals your peace of mind is the afflictions. Okay, so the more you have confidence in the law of karma, less you are prone to afflictions. The less you are prone to afflictions, less you are mentally disturbed. Less mentally you are disturbed more peaceful you are. This is what everybody is seeking, right.

Okay so these are the ten non-virtuous actions. And see how much we can refrain from the ten non-virtuous actions. Knowing each one of them whenever we are on the verge to engage in any of these non-virtuous karmas, be mindful, have a sense of conscientiousness, and see how to stop that, right. Okay, one.

Now all these actions, say the non-virtuous karmas they are nothing but the physical, verbal and mental expressions, right. Mental actions, physical, verbal, mental actions. These are known as the, these in the form of destructive, destructive forms are known as non-virtuous karmas. Okay, so these non-virtuous karmas say what made somebody always behave in a very nasty way, what makes somebody behave in a nice way? For example let's say, okay, I want a glass of water. Then somebody comes and brings the water. One. Then another one brings the water, right. It's the same gesture. A gesture of picking up a glass of water. But the one thud, one very gentle. What makes the two, okay?

I'll share you, this is just what I, you know, I just created scenario, what actually happened. Okay, two scenarios. One, very recently I was expecting one of my very dear friends, one the say the Venerable Geshe la, I was expecting one Geshe la around 11am in the morning. So I was expecting him. And suddenly there was a knock on the door. Around 11 there was a knock on the door. What is the knock like? Thud, thud, this was the knock. And then I thought okay now Geshe la came. The first reaction, immediate reaction was that okay, now Geshe la came. Second reaction, the second though was that no this can't be Geshe la's knock. (GL) He is very gentle, very gentle person. This can't be his knock. So I peeped through my door, it was not him. But I opened it and there was one of my neighbours, from the same building, from the 1st floor. I was on the 3rd floor, from the 1st floor. And how he spoke? He spoke very gently. He is not, he is very different, knocking is very different. He spoke very gently. So he was asking for something. So he was speaking nicely. The knock was very, it gives you heart attack, thud, thud, thud, like this, you know, as though like it was a policeman who was arresting the culprit, right. This was one anecdote.

Then I was on another occasion I was expecting somebody. And then the [1:30:00] a person from a guest house was coordinating between the guest and me. Because the, she stays there in this guest house. And the person, I informed the person that, there was a very short, very brief window of time for that guest to visit me and then go to the airport. And I, it was already very late so I sent a message to the guest house saying that okay because this is very short window of time you take her directly to the airport. And then I was not expecting anyone. And then there was a knock, same evening, the night, evening there was knock. Very gentle knock, very gentle, right. No, I'm not expecting anyone, who might that be. So, I peeped through the door and there was a gentleman. He is not a girl, a gentleman. And I thought maybe he was confused, he meant to go to the other place. I waited and he stopped, there was no second knock for some time. Again there was a knock. Knock was very gentle. And then opened the door, this person must be

very sensible person. One, the knock is so gentle. Then number two there is a gap between the two knocks. Not like thud, thud, thud. Again, thud, thud, not like that. There is a gap, very sensible person. I was so impressed. I opened the door and he was the, from the guest house with the guest. Two of them came. I said that wow, I'm so impressed by your knock, although it's not the correct time you brought but the knock is so gentle that when I heard the knock there is a pleasant feeling coming in me. The knock is so gentle, so courteous that a very pleasant movement of the energy going in my mind, right, very pleasant, it's so pleasant. Okay, so the point is that these two things are happening. One is the both knocks, first one is very rough, very coarse and the other was very gentle, very pleasant, soothing. What makes the two knocks different, tell me? One is more force, one is less force. What makes one person to put so much of force and what makes the other person to put a very gentle force? What makes the difference?

Participant: Mind.

Participant: The consideration.

Venerable Geshe Dorji Damdul La: Exactly the mind, the consideration inside. You're getting it? The mind, consideration inside. Okay, so that mind decides. So that mind because that now this mind decides what your actions are going to come out. You're getting it? What actions come out that mind decides. So destructive actions coming out for sure is because of the destructive mental state. So those destructive mental states which are responsible for giving rise to destructive physical, verbal and mental actions, these destructive mental states, the drives they are known as afflictions. You're getting it? Afflictions.

Okay, so what we learned is miseries arise from contaminated karmas. And the contaminate karmas arise from afflictions. So how to deal with afflictions now? How to deal with contaminated karmas? We learnt how to deal with the twelve, no, the ten non-virtuous karmas. Now, how we deal with the afflictions? Afflictions say how many kinds of afflictions, how many afflictions are there? One, two, ten, hundred, how many?

Participant: So many.

Venerable Geshe Dorji Damdul La: Many. How many? 20?

Participant: Infinite.

Venerable Geshe Dorji Damdul La: Many like 1000?

Participant: Infinite.

Venerable Geshe Dorji Damdul La: Infinite. Very good. Innumerable, infinite the afflictions are there. Okay, how many human beings are on this planet Earth today? 7.3 billion human beings on this Earth. I cannot, do you identify these 7.3 billion humans on this Earth? Do you identify them? You don't identify them. Although you don't identify them, never mind, we can

classify them in a proper way. Say in terms of age, those who are below 30 and those who are 30 and plus. Is it alright? Divide all the 7.3 billion humans on this Earth into this category? Yes, no? Or males, females and the transgender, third gender. Is it alright to divide like this? This is also correct. There are so many ways of classification. Likewise although there are innumerable negative, destructive thoughts the potentially arise within us we can classify them into three groups. One is attachment. Number two is aversion. And number three is ignorance. You're getting it? We can say, we can classify them into three families or three groups; attachment, aversion and ignorance. Okay, ignorance is, ignorance the first one ignorance, ignorance what we learnt. Okay, now you are already expert, right. So in the innermost circle of the Wheel of Life, the what is that innermost circle depicting?

Participant: Afflictions.

Venerable Geshe Dorji Damdul La: Afflictions. Very good. So in there, in this innermost circle, what do you find in there?

Participant: Three animals.

Venerable Geshe Dorji Damdul La: Three creatures. These three creatures they symbolise what? The three afflictions, three family afflictions, three affliction families, right. Attachment, aversion and ignorance. Okay, it does not mean that any affliction should necessarily one of the three kinds, no. We can say that it is of the say of the family, that family. Say your father's name is say Mr. Ashok, so whether you are a girl or a boy we say that okay I'm from Mr. Ashok's family. You are not Mr. Ashok, right. You are from the Mr. Ashok's family. Likewise say the all the afflictions they can be from only these three families, attachment, aversion and the ignorance. For example miserliness, stinginess per say is not attachment but it's the family of attachment. Getting it? Family of attachment. Spite is not actually aversion but it's the from the family of aversion. So all afflictions somehow can be categorized to belong into one of these three families.

Okay, how do we classify in these three families is very easy. So these afflictions when you examine their workings, how the afflictions they work, for example say I show you the cheesecake. What is your reaction? Cheesecake, hey how many of you, seems like this group is very special, you are not excited by the cheesecake. This is amazing. Okay, how many of you like cheesecake? Raise your hands. Okay, so which means not so much. Okay, then what about the *ras malai* [A traditional north Indian sweet]. Oh *ras malai* people are smiling which means okay your, this group is more towards *ras malai*. Okay let's say on your birthday somebody brings say the 20 *ras malai*. What is your reaction? Very happy, right. Okay, very happy. So there what happens is that very happy means that your mind is pulled by *ras malai*. Your mind is pulled, right. I want it. Okay, so these mental afflictions, one group is those which goes towards the object, which those go, those which go towards the object. Going close to object is attachment. Going towards the object is attachment. What is attachment? I'm attached to this flower. I'm attached to my mother. I'm attached to my father. Which means that your mind goes towards the father, mother, flower, chocolate, whatever, right.

Okay, and then the what about the expired cheesecake? I hate it, right. Some people they are very good in saying it's the most kind, then I hate it, right, extremes, right, I hate it. Okay, so what is meaning by I hate it? Somebody brings the expired cheesecake to you [1:40:00] you will push it, you will push that. So that is that you want to run away from the object, not go towards the object. You are running away from the object that is aversion, right, that aversion.

Okay, number three is you may not run away, you may not, say for example if you see what is this flower, is it attractive or not attractive? Is it ugly? No. It's very beautiful? No. It's so, so. If I give it to you. Okay, fine. If I take it away from you it's fine. Which means it's neutral, right. It's a neutral. Say okay what is in my left hand? Pink flower. What is in my right hand? Empty, nothing there. So imagine that you are hallucinating and you are seeing this a very similar flower like this not beautiful, not attractive, not unattractive, neutral. A blue flower in my right hand. This you are hallucinating. Okay, you think there is a blue flower in my right hand. Is this ignorance or a valid mind?

Participant: Ignorance.

Venerable Geshe Dorji Damdul La: Ignorance. You're getting it? So this ignorance does, this ignorance that you see a blue flower that is ignorance. It is not attachment. Are you attached to this blue flower? Not. Are you averse to this flower? No. But is this ignorance? Yes. Because there is no blue flower there. You are hallucinating. So, this is ignorance, third category. You're getting it? One, ignorance is by the way keep this is mind, one the ignorance is like the ground for all three. Ignorance is the ground for all three, ignorance. You mistake the reality. Then when you mistake with the reality either you will go towards the object or you will run away from the object or you will stay neutral. These are the only three options. You agree with me? Very good. When your mind runs towards the object, this is the family of? Hey, when your mind runs towards the object that is the family of?

Participant: Attachment.

Venerable Geshe Dorji Damdul La: Attachment. When your mind runs away from the object that is family of aversion. Don't forget it. Okay, and the third one is neutral but it should be affected by the ignorance. Okay, all three are affected by ignorance. Neutral. Now we see that the for the say the little more detailed explanation of the afflictions, so the very brief explanation of the afflictions three groups – attachment, aversion, ignorance, three groups. And little more detailed explanation of the afflictions is six – attachment, aversion, ignorance, pride, then the doubt, afflictive doubt, and then finally the wrong view or the afflictive view. Okay, let me say this again attachment, aversion, ignorance, then pride, afflictive doubt, and the afflictive view, six. These six. You're getting it? Let me say this again. What are they? Attachment, aversion, ignorance, pride, afflictive doubt, and the afflictive view, right. Okay, so when these now the say one, the first one dealing with the non-virtuous karmas. So that is something which is, say which anybody can do, right, anybody whether you are educated, uneducated, whether you are exposed to Nalanda Diploma Course or not, anybody can do that, right. Now the afflictions it becomes more complicated. How to get away with these afflictions? For example the six. How to get away from these six afflictions? Because afflictions the mere presence of the afflictions disturb your

mind. You're getting it? Affliction is defined as the mental factor the presence of which disturbs your mind. This is how the afflictions are defined. Now afflictions arise. How do you deal with them? How will you deal with them? So this is something which the psycho-therapist and even the psychiatrist they must be very good at this. They must know this, they must learn this, right. Okay, first let's say attachment, say for the attachment what happens, how our psyche works, how our mind works when you are attached to something we tend to exaggerate the quality of the object. You're getting it? You tend to exaggerate. Okay, how many of you are attached to chocolates? Raise your hands. One, two, three, four, five, six, seven. Okay, I should have said chocolate before. So many of you are attached to chocolates. Okay, so I will give you chocolate now on your birthday, expired chocolate. (GL) So you are not interested. You're getting it? You are not interested in the expired chocolate. But the chocolate which means that chocolate per say is not what you are attached to, you are attached to the fresh chocolate not the expired chocolate. You're getting it?

Chocolate per say is not what you are attached to, you are attached to the chocolate with a specific characteristic, this is, which is fresh chocolate and if possible Swiss chocolate. Fresh, Swiss chocolate, right. This is what you are attached to. So with the characteristic not just the object per say, right, with the characteristic – the fresh, delicious Swiss chocolate, that brand Swiss chocolate. With the specific characteristics. So, with the say attachment the characteristic the attachment is looking for is something nice. So this characteristic that you see in the object with the attachment, the tendency is that we exaggerate the characteristics of that object. If the object is okay in a very loose sense, if this object is 20% beautiful, when you feel attached to this you exaggerate this as 100% beautiful, right. The same object you see as very 100% beautiful today, tomorrow you can see as 100% unattractive, the same object, 100%. For example if you say that there is somebody who, with whom you have a very bad relationship and then today you are so attached to this flower, right, wow, it's so beautiful, I've never seen such a beautiful flower. And tomorrow you come to discover that this flower was owned by the person with whom you have big problem, fight, right. With this flower, you start to see this flower very ugly. (GL) Right. 100% unattractive. Okay so this, where does this come from 100%, beautiful, 100% the unattractive? Your mind is exaggerating, right. So this exaggeration coming from your mind.

Okay so now the point is that how to deal with the attachment? To try to see things very objectively. Say for example if you see this, oh this is so beautiful, so nice. Try to get the flower which is nicer than this. Think of a flower or get a flower or see a flower which is nicer than this, right. And then keep looking at it. For example let's say this is one, this is nicer than this, right, much nicer than this. Keep looking at it, keep looking at it. And then suddenly switch your mind to this. What is this? This is very old flower. This is how our mind works. Earlier what you see as so attractive, now you see the same object within a span of, difference of say one minute, two minutes, this flower has not become older it is the same flower but you see as very ugly now, right. Okay I may have so many other secrets with you but I will not share with it here, right. If you want to appear so youthful. Don't stay amongst the very young ones. Stay with the older ones. Sorry, to say this but this is reality, right. The people seeing wow he is young, she is so young. If you sit with even those people who are in your 20's if you, you know, sit with people who are, don't sit with, no point sitting with [1:50:00] five years old, six years old they are too young. You sit with say 13, 14 years old children, right. You are in your 20's they will see you as

very old. If you want to sit, look nice or youthful stay with the older ones. People will look at you, wow, so young, right. Okay, this is how our mind plays.

Okay, so therefore this is nothing but your mind is exaggerating the qualities of the object. If you know that your mind is exaggerating the qualities of object attachment diminishes, right. Attachment is seeing the object as 100% beautiful, attractive, 100% from the object. You don't see it coming from your subject, from your mind. When you see that your mind is playing on this, right, then you see that the automatically attachment diminishes. Okay, so in this regard say in the some of the practices there is a mention, for example the girls attached to the boys. The, you are advised to meditate on the visceral organs of the boys. The what? The thin skin, then inside this the fatty tissues, just have a cut and the fats inside come out. Very repulsive. Have you seen that? When someone with accidents, you know, the sometimes there is a cut happen, legs, there and then fats inside there come out. Have you seen that? Okay and this is not just with the cut, even without the cut it is there within me, with each one of, it is actually there, now. So intact, right. It is not exposed it is there actually. Okay, then you look inside the muscles. Just look at it, if they come to you in the night, just muscles, right. (GL) Without skin. It's very scary. Nothing really beautiful there. So this is how the girls think about boys, boys can think about the girls, in this way. This is what is taught in the texts. Okay this would be very helpful. Okay, so I don't want to go too much into this.

Then for the anger the counterforce is feeling of love and affection. So the more you practice love and affection anger will subside, right. And the anger, aversion, anger is the one which destroys your virtues very easily. Anger and the aversion. Anger or aversion is the one which destroys your virtues so easily. And virtues are the only thing which will potentially give you what you want, happiness. And yet this is the cause of the happiness, virtue, easily will be destroyed by anger. So be watchful of angers. This is very important. Particularly in your family, say somebody who is weaker than you or the parents may not be weaker but they out of love and affection, right, you can easily abuse your parents. Be watchful where anger can easily arise, try to stop them. This is so important. So important. And then of course with the practice, of course it is not like okay now I will not show anger. No, it will not help, right.

So with the negative, say the ten non-virtuous karmas which are physical and verbal, mostly physical and verbal expressions there we can, you know, stop yourself, restrain yourself. But with which is something, affliction is purely mental. Because these are purely mental, to control mental is very difficult. Because it is difficult you have to learn more. So for the say the aversion or anger the counterforce is love and affection. For love and affection the most effective the practices are the, there are two. One is the sevenfold cause-effect method to practice Bodhicitta and the method of equalizing and exchanging self for other. Okay, the sevenfold cause-effect method to generate Bodhicitta and the second, the next one is the method of equalizing and exchanging self for others. These two methods are extremely, extremely powerful, extremely beautiful practice. And if you practice them. Amazing. It will take little time, your anger will be subsided very easily.

Participant: Geshe la what is the second?

Venerable Geshe Dorji Damdul La: Second one the method of equalizing and exchanging self for others. These two methods are very precious. And the of course, in this the Nalanda Diploma Course as a part of that, I think it is there as a part of that, we are going to do that, right. Okay, one then when the anger is so aggressive what should we do? We cannot think of the remedies right there. Because the anger overpowers you. When the anger overpowers you, you cannot possibly think of the remedies, right. Then you say hey remember Nalanda Diploma Course. What Nalanda Diploma Course, right. (GL) This anger, with anger, you burst in anger, what Nalanda Diploma Course, right. Okay that will come to you. Under such situation what should we do is the Bodhisattva Shantideva made the, gave us advise, remain like a piece of wood. Which means that anger has already burst within you but don't express physically and verbally. Piece of wood. If you scold the wood, the wood will not reply, wood will not react, right. Likewise even if the anger is inside there to trigger this physical aggression, verbal aggression. Which is easier for us to control physical, verbal expressions or the mental expression?

Participant: Mental.

Participant: Physical.

Venerable Geshe Dorji Damdul La: Which is easier?

Participant: Physical.

Venerable Geshe Dorji Damdul La: To control the physical aggression or the mental aggression, which is easier to control?

Participant: Physical.

Venerable Geshe Dorji Damdul La: Physical. Okay let's say that you become very angry towards the other person, right. Hey whosoever hits the other person first, you are going to go to jail, right. So physically and verbally you attack the other person so much, right. Verbally as though like the two of them are going to kill each other. But they don't dare even to touch, right. Because they can control the physical. Physical and verbal, physical is easier to be controlled. Verbal is more difficult to be controlled. Verbal and mental, mental is more difficult to be controlled, right. Some people they are amazingly skilled, right. They say they are professional actually in controlling the physical and verbal, right. When they become very angry they smile at you. (TL) Actually they are very angry.

So once, I think His Holiness the Dalai Lama, shares this story to a public teaching that there was one aristocrat, Tibetan aristocrat. When he becomes angry he starts to pat his knee like this. And he starts to smile at you. Those people who know him so well, they run away. Those people who don't know him they will come closer and then they will receive the, they will be fired after that, right. Okay, so whenever the person does this, does like this smile at you which means inside is anger, right.

Okay, so the point is that physical, verbal is relatively easier to be controlled as compared to the mental. So therefore physical, verbal is in your hand. Generally speaking it's in your hand whether to express or not. But mental it is, at this stage beyond our control at the moment. So what we do is first remain like a piece of wood. Physically, verbally don't react. Remain like a piece of wood and say without losing self-confidence, without, if you don't react then the other person may take advantage of you, this is your question. Other person will take advantage of your compassion, take advantage of your not reacting, right. Other person will become the, behave more badly. Okay, under such situation what we can do is, don't lose your self-confidence. Maintain your self-confidence. Don't react. Keep a little distance. Keep a distance. And maintain self-confidence. You are sending a message. Other person thinks that you are weak, when you don't react other person thinks that you are weak. Now you have to send a message to the person that I'm not weak. [2:00:00] I know what you are trying to do. How you send the message?

Maintain self-confidence, don't react. If you react, finish, right. Then you lost your control. If you lose your control your peace of mind is disrupted. Whole purpose of you reacting is to, is that you not to be disturbed. You are disturbed now already. So therefore don't react, maintain self-confidence, keep a little distance. From this the other person will instantly sense that oh this person, this girl is not, you know, weak. This person, this girl is very strong. Did not react but full of self-confidence and keeping distance means that she understood I'm trying to abuse the, abuse her compassion or her understanding, so forth. Or he understood that, you know, I'm the, say what I'm trying to do is very smart. She is very smart. And the person will not badly, generally speaking. There are extreme cases. Extreme cases mad dog comes, hey I have self-confidence, no point. Mad dog will bite at you. When the mad dog comes, run away, right. Likewise when the person, the other side is to the extent of being like a mad dog run away. Don't stay close to this person, there is no point, right. Run away. Okay, so we have to deal with the situation accordingly. In most cases remain like a piece of wood, particularly when your negative emotions are intensely, the eruptive, right, maintain like piece of wood. And then maintain self-confidence, keep a little distance from the person. When you meet the other person, right, don't shirk, right. The moment you shirk is your weakness. Face, you just face. Face the other person but show no anger, right. Face the other person, act very normal and ignore, right. The person will get a message. Okay so this is about tackling the, okay, the detailed explanation how to tackle the anger, detailed explanation you read chapter six of Guide to the Bodhisattva's Way of Life.

Okay, next is how to tackle the ignorance. So we have the contaminated karmas, ten non-virtuous karmas, how to tackle with them. Afflictions, how to deal with them. And then the afflictions three category. Third one we see that the root of the afflictions is the self-grasping ignorance. That requires the most sophisticated skill to tackle it. This we will do Sunday. Okay, we'll stop here for today.

And the question about the intoxication, intoxicants. Okay, let's say intoxicants, say intoxicants per say what it does is that it is said that intoxicant per say that one it loses your sense of sensibility, it loses the, it steals sense of sensibility, sense of judgement, sense of sensibility, right, that your mind becomes dull, ability to discriminate what is right, what is wrong all disappear. The moment that disappears then one engages in all the ten non-virtuous actions very easily,

right. Some people who are very decent otherwise, very decent, very cultured, the moment the person is drunk whether it's a girl or a boy, it doesn't matter, right. The moment the person is drunk, finish. Then go into all, do all wild things which the person will otherwise not do. Only when the person, you know, the what, if the effect of the intoxication stops, disappears then the person will regret, right. Regret over what the person realises had done. Okay, so this is, it's said is the source of all other non-virtues. This will steal your sense of conscientiousness, this will steal, this will deprive you of the sense of conscientiousness. Okay, I should not be doing like this, I should be doing like this. All these sense of proper judgment and sense of conscientiousness, goodness, they all disappear. And then one engages on the, it is said as the, some texts describes the intoxicants as the root of all the non-virtues. Okay, yes, Rebecca?

Participant: Geshe la I have two questions.

Venerable Geshe Dorji Damdul La: Yes.

Participant: The first question is fear that you briefly touched upon in the teachings today, that how does the mind work in the context of fear?

Venerable Geshe Dorji Damdul La: Fear meaning?

Participant: Fear.

Venerable Geshe Dorji Damdul La: Fear, yes.

Participant: And how is fearlessness defined in the Buddhist perspective. The second question that I had is if there is no attachment, aversion and also neutral, I don't know, view towards the object, then what is the feeling or what is left towards the object?

Venerable Geshe Dorji Damdul La: Wonderful. Okay, very good. Let's say okay the first, let's deal with the fear or the British accent fear. (GL) It's the British accent, I can see that, yeah it's a beautiful accent. Although I like it so much, I may be jealous. Okay, the fear or the fear where you want something. I want something, I want a good salary, I want a good position. And there is a prospect of you getting it, right. At the same time, that I want it deliberately, I want it but there is an obstacle. My boss may be keen on nepotism. Somebody who is less qualified than me can be appointed as my superior which otherwise I can take the position, I will get the position. So there is apprehension. So I want it and yet I may not get it. So there is a fear of losing the opportunity, fear of getting a good post. Fear, the fear of losing your youth, the fear of having sickness, the fear of meeting with an accident, right.

You don't want it and it may happen. You want it, it may not happen, right. So there what you want, if there is a, if you can see the chance that it may not happen there is a, this is fear. If you don't want it and it you see a chance that you will have it, this is a fear. Okay, now the point is I want it, I don't want it, is I and the object, two. Which means that we are dependent on the object. With the object I will be happy, without the object I will be happy. Without the enemy I will be happy. With friends I will be happy. With enemies I will be unhappy. Without the friends I

will be unhappy. You're getting it? So which means that we are heavily dependent on others. So this fear, fear indicates your vulnerability that I'm vulnerable to the situation. Situation is not in my hand. Because we are vulnerable, we are weak and external factors they decide whether I'll be happy or I'll not be happy. So the my happiness is not in my hand, it is with the external factors, right. So, if you see that I may not get this what I want then that mental expression is known as fear. I want this but I may not get it, this mental expression there is a particular expression, right, fear.

And the fear can vary in degrees. I don't want somebody to, you know, somebody to rob me. Okay, now I'm in dark, right, I'm in the street by myself and anybody can come [2:10:00] to rob me, right. So there I don't want it, I don't want it. The feeling of not wanting is so acute. So more acute the feeling of not wanting it or wanting it and the prospect of not getting it or having it, right, the fear is more intense. This is fear.

So how to get rid of fear is final sound of a clap. Because of the external and internal factors, right. If you control the internal factors, external factors, no matter how strong you are guaranteed that the sound will not be there, miseries will not be there. So that is the one which stops all your fears. So controlling the inner internal factors is the best of the, is the greatest of the guarantee that your fear will come to end. It becomes the fearlessness.

And then more interestingly, finally say how many of you in your dream you had fear in your life? Raise your hands. Very good. Okay, almost all of us. Okay when did that fear go? When you wake up. You're getting it? Okay, so the now the question is how can I be freed from the external factors, how can I control the internal factors so that I can, I will not be affected by the external factors. So this internal factor, one of the biggest internal factor is responsible for these fears, attracting the fears is the ignorance. Ignorance of seeing things as so objectified and so solid. The way you see dream as real, right, the way you see the dream as real. When you see the dream as real then the fear all these things arise. When you wake up you see the dream as not real, the fear dissolves. Likewise when you realise everything that I'm seeing around they are so objectified, so solidified there your dependence on external factors become more intense. The more the dependence is there the more you are vulnerable. The more you are vulnerable the more the fear you have, right. Whereas if you see that everything is like a dream then what happens that the, that you will not be affected by external factors. If you are not affected by external factors you are not, you are no more vulnerable. If you are no more vulnerable you don't have the fear. This is when all fears dissolve, right.

So for that matter we have to know the reality the way in the dream you see the dream as real. Only when you wake up, come out of the dream then you realise the dream is as dream, dream is not real. Then you are freed from the fears. Okay, if you are in the dream. So, in the dream you have so much of fear that the ghost is chasing you. Okay, how many of you by the way you dreamt of ghost chasing you in your life? Including me. (TL) Okay how many of you never, how many of you have never had the dream of ghost. Interesting, one, two, three, four, interesting, five. And how many of you never had the say the nightmare in your dream? How many had the nightmare in your dream? All. Okay, so it doesn't matter whether ghost or whatever.

In the dream whatever made you to have the nightmare in the dream was because you see that as real, the dream as real, right. When did the nightmare stop in your case? When you wake up nightmare stopped. Why? Because you realise whatever happened in the dream was not real, was just dream, it was not real. If it's not real then where was it coming from? From my mind. Not from the object, it's from the subject. When you realise that everything is coming from the subject, your fear dissolves. When you see that everything is coming from the object the fear arises. You're getting it? In the dream you see the dream ghost as coming from your mind or coming from the object? Coming from the object. When you see the dream coming from the object fear arises. When you wake up, when you see the dream ghost is coming from the subject, from your mind the fear dissolves. You're getting it? This is known as the fearlessness. Okay, Rebecca what is the second question?

Participant: The second question was if there is no.

Venerable Geshe Dorji Damdul La: Okay, yes I remember.

Participant: Attachment.

Venerable Geshe Dorji Damdul La: Attachment, aversion and ignorance.

Participant: Yeah, then what is.

Venerable Geshe Dorji Damdul La: Then what is the mental state like?

Participant: Yeah, how will you perceive the object?

Venerable Geshe Dorji Damdul La: Okay, let's say that so we all leave, right, we all leave after this class. And then we appreciate Rebecca's question. Wow, there is one girl who asked this brilliant, very good question, amazing, very good question, right, very good question. Okay so there is a tremendous admiration coming toward this question. Admiration means how I wish, okay, let's say this question is so good which means that your mind is pulled by this good question. You're getting it? Okay is this admiration virtue or this is non-virtue? This admiration to a good question is it virtue or non-virtue? It's a virtue. You're getting it? When the mind moves towards the object it may not necessarily be attachment. Attachment is negative. Mind moving towards the object, okay, may I be able to help you. You're getting it? My mind moves towards helping you that is virtuous. So the mind moving towards the object may not necessarily be afflictive, it can be virtuous also, right. So for example okay before we start the class we said that I go for refuge in the Buddha, Dharma and Sangha until I am Enlightened. And then by what? By the accumulation of the practice of generosity so forth, may I become Buddha for the benefit of all sentient beings. May I become Buddha, right. Say the, you, your mind moves closer towards achieving Enlightenment for the sentient beings. I want to help all beings. This is virtuous or non-virtuous? Virtuous. So the mind moving towards the object may not be attachment, it can be virtuous.

And mind moving away from the object may not be non-virtuous, aversion, it can be virtuous.

For example say okay Rebecca, right, tomorrow, you know tomorrow is Saturday, tomorrow let's go for pubs. (TL) Rebecca tomorrow. Don't be too boring. What Nalanda Diploma Course, come. Our friends are coming, come, right. Okay then you say no, no. Which means that your mind is running away from the going to pubs. That is virtuous. So your mind runs away from the object does not necessarily mean negative, it can be virtuous. Mind going towards the object does not mean attachment it can be virtuous, right. Running towards non-virtuous is non-virtuous. Running away from non-virtuous is virtue. Running towards the virtue is virtue. Running away from virtue is non-virtue. Okay, good.

We'll stop here for today. And the questions on the Twelve Links of Dependent Origination, the Wheel of Life, I'm sure that there are many questions coming up, so whether online or the regular participants feel free to bring your questions written or you can orally ask me this Sunday we'll continue with the this, very quickly we'll continue with this part, how to get rid of this ignorance which is the final, how to tackle the ignorance or how to get rid of the ignorance. And then we will do question answers pertaining to the Wheel of Life. Any question that you might have you can bring the written or you can ask orally. Okay, a quick dedication prayer, page 278.

Dedication Prayers at the End

Page 25

Class 18 – Wheel of Life – Part 11 of 13

Session 1 of 22nd Apr 2018

Subject : Wheel of Life – Twelve Links of Dependent Origination
Teacher : Venerable Geshe Dorji Damdul La
Location : Tibet House Delhi
Date : 9 September 2018
Transcriber : Tenzing Nyidon
Verified by :
Edited by :

Starting Prayers And Meditation

(Main Teaching Starts)

Okay the, what we were doing, where we left off last time was the pertaining to, of course, the Wheel of Life. And then we related Wheel of Life with Arya Nagarjuna's text Mulamadhyamakakarika. And from the Mulamadhyamakakarika the text, the passage, the stanza which reads;

**Ceasing of karmas and afflictions leads to Nirvana;
Karmas and afflictions arise from inappropriate attention,
Which in turn arises from elaboration of self-grasping ignorance
Elaboration of self-grasping ignorance ceases by the wisdom of Emptiness.**

Okay this is what we learnt. And so the in this connection what we learned is we learned the five points. How the miseries that we go through they are nothing but the results of the contaminated karmas. Point one is miseries. Point two is contaminated karmas. And the contaminated karmas they arise from? Afflictions number three. Then afflictions arise from? Inappropriate attention, number four. Then inappropriate attention arise from? Self-grasping ignorance, four, the five points. So these are the five points which we learnt. And then what we did was that the, of course, the miseries which are so evident sickness, ageing, death, depression, tension, stress and the anguish and so forth. So these are the miseries which nobody likes to experience. And if you don't want to experience them then we need to know how, where they come from and how to get rid of these causes. Where they come from? They come from contaminated karma. So last time we vaguely learned about, we in brief, we learned about the how to tackle the particularly negative karmas, ten non-virtuous karmas, right. So identifying what the ten non-virtuous karmas are. And then the say how to get away from the ten non-virtuous karmas. So this is the most practical part where to get out, to get rid of the contaminated karma, this is what we can do. We can do, of course. Say today when you involve in like 80% of the ten non-virtuous karmas and then we learn about that and tomorrow we expect ourselves to be 100% pure. That we cannot expect. So in whatever capacity that we can put effort, try as much to take steps, to get away from the ten non-virtuous karmas. Okay this is

what we learned, one. So this is the one thing which we can most effectively do of the three contaminated karmas, afflictions and then the root ignorance. Of these three what is that thing which we can most effectively tackle or get rid of are the contaminated karmas. Particularly non-virtuous contaminated karmas.

Okay then next the what we did was we did the afflictions, how to tackle the afflictions. And afflictions what we learned is that afflictions there are three broad families of afflictions which means all our actions, physical, verbal and mental and particularly the physical and verbal which creates all the problems these are nothing but the manifestations of what is going in your own mind. Say the same gesture of say the, let's say greeting somebody good morning, right. Say same gesture how you greet one roughly, one very gently. So why one comes out as so rough and why the other comes out as very gentle that is determined by your thinking thought process. So therefore these thought processes which are responsible for making you come out with a very aggressive physical, verbal actions, these thought processes are known as the afflictions. So technically we define the afflictions as the mental factor, the presence of which disturbs our mind.

Say when we are angry what is the mental state like? How many of you have, how of us we have the experience of anger? And how many of you don't know what anger is? How many of you no experience of anger? Okay, we all have the experience of anger, right. So we have this experience of anger. So when the anger grabs you what is the feeling like you are very pleasant, peaceful, calm? The calmness disappears. Mental peace disappears instantly, right. And then you don't feel like eating. You don't feel like even talking to somebody who loves you so much, right. So all these are the clear indication how we are easily disturbed by anger. So likewise the attachment, attachment will disturb our mind. Our mind which is otherwise very calm, peaceful, with the attachment it disturbs the mind, right. So this particularly say when we get a little experience of what Emptiness is or say, let's say, okay let's say you are with somebody who is very can say controlled physically, verbally, mentally, very matured controlled and peaceful, not affected by external factors easily, very matured.

Sometimes what happens is you be with such person, you feel as though like you become like a very small child. Do you see sometimes, does it happen? When you are with someone who is very matured, right. I think that I am someone but then you know you being with that person, very matured, not affected by external factors easily, can handle things very tactfully. You feel that whatever you do is so very gross and very immature. Okay, whereas you are with somebody who is less matured than you, you feel that I am so matured, right. This is how our mind works. Okay, so therefore the point is that the, at times it will be good if you, you know, deliberately go with people, you know, who are extremely matured in terms of compassion, matured in terms of thinking, matured in terms of the knowledge. Say you say one word that person understands two, three things what you are thinking behind. For example His Holiness, when he says one line, right, to you one line, anything, what he is sharing, one line. He actually, his thinking is so fast, two three things behind what you are about to think, right. He already knows what you are thinking, what you will think. Not necessarily clairvoyance, it is the sharpness, training, right. Okay, so this is and sometimes, oftentimes the what the ignorance is bliss, (TL) right. You don't know, you know, all these things and then he still ask you once, ask you something and then you

think that he is very seriously asking, okay so he, His Holiness does not know this. And then so you give the answer. Actually His Holiness thinking is far beyond, two, three, four things behind what we are thinking, right. So this is, sometimes ignorance is bliss. Whereas if you also equally sharp then you can see that His Holiness is so fast. His thinking is four five times faster than yours, right. Whereas if you are not that fast you think that oh wow I have many things to offer to His Holiness.

Okay, so the point is what I'm saying is that the say our mind, our thinking, wrong thinking, first thing this wrong thinking does is disturb your mind. Then what it makes you to do is, you it makes you to, it comes out, manifest in the form of physical and verbal expressions which are so corrosive. And somebody who is otherwise physically so nice, physically very beautiful or attractive, very smart, beautiful, whatever, [0:10:00] when one is in the middle, in the midst of the anger, the peak of anger the beauty disappears, instantly. The smartness disappears instantly, this is a fact, right. So what it does? First thing that it does it steals your peace of mind. Then what it does is that it makes you look so unattractive, so aggressive in the eyes of other people. The moment they see that nobody will, even the dogs will leave you, right. When they see even the dogs, the cats, even the animals they sense that there is some disturbance in your mind because of anger they all leave you, right. Okay, so this is known as the afflictions, disturbing emotions within yourself, afflictions.

And these afflictions how many kinds are there? Innumerable, millions and trillions of kind are there, varying in the difference, they vary in the shades, shades of the manifestation. So all these millions of versions of the afflictions they can all make, they all can be grouped into three families – attachment, aversion, and ignorance. So in other words all these can be grouped in three categories in ways of where your mind is involuntarily pulled by the object, your, where your mind for example say, right, say I'm diabetic, let's say I am diabetic. And then it has been like six months that I never saw Coca Cola. And suddenly Coca Cola came next to my table, on my table, right. My eyes just pulled by the Coca Cola. I know I'm very badly diabetic and then I cannot restrain from Coca Cola. This is what? What makes your hand to go Coca Cola? Our thinking, our thinking inside. What kind of thinking? Oh Coca Cola is terrible Coca Cola, is that thinking that goes in your mind? No. I like it. So this mind involuntarily pulled by the Coca Cola, by the object. So there is one disturbing emotion which is, which takes the form where the mind is involuntarily pushed by, pulled by the object. This is one class.

Another class is say the I'm expecting, say on my birthday I am expecting my mother (TL) okay or somebody to give me a very good thing, iPhone X. I expect my mother to give me iPhone X as my birthday gift. And then mother comes with a packet, right. I am so excited it must be iPhone X. I've been always telling about, her about my iPhone X. and finally I open it, I see, I saw that there is small cheesecake instead of iPhone X, right. Okay what happens, wow, or what is your reaction? No, right. So your mind is pushed by the gift, it's not a pleasant gift. It's not the gift that you're expecting. So your mind is pushed. So one is your mind is pulled by the object, one is your mind is pushed by the object, right. Okay, so say maybe for young boys and girls you may be expecting a shirt or pant or whatever, Levis. And your mother or somebody, your very close one's father brought you a, you know, say packet, birthday gift. And this is not actually Levis, this is from a local what is it, Sarojini Market, (GL) right. From Sarojini Market get it. And

then you are expecting it's a Levis, it's not at all Levis, it's from Sarojini Market, right. 200 rupees. Then you become so upset, so angry. So your mind is pushed by the object, right. Okay, one your mind is pulled by the object, involuntarily pulled. Number two your mind is involuntarily pushed by the object. Two classes, both disturb your mind.

Your mind, okay, today I will have a rest. Today I will have good rest, it's a weekend, to good rest. And your friend comes, right, you are such a boring boy, boring girl, today is weekend let's go for nightclub, right. No I want to take good rest. No, no, come, come, nightclub, come, right. Okay, right. And then slowly you become more and more excited, right. So there what happened to this peace of mind? Okay today I'll have a peace of mind, I'll have a good rest, I'll relax. What happened to that? It's disturbed by the attachment, pull. So attachment the moment your mind is involuntarily pulled, your mind cannot stay relaxed because something is pulling you. That is loss of freedom. Then the mind is pushed, you want to stay relaxed and calm. Then the object pushes you. That is aversion, right. Again loss of freedom. You want to stay relaxed not being pushed, and then the object pushes you. That is the loss of freedom.

Loss of freedom is misery. You're getting it? So therefore misery is disturbance, suffering. So therefore we see that the mental disturbance can take these two forms. One is involuntary pulled and involuntary pushed. So these two things happen because of the underlying the ground. What is the underlying ground? The ground is the ignorance. You don't see the reality. If you see the reality as they are then nothing can pull you, nothing can push you. Involuntary pull and push stops. So what is the ground, what is the fabric, the ground for this involuntary pull and push is the ignorance. All mental disturbance can be in the form of these three forms. One is involuntary pull which is attachment. Other one is involuntary push which is aversion. And number three is ignorance. So these are the three classes, these are the three families of afflictions, right. Okay. And the last time we were also mentioning the six root afflictions. You remember? So these three plus pride or arrogance, conceit same. Pride, arrogance, conceit, same. And then afflictive doubt. And then what else?

Participant: Afflictive view.

Venerable Geshe Dorji Damdul La: Then the afflictive view. Three. Okay, how to tackle these three? We already, the first three we already learned. For the attachment we think about the demerits, the drawbacks of the object. See the object more closely to know the demerit of the object, right. Demerits of the object. This is very general presentation how to cut the attachment, demerits of the object. And we also shared about the meditation on the impurities of the other sides, gender attraction, so forth. And you say attraction to beautiful objects, then we think about the impermanence, meditate on impermanence of the object and the negative side. For example say beautiful flowers, the human beings are all like beautiful flowers, 100% human beings are all like beautiful flowers, right. You, beautiful flowers. However beautiful a flower might be, its matter of few days, in few days it will never remain the same, right. Say our complexion, our hairs, and then even the physique, even the posture, right, all these things invariably change. So our job is just to say, right, okay, it happened. For example say, okay let's say last time I told you there was the, what, some lump came on this side, right on the upper gum. So it happened, right, nobody causes this lump on the gum. So, it happened. So therefore this is

our body that if you are billionaire, you are the most powerful person, most richest person or the youngest person, whatever, right, it happened, right. So we don't have the freedom not to happen, not to have these things happen to us. [0:20:00] So if you reflect on these areas the then you know say the our attachment will the cut down. And then so this is about what we discussed earlier. Then for the aversion, particularly towards aversion generally speaking 80% of the aversion is towards the human beings and towards the animals and so forth. So there we meditate on compassion. And for the compassion I mentioned last time that the most effective of the various methods, various techniques to practice compassion, there are two techniques which are most efficient. If you do these two practices you will see the wonder. If you don't do these two practices no matter how compassionate you are by birth these wonders will not come to you, these wonders. Wonders of say you think about any other sentient being, what we call as even enemies, just other sentient beings, say how our innate mind works is very selfish, it's not that compassionate, right, selfish. How? Just to give you one example so some of you already know that. Day one we were born on this Earth. How many of you were born? How many of you had the experience of day one we are born on this Earth? We all have this experience, right. We all have this experience day one we born. Day one we were born how many of you cried, say how many of you cried, how many of you did not cry? Day one we were born. If you don't cry the doctors or the somebody will slap you, right, to make you cry. With the cry what happens your lungs expand. You know that?

Okay, so that's why they will make you cry by hitting you, slapping you. Okay, so you cry. And how many cried saying that oh the other baby is not getting milk, please feed the other baby milk, with milk? Then you cry. How many did that? Or how many cried saying that why are you hitting me, I want milk, how many of you cried like this? If not 100% 99.999% of the people cried saying that I have problem. Nobody cried saying the other baby bad the problem. You're getting it? This is how we started our life, this is how. But we don't, we should not be feeling guilty of this reality. This is reality. Know the reality then on that basis with this state are you happy or not. You are not happy, right. By being selfish we are not happy.

Now, is there alternative way whereby you do something else and you actually become happy? So this is what I meant by say the two methods the practice of which, which will actually make you, give you a miracle. Not miracle meaning that you can fly. This is not the connotation. Miracle meaning where according to Charles Darwin's evolutionary theory which is impossible that you can become somebody who is very unconditionally loving and caring towards all beings. According to Charles Darwin this is impossible. Charles Darwin evolution has gifted us with attachment, anger, jealousy, and all these things are given to us fear and so forth. No unconditional love. Unconditional love means you don't know how to be afraid of others. Unconditional love means you don't know how to be angry towards others. If you don't know how to be angry towards others you cannot defend yourself. This is Charles Darwin's evolutionary theory, right. This the Buddha said, and therefore I personally would say that what Charles Darwin said is applicable to 99% of the species. What is said is true. So one percent or 0.11, 0.001% of the people who can prove him wrong, who can say that this is not true. People who practice these two methods. They practice these two methods they see that we don't need anger. Anger is not necessary, anger is not a natural gift. Anger does not really help us to, you know, get a genuine happiness. It does not really help us to defend ourselves. The, although

Charles Darwin did say this that the anger is the defensive measure for you. Only with anger then you can shout at other people and the other people will be afraid of you, they cannot take advantage of you. This is Charles Darwin's evolutionary theory.

But the Buddha is saying the other way round. And yet what Charles Darwin said is applicable to 99.99% of the people. Look at just the people who don't practice these two methods, right. Anybody with whatever label that you might have, you don't practice these two things, this is how you are following what Charles Darwin said. That anger is there, attachment is there, fear is there. All these things Charles Darwin said this is, these are the instincts given by, instincts given as a say the gift from the evolution. What Buddha said that we don't really, if you don't practice these two methods, if you don't practice the wisdom of Emptiness then what Charles Darwin said you have to follow what he said that to defend yourself you need the anger, to run away from the fear you need fear, to run away from the threat you need fear, to get what you want you need attachment. This is what Charles Darwin said and the we have to follow this. Whereas the Buddha said that this is why this is applicable to the majority of people but anybody who puts little bit of effort to practice in a very systematic way, you don't need anger. What anger is supposed to bring, defend you, this can very effectively will be accomplished by compassion. What attachment is supposed to bring to you, gives to you that can very effectively can be given to you by compassion. What fear is can meant to take you away from the threats this is very effectively done by compassion. This is what the Buddha said.

Whereas with fear, attachment and aversion not guaranteed whether you can effectively accomplished what you intent? For example say with attachment right, okay we already experienced attachment, with attachment what happens? Whether relationships, what headache? It is just a (TL, GL) just listening to the stories, seeing the people, unnecessary problem you are just you know, voluntarily taking the suffering. You are taking the suffering (GL), unnecessarily. The first meeting I say people first meeting okay, little digression I am sorry. First meeting is like I give my 100% time to you, you get 200 now, before the meeting you get only 100% now you get 200, 100 yours and 100 other side, right. Say, okay I feel little headache I want paracetamol, I have to get from hospital, pharmacy which is little far away. No, no I will go, right. You get 100% plus 100%, 200. Then afterwards, after a while then you lose 50%, you already have 50 now. Then other person say no, you go (TL). And then later on even this 50% will go away, right (TL) with your children 50% will go away. So the point is okay, this is not my business, the point is say what Charles Darwin said that for ordinary people this is only way attachment, aversion and fear. This is how we employ right.

But they effectively give you what you want? Answer is no, it attracts more miseries, right. Whereas what the Buddha said just try, experiment this what the Buddha said, right, unconditional love. Yes, from tomorrow I will practice unconditional love no, just by saying it will not happen. We have to follow the steps, seven steps. Seven fold cause effect method to generate Bodhicitta, nine steps the method of equalizing and exchanging with others. Just follow these two steps very seriously, it will take time because that it takes time, Charles Darwin could not even imagine that this is possible, right (GL). Yeah, so therefore the Buddha said it will take time and then when you [0:30:00] actually practice it you see that your mind is forever at peace, happy, extremely calm, composed and yet what attachment brings is conducive factors,

conducive things that you require, all these you get. Very easily and what fear, what anger is supposed to defend yourself it does it so effectively this compassion, right. Whereas very compassionate with wisdom, enemies are easily subdued, right. Enemies will become your say the your friends, not only friends very loyal friends, who can really do a lot for you. So therefore enemy gone and the fear, fear is supposed to take you away from the threats. With compassion in first place, the fear will not arise in you and then say sometimes in fear what happens? In fear, if you are in the, if you encounter tiger, in fear the person can jump towards the tiger. The fear loses the persons capacity to think properly, jumps towards the tiger, right. So this is the fear which takes your intelligence. So whereas lack of fear you can think wisely then you will know, then where to run run properly.

And then when the compassion becomes very intense, very high level you don't need, you don't even have to run away. Right, even the thinking of the threat of the person, of the animal changes. For example say with Saint Francis, in the Christianity Saint Francis of Assisi right, all the animals comes close to him. They are so happy, they feel such a say sanctity, they feel such a sense of security close to be with him. Even the wildly animals they come to the, they shelter with him. So in the story of the Buddha, mad elephant who deliberately sent to destroy Buddha and the monks, right and everyone were so scared, they all running for the life. And Buddha sense it, Buddha says no need to run just stop this, stay where you are and Buddha approached the elephant and elephant subdued and prostrated to the Buddha. And this is how when your intense compassion really becomes intensified you don't feel fear, forget about fear, the need for the fear your thinking, your compassion can change the other persons thinking and becomes so friendly with you. So this is the power of compassion. Okay, so the measure or the measure to counteract the aversion is practice of compassion. And for the compassion as said earlier, if you really want to be very successful with this practice, where you think of other people, right say you think about your near and dear ones is fine, you think of near and dear ones to be sick like this then you go into trauma, you go into so much of anxiety. Right, whether as where as you think about other people going through problems, not so much affected, you are not really as much when you hear somebody else going through problems. Okay, this is because you don't, we don't have the unconditional love and affection.

With the unconditional love and affection, what happens sense of -concern is exponentially increasing. Sense of -concern for others yet the pain is not there, this is incredibly beautiful practice. The pain is not there, the pain within you is not there yet the sense of concern is just exponentially increasing, is so powerful this is amazing. So usually the mundane affection parents, children love and affection and then say the husband, wife love and affection. Who so ever this love and affection till one is so precious, one however tainted that is so precious don't forget it. Say for a family, for husband and wife is always better live you know, happily rather than fighting all the time, right. Fighting all the time instead of that okay, helping each other you know, assisting each other and sometimes singing together this is very good rather than fighting. Fighting, scolding, shouting what is the point? Right, is so adverse, it is so much bad effect on the children. The parents behave like this and children they are adversely affected by this gesture. So therefore it is better but other side one, we compare these two things of course being harmonious, being friendly this is far, far, far better than leading a you know, the non-harmonious fighting okay. Now within this, even this part being affectionate and loving, caring

again there is a problem. The problem is whether the other person goes to little problem, the pain inside increases within yourself. Particularly loose other person, the pain is so acute, right. Again the self is, if somebody gives you the option okay, you be with this person or you are going to be her child, you born as her child and then you will be so loving each other, loving the child, loving the son, loving the daughter very affectionate to each other. Then eventually you will be separated and pain is so acute, one. Or you are not going to born with this person right, so this is very close bond and then the pain both will not be there if you given a choice what will you choose?

Don't be too emotional, right (TL) sometimes people mix emotion with the reality. The reality is that if you have freedom, where I don't have to go through any process finally I don't have to go through all these acute pain. Right, then your mind just becoming insane, right. So I don't want that. Okay, so the point is then you may think that if that is the case then where is compassion, where is love and affection? Okay, this is the game. Love and affection they are two, biased love and affection, and the unbiased love and affection, two. Unbiased love and affection can come to 99.9% of the people it will come only through practice not through naturally. Unbiased compassion, which is also known as unconditional love. It will come to us only through practice, not naturally. May be for rare number of people, very rare this may be there. But 99.9% of people this will not happen naturally. But it does not happen naturally don't feel demoralized, you practice it and it will happen. Finally that it happens that is more important. Now with a biased love and affection the problem is that when the other person goes through problems, the pain that you go though is so excruciating.

Whereas with the unbiased affection this pain is not there yet does it so concern as just so intense, sense of concern is so intense but it is accompanied with the pain. So what do you want? You want sense of concern with pain without pain? If you want sense of concern, the 60% of sense of -concern and 90% pain or 90% sense of -concern and zero percent pain, what do you want? Not just zero present, 90% concern which is very beautiful and pain is very bad, with zero percent pain. If you want that we have to cultivate the unconditional love, the unbiased love and affection. Right, which is very possible to all of us it is a matter of practice, if you practice everybody can generate this mentality then you have it, you get it is a wonder. It is though like you are in paradise, you will feel such a freedom and this you know, the pain, the anger, the agitation, irritation all these stops. Okay, this is with the counteracting the aversion.

Then we are doing the, [0:40:00] number three is what? Ignorance, how to deal with ignorance. So, ignorance comes under two headings. One under the category of the three afflictions and one in the form of the ignorance as the root of all afflictions. So these two, so we will do that the way the, we will do that as the, okay, so we will do that the both. Okay, let me first do it like this, okay. This ignorance if we study, if we think of the four seals. Four seals – all composite things are impermanent. What is next? We've not done. Okay, so the ignorance there are so many kinds of ignorance. So we're what we're going to do here is we're going to do a very, the simple way of understanding. Okay, three kinds of ignorance and how to get rid of the three kinds of ignorance, right. With the three kinds of ignorance how we are trapped into suffering, unnecessary suffering because of these three kinds of ignorance. And getting rid of these three kinds of ignorance it is such a relief.

Okay, the first one ignorance of seeing impermanent phenomena as permanent. Ignorance which misconceives impermanent phenomena as permanent. Number two ignorance which misconceives miseries as happiness. Then number three ignorance which misconceives the selfless phenomena to be of selfhood nature. Okay, ignorance which misconceives impermanent phenomena as permanent. Ignorance which misconceives miseries as happiness. And ignorance which misconceives selfless phenomena as of selfhood nature. Okay, we are going to go through these three and we'll go little more detail with the third one which is the selfhood, the selfless nature as of selfhood nature.

Okay, this first one impermanence. Okay the Buddha indicated that all composite things are impermanent. All composite things are impermanent which means anything which is composed of parts or anything which is composed of atoms, anything which is composed of the say temporal segments like mind, say the first moment of the mind, 2000, the mind of 2015, 16, 17, 18. These are temporal segments of the mind. Within 2018 January, February, March, April, May. And then within the say the month of September, the first September, second, third. Within the first September day night. Within the day say the okay so 24 hours. And within the first hour 60 minutes. So like this these are the segments, temporal segments. And then with the physical body we have the directional paths, directional components. Okay like atoms. Okay, so anything which is composed of these two things should necessarily be impermanent in nature. Whereas how we behave for example say okay not just you, all of us including myself how we behave or what is our attitude, what is our thinking? Our thinking is actually while reality is the composite phenomena they are impermanent. In our day to day life we view many of these things as permanent, right, we view any of these things as permanent.

Okay, let's say for example say recently when I was in Singapore, other friend. I have a friend. My friend he is a very big, not big the figure meaning somebody who is like a CEO of a company. And the mobile he keeps is a very simple mobile, right. I don't mean to, okay it has nothing to do with, this implication this is not what I'm saying right. There is no implication, nothing personal. Okay, so I asked him, wow it's amazing that you have very simple mobile. And he said because of course he has a CEO mindset, right, very practical, he said nowadays mobile's job is for communication and then don't expect the mobile to last more than one or two years. This is what he said, right. Even if it is iPhone X still it will not last long. And then what happens the company will bring out with new what, updates. If you don't update then the mobile becomes useless. And then sometimes in worst cases, right, you try to update machine is too old that it cannot be updated. You have to change the machine, right. Although you paid a huge amount there is no point.

In the olden times, if you buy a very good tape recorder, meaning 50 years ago. So many of us we are not born, right. Youngster you have no idea what is that original tape recorder is, you don't have an idea, right. Younger ones? Okay, you don't have this idea. So this tape recorder, if you buy very good one, you don't have to worry about updates. (GL) You don't have to worry, right. You pay more you get a better one, it will last you the next 50 years, guaranteed, right. Even if it has little problem there the people will fix it, repair it. Nowadays no this machine, this the old one so this will not work with this, it cannot, what do you call, what is the technical term? It is not compatible with this one. Number is that it cannot what, there is one word, I forgot it.

Okay, it hangs, right. Okay, so the all these problems are there. So he said that don't expect the mobiles these things. It is their job to market it, to advertise it, it is their job to give impression as though like this will last you for the next 50 years. But in actuality this is just for two years or one year maximum two years. He said it. And I saw it very true, it's very true. So whereas we think of it as permanent that it will last long. But in actuality even for two years, if it lasts for two years it is very good, right. But how much we pay, it's so huge amount, right.

And I'm, the first time when I heard about iPhone what is that iPhone 6, iPhone 6 Plus, I have no idea about these things. And my friend was updating me with this, updating me about iPhone 6, iPhone 6 Plus, iPhone 7. He told me about the iPhone 6, he said that in a market people sleep on the street to get the first piece or the second piece. Tomorrow is, next day's launch, launched piece to get it, they sleep on the street the whole night. People in the queue they sleep. I said that this they will not do even to have *darshan* of the guru. (GL) They will not sleep in the street. So which means mobiles are amazing, it's much more than the gurus, right. Okay so what I'm saying is that this is how the mentality. First of all these people are expert from these markets. They are expert to do marketing, advertising. They are expert in this. They advertise to give you such impression that you can, this can look everything and this will last for the next 20 years, 30 years. This is impression they will give you. They will never give you that it will last only two years. **[0:50:00]** If they advertise like this nobody will buy this, right. So therefore the point is that out there, and then after one year what happens? It crashes. It's not supporting, like this, it's not working like that, it hangs, right. It's not compatible with this. So all these problems are there. Then we'll realise, then you become upset. Why we're upset? Why you become upset? Because this was not what you were expecting before. You were expecting it to be very smoothly running for the next 10 years, 20 years. Now, you discover that is not a fact. So you become upset. This upset is misery. This misery is because of the earlier belief that it is permanent. So believing impermanent phenomena as permanent is the cause. This ignorance is the cause of many of our miseries, right.

And then one of my teachers, amazing, what he said was that we are concerned about his health. We are all concerned about his health. And the say I was showing, expressing my concern for his health on the phone. So you know the why not to have treatment from this hospital, like this and so forth. And then the, he was the say talking very nicely to me. And so one thing is with his knees. He has knee problem, so much of knee pain. And then the I was giving suggestions like this. Then he was saying okay, it's okay, don't worry, it's okay, okay. And then the finally he takes me to one teaching. He said that, the one he said was that but this doctor was telling me that the with age the ligaments they are worn out and naturally the two bones they touch. When they touch with the weight you feel the pain. This is the age and I am already in my 80's, right. And he is not at all worried, concerned about this. He accepts that this is the what is problem and I am already of this age. So why worry? Instead he is asking me not to worry over his health. Amazing, right. This is such a big lesson for us. Otherwise we have to console somebody else, right, console somebody else who is worrying about his or her own health. This is amazing.

And then on another occasion again with some help, and then I was, you know, I was again giving the suggestions to take treatment from this side, that side, this side. Then he said yes, yes, yes. Then he finally he concluded by saying that you know that I'm already in my late 80's, right.

He said it. And in a way what he is saying is that we need to accept the reality. This is what he is saying, right. And I'm not telling him, he is telling me, right. This is amazing.

So this just imagine my teacher and somebody of this age. And both of them have the same problem. And my teacher oh now this is the age, this is the lifespan, this is you know the span, lifespan of this the body, the whole body. And then the other person who is not aware of these things. Who will become more agitated?

Participant: The other person.

Venerable Geshe Dorji Damdul La: Yes, the other person. So finally if we know that all composite things are impermanent. That means the fact that I am born with this body which has a lifespan, right. If you know this, if you are aware of this, if you meditate on this on a daily basis, right. Then when actually the say the when actually the time comes it is not a problem. No you are not, mental problem. When you don't have, when you don't have, you are not mentally disturbed there you mind can be at very peace to prepare yourself very meaningfully, which 99% of the people cannot do. Very meaningfully off your journey to next life, very meaningfully, right. Perhaps better than this life. Okay, so these are the things reflecting the say failure to see the reality. And it says seeing the impermanent phenomena as permanent. Then the miseries, unnecessary miseries arise. And then seeing the impermanent phenomena as impermanent, then the unnecessary miseries are already cut. And instead your mind will be composed and at peace. When the mind is at peace and composed then you can think of your, you know, making greater meaning out of the lifespan that you have now. It's amazingly great practice. This is number one.

Number two is seeing the miseries, misconception or the ignorance misconceiving miseries as happiness, number two. Okay, so this, okay, so this is something again another point that we need to keep in mind, we need to really keep in mind. And seeing miseries as happiness. Say miseries having, miseries there are three kinds or sufferings there are three kinds. So we already did that, right, before in the beginning of this class, this course. Say suffering of suffering. Suffering of change. And pervasive conditioned suffering. Three, right. Okay, so suffering of suffering, nobody will see that suffering as happiness, nobody. Suffering of suffering nobody will take suffering of suffering as happiness. Which means the manifest suffering – headache, hunger, thirst, so forth, nobody will make, misconceive that as happiness. If that can be done then that's amazing, right. Then the say nobody will complain. All complaints are coming 99% because of experiencing, not being able to accept the suffering of the suffering, the evident suffering. Okay, this is not what we are talking about.

We are talking about, particularly, number three, no, number two and number three. Number two suffering of change. Number three, what is number three? Pervasive conditioned suffering. And sometimes it is the abbreviated as conditioned suffering, conditioned suffering or pervasive conditioned suffering. Okay, so these two things. Number two, this number two which is the suffering of change. Okay, I don't want to go into too detail with this, suffering of change referring to what? What do you understand by suffering of change? Anyone. Yash?

Participant: It seems like it's something good but in the long term then, I remember the

example, the scenario which you created like if there is someone is there in the prison and if he is too much wound in the.

Venerable Geshe Dorji Damdul La: Okay, I think we should speak through the mic.

Participant: I think if I remember you created that scenario there are two prisoners in the prison. And one is constantly reminded about, that he is going to die, about his death sentence. But the other is being very happy and he is having all the luxuries there. So the one who is having all the luxuries, the prisons will, he'll forget about the.

Venerable Geshe Dorji Damdul La: Being in the prison.

Participant: Being in prison. So what appears to be a relief in the long term will eventually, you see, it will not work to, you know,

Venerable Geshe Dorji Damdul La: To get out this suffering. Very good. To get out of the prison. Very good. Okay, anyone else? Yes?

Participant: Geshe la you once said.

Venerable Geshe Dorji Damdul La: Mic.

Participant: You also gave the example of momos.

Venerable Geshe Dorji Damdul La: Okay, yes.

Participant: And how we may attracted to it, you know, but then at a point it is a superficial attraction because when you eat you can't keep eating it. And, if you continue, after a point it will make you sick.

Venerable Geshe Dorji Damdul La: Very good. Okay by the way there are many of you who [1:00:00] were, who did not get the chance to the earlier teachings here. Say how many of you have, how many of you enjoy momos? Raise your hands. Okay, (TL) almost all. Okay, those of you who do not know what momo is, you must ask somebody else, right. You must know this. Okay, momos, let's say enjoying momo is, okay, eating momo is it enjoyable or this is the burden?

Participant: Enjoy.

Venerable Geshe Dorji Damdul La: Enjoy. It is enjoyment. Very good. Okay, if you really enjoy it I will give you momos on your birthday, right. Okay, I will give you the 100 pieces of momos on your birthday. You take it, first momo is delicious? Very delicious. Second, fine. Third, fourth, fifth, sixth maybe the girls may say okay now finish. The boys may say yes, say more. Okay, then the boy, the girl, boys, seven, eight, ten, fifteen, twenty, fifty, sixty boys will say okay now enough. And maybe one or two boys will say okay I want more. Then the forty, fifty then everybody will say enough now. Okay, why do we say enough? It's very delicious. Now you

don't feel the taste. You feel like throwing up, right. For the girls after six or seven, maybe some girls may eat twenty something, it doesn't matter, right. Six or seven whatever you may take. Then say I give you another extra five pieces. No please, it makes me throw up. Which momo is more delicious the first one or the fiftieth one?

Participant: First one.

Venerable Geshe Dorji Damdul La: First one. Keep the first one last (GL). Keep the first one last which is more delicious? This is you're, keep it last, right. You eat the first 49, almost on the verge to throw-up, then you take the first one. Which is more delicious? Same, right. Whether it's the first one, you keep it, eat it first time or you eat the last time. There is no difference. Last time you eat it, it will throw you, it will make you throw up. It's the same so therefore momo per say is not the happiness, is not the joy, right. If the momo per say is giving you the joy, it should give you joy whether it's the first one or the fiftieth one, it should give you joy at all times. So momo per say is the same but at one time you feel the joy, at one time you feel it as a burden, right. Okay this is an incredibly beautiful practice. So of course the more detail, subtle explanations for that we have to study what is known as the five omnipresent mental factors, how the mind works. So that we're not going to go into this at this point. We will, in anyways we will study little bit of Buddhist psychology later on. Okay, the point is that say the, in other words what is suffering of change? First we have to know some kind of meaning as to what does it mean by suffering of change. You have to get a little bit of meaning of that. Once you know the meaning then you have to identify the illustrations. Once you identify the illustrations then we have to justify how these are suffering of change. You're getting it? First of all meaning, all what the ordinary beings identify as happiness is suffering of change. Don't forget it. Which we can be very comprehensive in this form. All experiences or feeling, all experiences which the ordinary people identify as happiness is suffering, number one, suffering of change, is suffering of change.

Okay what kinds of illustrations? Where is the, what kind of illustrations? Now having given the meaning, any happiness that we consider as happiness, we the ordinary beings, we consider happiness, any example. Okay, any example? Very quick, some examples what happiness? Happiness you get, that you get out of eating momos. Then the cool pleasant feeling that you get out of this air con. What else? Then Sunday late sleep. Sunday late sleep, right. Okay then what else? Then music, the joy that you get out of playing music. And the joy that I, what, the shopping malls, whatever. Okay, so these are the examples. Examples of the what we ordinary beings consider as happiness. Okay, so these, okay we, now know definite, not really definite meaning that the experience of happiness, experience, say the any feeling experience of feeling which the ordinary people consider as happiness is suffering of change, one. Illustrations, for example happiness that, joy that you get out of eating food, the joy that you get out of the positions, high salary, getting a job, or whatever. All these are the illustrations that you can think of.

Then the next question how are these experiences of happiness suffering? This is next question, right. How are these experiences of happiness suffering? Often times people think that oh Buddhism is very self-denying religion because Buddhism considers all these happiness as

suffering, right. Okay, so what way these are suffering, this is question. So this if we don't identify first suffering, the three kinds of suffering. The first one is easy everyone identify, even the animals also identify this as suffering, right. Hunger even the cats and dogs, even the insects they don't want hunger. Okay, so this we don't really have to put effort to identify them as suffering. The second one happiness which we consider as happiness actually they are suffering, right. How are they suffering? If we don't identify this as suffering then the possibility for us, number one, let alone the possibility for us wanting to get out of, wanting to even this aspiration to get out of all our sufferings. Okay, if somebody is telling you how many of you want to get out of all sufferings of your life, sickness, ageing, death, tension, depression, anxiety, anguish. How of you get out of, want to get out of all these sufferings?

Okay so if we don't identify this suffering of change, what we experience as happiness to be suffering there is no way by which we can get out of all these sufferings like sickness, ageing, death. Even nobody wants it, invariably they will arise. Because we continue to accumulate negative karmas which attract these. Why we accumulate negative karmas? Because of failure to see the, what, suffering, failure to see what the ordinary people consider as happiness as suffering, right. Okay for that matter don't force yourself, some people, you know, they force themselves. Okay, and then it becomes self-denial.

First you, we have to gain conviction. Once you gain conviction then you go have this is not a self-denial. Some people what they do is that okay I'm now into Dharma, right, I already started going to Tibet House, into Dharma, okay now I cannot go with my friends who go into, who go for disco, right. I cannot go with them. Okay, I cannot talk to them. Then you put yourself, I'm in Dharma. Why you are doing it? No, I'm that Tibet House, Dharma, right. So the people, right, people will get and then often times say okay the boys and girls whoever, before coming to Tibet House, right, they look very smart, whatever. They dress very nicely, very nice. Now coming to Tibet House, right, they may people become so shabby, (GL) right. They become so shabby, right. Why? Because I am in Tibet House, I'm in Dharma. (TL)

Okay so what I'm saying is okay what you do is Dharma is a mental process, it's not a physical process. Physically what you do, keep yourself tidy, clean, how people see you as nice. Good, maintain it [1:10:00] and inside change. How the ordinary people they involuntarily pulled, involuntarily pushed, easily affected by external factors, right, easily you are just plunged into say the agitation, irritation. Stop that through your internal practice. Physically remain the same, keep yourself tidy, clean, say little whatever the timing and then of course the bad habits you can stop. But in terms of the say the keep yourself presentable, right. These are very important. Okay, so with this the point is that the suffering of change, so how do we identify that these things are suffering of change, the what ordinary people consider as happiness, how they are suffering, suffering of change. This is question. In the first place how they are suffering? Then how they are suffering of change? Number two. Okay, anyone how we consider this the say the what we ordinary people consider as happiness to be suffering in the first place? How do we identify that? Only when we gain conviction, you have a tremendous confidence. With this confidence, right, then you realise that this is all mental phenomena, it is nothing to do with the physical change. No need to change physically, right. And of course the extreme sides this we have to change but otherwise remaining very presentable, you know. All these things just maintain it, what is wrong

with it? Okay, so the question is how we can be convinced that what we consider as happiness, ordinary beings consider as happiness is actually suffering. Anyone?

Participant: Because it's temporary.

Venerable Geshe Dorji Damdul La: Mic, mic.

Participant: Because it's temporary and it won't last.

Venerable Geshe Dorji Damdul La: Okay, one it is temporary and it won't last. This is also.

Participant: Not ultimate happiness.

Venerable Geshe Dorji Damdul La: Okay, this happiness, right, is not a real happiness, is not, it is not a lasting happiness but its happiness, temporary happiness.

Participant: That is true. Then it depends on externals.

Venerable Geshe Dorji Damdul La: Still it is not problem. It is happiness, right. Okay it does not last is fine. As long as it will last I will enjoy it. Okay, anyone else how this is suffering?

Participant: By reflecting on it then when it will last it will give us suffering.

Venerable Geshe Dorji Damdul La: Okay when it will last, even while it last it is a suffering, gives us pain. How?

Participant: When it will finish, when the pleasure will finish it may cause us the pain.

Venerable Geshe Dorji Damdul La: Okay, when the, so which means more like what, your name?

Participant: More like what Ritu said, what Ritu said it is very temporary. Temporary meaning it will not last long which means the moment it finishes then it goes into pain, right. Okay, my question is how this is, this meaning happiness which we consider which the ordinary people consider as happiness is suffering? I'm not talking about how it will change into suffering later, how when it comes to an end then the suffering follows. If you say suffering follows, pain follows after this means before this is not pain. So what we are saying is before this is a pain, right. Okay, anyone?

Participant: Geshe la I think it's because we are never satisfied, you know, we want more, desires.

Venerable Geshe Dorji Damdul La: Okay.

Participant: And it never ends, you know, the desire will be more and more.

Venerable Geshe Dorji Damdul La: Okay so let's say that you have the happiness you are enjoying it and then the desire increases at that very moment or later on? Later on, right. So before that it is happy. So before that how it is suffering this is the question. Yes, over there. Mic.

Participant: Geshe la because it is uncertain.

Venerable Geshe Dorji Damdul La: Okay, one it is uncertain, okay.

Participant: Even while we are enjoying it we don't know whether in the next moment it will be available the happiness.

Venerable Geshe Dorji Damdul La: Okay I like your key word uncertain but the next moment is much more the same with what Ritu said, what Vivek ji said, right. Next moment means that moment is happy, right, that moment is happy, that moment is not suffering. So my question is how that moment is suffering. So what you said is uncertain, this is interesting part. Okay the Tara ji. Okay don't forget your name?

Participant: Mayank.

Venerable Geshe Dorji Damdul La: Mayank, what Mayank said is the uncertainty, this word okay I'm really hit by this, this is very good word, uncertain, right. Okay.

Participant: Essential nature itself is of suffering of that happiness.

Venerable Geshe Dorji Damdul La: Okay this happiness the essential nature itself is suffering, how?

Participant: The moment when we focus on those happiness, when we are going to pay critically to the essential nature you are getting it as

Venerable Geshe Dorji Damdul La: Okay very essential nature there is something, yes, this is very important point. So we have to know how the essential nature is suffering, how? Okay one here, your name, introduce yourself.

Participant: I'm Prashant.

Venerable Geshe Dorji Damdul La: Prashant.

Participant: I think it's an unreliable source of happiness.

Venerable Geshe Dorji Damdul La: Okay, unreliable. Okay wonderful. Okay so one word is uncertain, unreliable, these two are very good. Okay, do you want a reliable happiness or unreliable happiness? (TL) No, the, so the moment unreliable happiness comes to you this is the misery comes to your mind, right. So therefore what Prashant said is really very meaningful, unreliability. And then the uncertain, unreliable, uncertain, they are all the same, right. Okay, very

good, this is one thing that I made, the we are, the interesting. Okay the Vinny la.

Participant: Geshe la we think,

Venerable Geshe Dorji Damdul La: Okay, mic.

Participant: We are forgetting the reality and we are getting very engrossed in the happiness, thinking it's permanent. So whenever the change will come that we'll probably won't accept it. But if we live in reality and think about it you know, meditate on it every day then maybe the change will not upset us.

Venerable Geshe Dorji Damdul La: Okay this is again a very important point where we don't live in the reality then we create illusion, we don't live in the reality. In the process we are enjoying what we call as enjoying, we're enjoying that very process, that very moment we don't live in the reality which means that very process is entangled, contaminated by ignorance because we don't see the reality with this ignorance. Okay the food mixed with soil, who want to have the food mixed with soil? Delicious food mixed with soil? Mixed with soil you don't want, right. We don't want. So the happiness, very moment happiness mixed with the soil of ignorance, this is not desirable food. But the ignorant people they see as a desirable food, right. We see desirable food. Whereas if we see there is some food without this mixture of the soil or the ignorance, this is amazing, that is known as uncontaminated happiness. Happiness there are two - contaminated happiness and uncontaminated happiness. So all happiness which we experience, they are all contaminated because they are contaminated by ignorance. You're getting it? Contaminated by ignorance. Okay, I'm not going to go into too detail into this part, this is something which requires little bit of the say the further studies on the reality, what constitutes the reality which is so, so, so important. If you get it you will get the whole meaning of your life. So what Vinny la said, you get it, you get the whole meaning of your life, you will say that wow now I have found my, the meaning of my life, right. Now I know what is the true meaning of my life, you will get it. Okay this is very important point.

Okay don't, let us not forget these points that is uncertain, unreliable, then the essential nature is of suffering. So how that is explained by Vinny la's answer that very essential nature is mixed with ignorance by not seeing the reality. Okay so the and the more detailed explanation will come as a part of the say the attachment, aversion [1:20:00] and then the ignorance. Within the ignorance we are talking about the three misconceptions. One what, misconception, misconceiving the impermanent phenomena to be permanent. Number two misconceiving miseries as happiness. Number three misconceiving the selfless nature, selfless phenomena as of that the selfhood nature, right. Okay what Vinny ji said is related to the third one which is the how what we consider as happiness contaminated happiness they are essentially of the nature of suffering, how? So that will be explained in detail what Vinny ji said will be explained in detail in the third part. Okay, very good.

Now for this we did that already, right, the three levels of suffering, we did that already. Okay, now quickly, okay let me give you one example, okay example which Yash said it, right. Okay let's say that the, there are two prisoners and they are to be taken care of by two different, in two

different prisons by two different prison guards. And the penalty or what it's called, the sentence is for both of them is capital punishment, after one month, right, after one month. Okay, say after six months let's say or one year, after one year. And then the job of the prison guard is what? What is the job of the prison guard? To care, to take care that the prisoner gets good food or to take care that the prisoner does not escape?

Participant: Does not escape.

Venerable Geshe Dorji Damdul La: Does not escape this is the job, right, this is job of the prison guard. Okay, so whatever the prison guard does is fine, right. The thing is that the prisoner should not escape this is the job of the prison guard. One prison guard, two prison guards they employ two different techniques. The first prison guard prison guard A he threatens, he creates fear, he tries to rule the prisoner by fear, rule of fear, rule by fear, right. He creates fear, okay if you misbehave I will not give you food, right. And then say even in the cold you have to sleep outside. You threaten so that the prisoner feels intimidated, fear, frightened. And the second prisoner creates a swimming pool in the prison, garden around it, right. And say the what, and then when the Delhi very hot then air con, good food. And sometimes the prison guard he himself comes, shows up and tries to give company in the swimming pool, give company in the tea, drinking tea together, right, talk nice stories, sometimes yoga together. Okay, tell me which of the two prisoners has a greater say the possibility, which of the prisoners to escape from the prison, prison A or prisoner B?

Participant: A.

Venerable Geshe Dorji Damdul La: A. Why? Because he is always reminded that you are in prison, right. Hey if you don't do this well then I will not give you food. Your parents will never say this, right. People who love you will never say this. Even the strangers I'm not allowed to say to you but he is saying this because he has the authority, right. Oh we are, what authority that is a prison guard so I am a prisoner. So he is always reminded of being a prisoner. Whereas the second person forget that he is a prisoner. Even if you're the parents they what, release you on bail, he will not go out, 100% he will not go out because at home he doesn't have the swimming pool, right. At home nobody, the parents are very busy, they will not give you company to have a cup of tea with you. And they will not do yoga with you, right. So which means that the person forgets that the person is in prison, right. And then after one year, before one year, the first prisoner escaped, disappeared. He escaped through digging a hole underneath, through the walls, right. This is how many of the prisoners escape by digging holes, right. And then the second one is intact till the last day, right. And then tomorrow my friend finish, then he is like no the first prisoner he disappeared now I'm going to be killed tomorrow, right. Now he is into despair, he is traumatized. So which of the, let's say the which of the two pain is greater, the pain of the fear created and then escaped and the pain of the eventual death with the joys in the, before that, which of the two pain is more acute?

Participant: Second.

Venerable Geshe Dorji Damdul La: Second one is much, much, much more acute. If the

second one is constantly reminded of being a prisoner way before, whole one year, he will never have to go, he might not have to go through this persecution, right. He might not have to go through this. What made him to go through this? Because of failure to see the prison as prison. Okay, this failure to see the prison as not as a prison is that responsible for him to now go through capital punishment, through death? Yes, that is responsible. So what is responsible for your capital punishment is that good or bad? Very bad, right. But we don't realise that very bad when you are, before the actual day, right, because the ignorance. Whereas when you realise it's too late. Now you realise that the earlier moments they are not really paradise, they are so vicious. I saw that as a paradise it was, I'm so ignorant, I'm fooled by this vicious trap. It is so vicious. Okay, so this is known as bait. Bait, what is bait? A trap. Okay, where do we use the bait? Where do people like to, okay don't use the bait, right. Okay where do people use the bait, bait for what? Bait for fishing, right. Fishing, so what is bait? Some the food there, a rotten food or a fresh food? Very delicious food. If it is a rotten food no fish will come close there, right. So it must be very fresh and very delicious. So this is what traps the fish there, right. And even if, even the animals when they know that this is a trap so there are so many foods there, food there, but this is a trap, if the animal knows that, wild animals if they know that they will not go close to that trap. They will not at all go close to that food if they know that.

So how do you, you just watch the National Geography when the animals are you know the trap is put there, animals when they go closer to the food they are so cautious, right. To see whether you know this is a trap or it's a real food there, right. And they try to go in again come out. Because they are just wondering, to check whether this is a trap or it's a lucky food, right. And then finally when they got there trapped then finish. Then they will not look at the food, right, they are not interested in food because they know that now it's a trap, this is a bait, this is not a real food, right. So therefore the thing is what we consider as happiness is nothing is a suffering because it is a bait. What is a bait? Bait is good thing or bad thing?

Participant: Bad.

Venerable Geshe Dorji Damdul La: Bad thing. Suffering nature. So therefore this is to be seen as a bait. How bait? Okay are we in Nirvana or we are in Samsara?

Participant: Samsara.

Venerable Geshe Dorji Damdul La: And who force you into Samsara, including myself? Who force us to Samsara? Ourselves. So what pulled us in Samsara? The bait. What is a bait? Suffering of change or what we consider as happiness [1:30:00] this is what is responsible for trapping us in Samsara. You're getting it? Okay so therefore this is a bait, this number two.

Okay number three what is the third suffering? Pervasive conditioned suffering. Okay now I'm not going to go detailed into this part which we already did earlier. So those of you who joined Nalanda Diploma Course later you must, you have to listen to the earlier recordings. Unlike the Nalanda Masters Course Nalanda Diploma Course it is easier for you to catch up what you have missed earlier. Okay, so now with this what we are saying is that the three kinds of ignorance. First seeing impermanent phenomena as permanent. Seeing suffering as happiness. Okay, then

number three is seeing selfless phenomena as the nature of the selfhood nature. Okay now we are going to do the third one.

Third one this is very important, this is in relation to what the Tara Shankar ji said and what the Vinny ji said, right. Okay, this part is very important. Okay, let's say okay how many of you have seen rainbow in your life? How many of you have never seen rainbow, only heard about rainbow? You all have seen. Okay, imagine that you are seeing a rainbow one kilometer away from where we are now, away from Tibet House. And imagine that there is a young boy with you age three or four. Both of you are seeing the rainbow one kilometer away from Tibet House. And then what will the young boy tell you? The young boy tells you please take me there. Please take me there means I want to play with the rainbow. Will you take the child to that place? Okay so the point is will you take that child to the place where the, from where the rainbow appears, will you take him there? You will not. If you take him there you are also a small child. Why the small child asked you to take you there, take him there because he thinks that if you go closer towards the place from where the rainbow appears you can actually hold the rainbow and play with it. What happens if you go closer to rainbow, what happens?

Participant: It disappears.

Venerable Geshe Dorji Damdul La: Rainbow disappears, right. You cannot play with it. The rainbow will disappear. Okay, so the rainbow, you saw the rainbow from where? You saw the rainbow. Did you see the rainbow at the place from where the rainbow arises? No, you saw it from a distance not from where it is found. You're getting it? Okay and so rainbow is the object. Object appears from the one kilometer away. And your mind is the subject which sees it. Object and subject. You're getting it? Okay, how many of you have watched movie in a movie theatre? Maybe Titanic movie. Titanic you have seen that in movie theatre? Raise your hands. Okay, how many of you watched movie, any movie in your life in a movie theatre? How many of you have never see a movie in a movie theatre? Okay we all saw, good, movie theatre. Let's say you are watching movie here, you are watching movie on the screen here. And where is this movie coming from?

Participant: Projector.

Venerable Geshe Dorji Damdul La: From the projector. Where is the projector?

Participant: Behind.

Venerable Geshe Dorji Damdul La: Behind you. You're getting it? So the movie, where is the movie? It's on the screen. Where is the movie? It's on the screen. Where is the movie coming from? From the screen or from the projector?

Participant: Projector.

Venerable Geshe Dorji Damdul La: Very good. The movie is on the screen but it's not from the screen. Don't forget it. The movie is on the screen but it's not from the screen. The movie is

from the projector. And projector is not on the screen. Projector is opposite direction with the screen. So the projector is behind you. So the screen is metaphor for the object. And the movie projector is metaphor for the subject meaning your mind, right. So all what we are seeing they are like the movies and what sees them is your mind. Okay, now this is number two example.

Number three example, how many of you dreamt of being chased by ghost? Raise your hands. How many have never dreamt of ghost chasing you? Or how many have nightmare in your dream? How many did not have nightmare in your dream? You don't know what nightmare in dream is. Okay, we all know have the nightmare in the dream. Let's say that we have a nightmare in the dream. Nightmare of say a neighbour, right, fighting with you, or neighbour about to kill you or a ghost chasing you. Let's say ghost chasing you. A nightmare of a ghost chasing you. Okay, that is the dream. Then say often times when we dream of somebody chasing you and you are running for your life, oftentimes we fall, yes? And when we fall it's so difficult to get up, yes? In the dream, right, very difficult to get up. Okay, say you are struggling to get up, you cannot get up and the ghost it does not stop. Ghost just dashes against you and then almost on the verge to get you right. And then you think what, what is your think, feeling? Wow, I'm lucky or so much of fear? So much of fear. Okay, now I'm done, right. So, some people this happen to you in your life with the ghost or in your dream ghost, the wild animals or say the your neighbours or any other person about to kill you, like this. Did it happen to you in your dreams? Okay for me it happened so many times. So there now I'm done, right. When you say now I'm done, your mother wakes you up. When you say now I'm done before he or she actually does something, right, then your mother wakes you up. What is your feeling?

Participant: Relieved.

Venerable Geshe Dorji Damdul La: Very relieved. Very good. Very relieved. Okay, why did you have so much of fear in the dream, why? Because you think the dream ghost is a reality, right, dream chocolate is a reality you will feel joy, no fear. Dream ghost is real then the fear arises. And why did you have so much of relief when you wake up? We know that we come to realise that the dream ghost was not real, it was a dream. Okay, tell me the dream ghost, when you see the dream ghost as real fear arises or relief comes to you? When you see the dream ghost as real fear arises or relief comes to you?

Participant: Fear.

Venerable Geshe Dorji Damdul La: Fear arises. When you see the dream ghost as not real as a dream fear arises or the relief comes to you?

Participant: Relief.

Venerable Geshe Dorji Damdul La: And what do you want, fear or relief?

Participant: Relief.

Venerable Geshe Dorji Damdul La: If you want a relief you have to see the dream ghost as

not real, right. If you want to have the fear you have to see the dream ghost as real. Now, seeing dream ghost as real is that ignorance or this is the wisdom?

Participant: Ignorance.

Venerable Geshe Dorji Damdul La: This is ignorance. So with the ignorance fear arises. Seeing the dream ghost as not real is that ignorance or wisdom? With wisdom, wisdom gives rise to the relief, freedom from fear. You're getting it? This is extremely important. Okay, when you wake up you realise that dream ghost as not real. What do you mean by not real? The dream ghost as not real. What do you mean by not real? It's coming from the mind. So mind is the subject or the object? Subject. You're getting it? Mind is the subject. In the dream you saw the dream ghost as real or it's coming from your mind, in the dream? As real. Real means object or subject?

Participant: Object.

Venerable Geshe Dorji Damdul La: Object. You're getting it? Now when do you realise that dream ghost [1:40:00] does not exist from the object, when do you realise? In the dream or when you wake up? When you wake up. When you wake up you realise that the dream ghost is not real, is coming from the mind from the subject. In the dream you see the dream ghost as coming from the subject or from the object?

Participant: Object.

Venerable Geshe Dorji Damdul La: Object. In the dream you see the dream ghost as objectively real. When you wake up you see the dream ghost as subjectively real. You're getting it? Okay this is very important concept that we have to know. Only if you know this concept then later on you will see that, you will learn how everything is like a dream. Okay, let's say what did you say when you wake up you see the dream ghost as subjectively real or objectively real?

Participant: Subjectively real.

Venerable Geshe Dorji Damdul La: Okay subjectively real another way of saying subjectively real is okay let's say this flower, Yash, this flower this is mine. What does this mean?

Participant: It's not yours.

Venerable Geshe Dorji Damdul La: (TL) Very good, okay, so when I say that this is mine, it's something, nice way of saying it's not yours. If I directly, Yash this is not yours, it's very offensive. When I say, if I say oh Yash this is mine, right. Its nice way of saying it is not yours. Not yours, not, not yours. Likewise when I say that this flower exists subjectively real or the dream ghost exists subjectively real, right, it is another way of saying that the dream ghost is not objectively real. Very good. Not and empty mean the same. Not and empty. Not objectively real, empty of objective reality these two mean the same. You're getting it? Okay let's say this again, when I say that dream ghost does not exist, dream ghost exists subjectively what is the implicit

connotation of this? Dream ghost is empty of?

Participant: Objective existence.

Venerable Geshe Dorji Damdul La: Objective existence. Very good. So likewise the Buddha said that everything is like a dream ghost, right. Everything is like a dream. Dream exists subjectively or objectively? Subjectively. Dream exists subjectively. In the dream you think that dream exists as objectively, right. But in actuality dream exists subjectively. Now this, if everything is subjectively real the way the Buddha said, Buddha taught then this flower exists subjectively or objectively? In case if the everything exists as subjectively real as taught by the Buddha then this flower should exist objectively or objectively? Subjectively. When you say that this flower exists subjectively implicitly you are saying what? This flower is empty of objective existence. So when you say Emptiness you must have heard about Emptiness so many times. What does it mean by Emptiness? It simply means Emptiness of objective existence. You're getting it? Emptiness of objective existence. And what is the benefit of this? What is the benefit of understanding Emptiness of objective existence is that you will discover that nothing really exists from the object they are all coming from my mind. The way when you discover that the dream ghost is coming from my mind your fear dissolves, all fears of your life will dissolve when you get the wisdom to know that everything is coming from the subject, nothing is from the object. You're getting it? Okay.

So here the I think we need one more session for to go more into this detail. Okay, so now the say the point about the to relate this directly with the say eliminating the misconception of the selfless phenomena into the, selfless phenomena to be of selfhood nature for that the selfhood, selfhood meaning in simple terms something existing objectively. Selfless meaning something which is empty of objective existence. You're getting it? Okay what is selfless phenomena? Meaning phenomena which does not have objective self, objective existence. In actuality nothing has objective existence, nothing has selfhood. Everything is of the nature of the selflessness. So this the selfless nature, this selfless nature, selfless nature meaning what? That things are empty of objective existence. You see them as objectively real. Selfhood meaning selfhood is the objective existence and selfless meaning empty of selflessness, empty of objective existence.

Okay, so now with this when will, when say in the very vernacular sense, in a mundane dream when does one know the dream ghost to be empty of selfhood? Empty of selfhood meaning empty of objective existence. When does one know that in the dream or outside the dream?

Participant: Outside.

Venerable Geshe Dorji Damdul La: Outside the dream we know that. Okay, so when does one view the dream ghost as of selfhood? Selfhood meaning objectively real. When does one see the dream ghost as selfhood in the dream or outside the dream?

Participant: In the dream.

Venerable Geshe Dorji Damdul La: In the dream. So seeing the, seeing something as of the

selfhood, selfhood meaning seeing something as objectively real, this is ignorance and seeing something as of the selfless nature. Selfless don't simply confuse you know the word with other connotations. Selfless has many connotations. One selfless meaning oh the Mother Teresa works selflessly, right. So that connotation has nothing to do with the objective, subjective. It simply means that very compassionately, with the full consideration for others, with full love for others. This is the connotation. Whereas selfless in this connotation, selfhood in this connotation is very different. Don't mix up the vocabulary. Vocabularies maybe, people may use the same vocabulary but you must be able to contextualize the things. You're getting it? Okay so with this the point is that when we see things as selfhood then the outcome is miseries. Seeing the dream ghost as real, seeing the dream ghost as objectively real, objectively of selfhood nature fear arises. Seeing the dream ghost as empty, empty of objective existence, empty of selfhood, selfless nature, seeing the dream ghost as the empty of selfhood then what happens fear arises or dream the relief comes to you? Relief comes to you, right.

Okay, so this is the point that we need to keep in mind, right. Okay, so the point is that the, okay how many of you, okay tell me how many of you when you see things on your day to day life in the dream, in the day time when you see things, how many see things as objectively real? How many of you see things as objectively real? Or how many of you see things as subjectively real, right? Cheesecake, oh this cheesecake is coming from my mind. The momos they are coming from my mind. How many the, how many times it happened to you? Or in sometimes in dream? Okay, in other words the fact is that whether in the dreams or in the waking state 24/7 we have been viewing things as all objectively real. You're getting it? We have been viewing things as all objectively real. So viewing things as objectively real this is ignorance or this is wisdom?

Participant: Ignorance.

Venerable Geshe Dorji Damdul La: This is ignorance. And the outcome of the ignorance is what? Fear or the relief from fear?

Participant: Fear.

Venerable Geshe Dorji Damdul La: Fear. You're getting it? So therefore ignorance is responsible for all the fears. Now, going back to what Tara Shankar ji said and what Vinny ji said is that the say the happiness, okay say happiness of promotion, right. Okay, how many of you feel excited over promotion? Okay, right. (TL) Okay let's say [1:50:00] promotion happiness of the promotion. Okay, happiness of promotion what Tara Shankar ji said is that this happiness, we consider this happiness. In actuality if you probe deeply we see that it is mixed with the soil of ignorance. Essentially it is of suffering nature, right. Say the what Vinny ji said is that this is nothing but mixed with the ignorance. So how that is mixed with the ignorance? When you see the promotion, how do you see the promotion? You see the promotion as objectively real or as the just coming from your mind?

Participant: Objectively real.

Venerable Geshe Dorji Damdul La: Objectively real. So that is ignorance or that is wisdom?

Ignorance. And how do you know that this is ignorance? Seeing the promotion objectively real how do you see that, how do you know that this is ignorance? Okay because this is not permanent or this class can say that you did not teach us yet. (GL) Right, so this will come later, right. Okay so this ignorance this is the point what we have learnt thus far is that everything is like a dream, right. They are all, in what way everything is like a dream? So look the different philosophers they give the analogy the metaphor of everything to be like a dream. There are different philosophers, say the Chittamatras, Svacittika Madhyamika, Prasangika all these, even the say the Buddhist, non-Buddhist, most of the philosophers often times they give the analogy of the dream, right. But to what extent you understand this analogy with the main referent, as to what it really means that can differ in subtlety. For that matter we have to study these various philosophical schools in order to really understand as to what is, in what way they give the example that everything is like a dream. Okay, so the point is that what we are trying to learn is that the say if we come to realise that everything is like a dream. Okay, I'd like to, so how many of you thus far, although you, we did not really touch on this area how everything is like a dream, right, we did not touch this area. But first tell me in what way the analogy is given that everything is like a dream, in what way? So this flower it exists but this is like the dream. In what way this is like the dream, in what way? I'm not asking to prove that it's like a dream. This is not my question. My question is in what way the we give this analogy, this flower is like a dream. In what way the dream is the analogy for this flower? Anyone?

Participant: In the way it impacts you.

Venerable Geshe Dorji Damdul La: In the way?

Participant: It impacts you.

Venerable Geshe Dorji Damdul La: It?

Participant: Impacts you.

Venerable Geshe Dorji Damdul La: It?

Participant: Impacts you. I don't know.

Venerable Geshe Dorji Damdul La: Impacts you. Okay, this is interesting. Okay it impacts you, okay, this I'd like to discuss, you know, this is a very important point. We're in the dream, right, if somebody brings a nice flower and then it impacts you likewise this flower also impacts you, right. Very good. Anyone else, from what we have learned thus far, today, from there. Anyway what I'm trying to tell you is let us try to summarize, say the bring the conclusion, summary of what we have learned today. Okay in what way this flower is given the metaphor of dream? My question is not that how you can prove that this is like a dream, this is not my question. My question in what way this is given the metaphor of the dream?

Participant: It's not objectively real.

Venerable Geshe Dorji Damdul La: Very good. Just as the dream comes from the subject, from your mind which is subject and it's not independent of the mind, it's purely coming from your mind likewise even this flower is also purely coming from your mind, not from the object. So therefore just as a dream is purely subjective this flower is also purely subjective. Just as the dream is empty of objective existence this flower is also empty of objective existence. And then as to as how do you know that it is empty of objective existence that we have to study separately. You're getting it? Okay, very good. So with this what we have learnt is that, what we've learnt today what is very important related to the third level of the ignorance is that everything is like a dream. How? Just as the dream exists subjectively real, subjectively, everything else exists as subjectively. Just as the dream is empty of objective existence, everything is empty of objective existence. So seeing things as objectively real this is ignorance. Seeing things as empty of objectively real this is wisdom. So only with this wisdom seeing things as empty of objectively real that is the final remedy to overcome all our problems. Because the moment you wake up from the nightmare of the dream all the problems that you had in your dream will automatically come to an end. You're getting it? Okay, so the I'm sure there is one question, there is one question but this question I'm looking for a very precise question. I have this in my mind, right. I want somebody, if you can guess what this question is. In other words thus far from what we have learned from there can be one question which can be quite challenging with respect to what we have learned today. Anyone who can think of such a question? Yes, over there?

Participant: This is not.

Venerable Geshe Dorji Damdul La: Okay, the introduce yourself.

Participant: My name is Arshad. My question is, is this not going through extreme subjectivism?

Venerable Geshe Dorji Damdul La: Okay, this is a good question. Is this, this is a very good question. Is it not taking us to an extreme subjectivism? This is a very good question. So for that matter if you could remember what we said is that we have to study the different philosophical schools. You're getting it? Different philosophical schools, some schools how they present some things like a dream, we can see that they are really going to extreme subjectivism which is more, which is closer towards Chittamatra school. And then the next comes the Svatantrika Madhyamika which can help us greatly take away from the extreme subjectivism. And then Prasangika it's so beautifully weaves the conventional acceptance with the world, with the very profound philosophy of subjectivity, right. So this will come later. This is very good question. Okay one over there introduce yourself.

Participant: My name is Aditya Sood.

Venerable Geshe Dorji Damdul La: Aditya Sood, yes.

Participant: My question is we are always talking about the mind which is kind of thoughts, afflictions, everything. Everything is in the mind. Where is the mind located in the body or the head? Because every time you speak you say the mind and brain. So how I correlate it as if you finish off the mind because in Buddhism I think it is said that it is the mind which takes the

rebirth.

Venerable Geshe Dorji Damdul La: Yes, so what is your question?

Participant: So mind which takes the rebirth.

Venerable Geshe Dorji Damdul La: So this is why...

Participant: All the experiences of past was stored in the mind and the mind takes the rebirth.

Venerable Geshe Dorji Damdul La: So where is the mind, this is your question?

Participant: My question.

Venerable Geshe Dorji Damdul La: Where is that located, this is your question?

Participant: Where is it located?

Venerable Geshe Dorji Damdul La: Very good.

Participant: Because there is an intellect, there is a brain, there is a mind. If we correlate it with the skull or somewhere in the head. And in Hinduism it is said the soul or the *aatma* takes the rebirth. So because if there is something called the mind, if this subject matter is in the mind all everything all thoughts, emotions, everything subjective, objective is in the mind then if you remove that thing from your inner this thing then everything is finished that is your Nirvana, that is your Emptiness that if I could.

Venerable Geshe Dorji Damdul La: Okay, okay let us not go too far. First we have to learn more, first get more information rather than speculating too much then it becomes Nirvana, then it'll become empty. Let us not go too far. What is important is learn. Learn, when we learn it is not necessary that you have to accept what is being said, what is being taught, not necessary, right. Always I'm asking questions to you, did you follow, did you agree. I never said that okay do you follow, I never said that you have to follow, right. Did you follow meaning did you understand it or do you agree, do you disagree. This is, this should be the procedure. The point is first we have to learn more, get more information. Get the information what is Nirvana. Oh such an extensive [2:00:00] explanation is found as to what constitute Nirvana. And again we, here with Nirvana which is a very esoteric concept even that we, it is not necessary for us to take it blindly. There is always rationality there. You will be so convinced that wow, it's amazing, right. So we have to learn, get more information, learn more. What we learned earlier – three levels of the wisdom. Wisdom derived through learning, wisdom derived through reflection, wisdom derived through meditation. Conviction, finally we have to gain conviction. Not just that I heard from this tradition, I heard from that tradition, I heard from Tibetan Buddhism tradition, I heard from Chinese Buddhism tradition, I heard from Hinduism, I heard from this is you know the accumulation of information.

Once you accumulate the information your job is to subject them to analysis. With the analysis, with the very refined analysis then you will gain a conviction. Once you gain the conviction this conviction will be unwavering. Nobody can shake this conviction. Whereas if you simply okay this is what I learnt from Tibetan Buddhism, what I learnt from Chinese Buddhism, I learnt from Hinduism, I learnt from the Islamic tradition, Judaism, if you say like this you will never get conviction. The point is that you have to gain conviction. To gain conviction you can gain information from anywhere. Get the information, subject these to analysis and then you will get conviction. Once you get the conviction the point is not for you to tell others that I got conviction what you are saying is wrong. This is not your job. Your job is to gain conviction and seek your happiness. This is point.

So the question is where, what is the location of the mind, one question. Then second question can be whether or not this mind can be eradicated. If this mind can be eradicated then the all what we are talking about, all suffering, miseries, all these things they are all coming from the mind then the misery automatically stops, then that could be Nirvana, right. So first question is where does the mind locate, where is it located? Number two is whether or not we can eradicate the mind all together, right. Two questions.

Okay the first question where the mind is located. So there the precisely we have to study the Buddhist psychology which of course in the, in what we are doing Nalanda Diploma Course there is going to be a very brief explanation there on Buddhist psychology. Detailed study of the Buddhist psychology is what tenet systems. Okay, there is a book like this which we compiled, Buddhist Psychology, we have to study that. Just by reading it, it will not help you. Somebody must have to explain this. So detailed explanation of Buddhist psychology we'll, we will do during the Nalanda Masters Course, right. Okay, so the point is to give you a very quick explanation or the about the location. The mind, the, we have to first see it is not that let's say where are the human beings. Human beings are they in Tibet House or they are outside Tibet House? Where is the location of human beings? Tell me. No I did not ask you everywhere or not, I asked you whether in Tibet House or outside Tibet House?

Participant: Both.

Venerable Geshe Dorji Damdul La: Both. Human beings is, human beings it is split into two. Okay, so the point is that human beings who are associated with Nalanda Diploma Course they are inside Tibet House, human beings who are say within Delhi who are not directly involved with Diploma Course they are outside Delhi, right. We can split Diploma Course, without Diploma Course. Likewise the mind we can split between two, the mind which is related directly related to the senses and the mind which is not directly related to the physical senses. The ones which are directly related to the physical senses are known as the sensory consciousness and the mind which are not directly related to the physical senses are known as the mental consciousness. For the, say the mental consciousness that is like the hub of the sensory consciousness. Sensory consciousness somehow they arise out of this mental consciousness. Within the mental consciousness again we see that some exist when we are alive, some exist, some disappear when we are in the process of dying. You're getting it? Again within that we see that there are some which are more stable and some which are less stable within that, within the mental

consciousness. So the point is that from the subtlest version of the mind mental consciousness, subtlest version of mental consciousness that the location is said at the heart. And not the biological heart, it is the which in the Buddhism, Hinduism and in Jainism the heart chakra, at that, that is the spot where the mental, the subtlest mental consciousness resides. Then from there it becomes grosser and spreads throughout your body. Okay so this is the one question.

Then the next one is about the termination of the mind, whether or not the mind can be terminated, like can we get rid of the mind altogether? Okay, for that we need to think of the say the mind versus the physical body. What we have is the mental consciousness, mind and the physical body. Physical body when somebody dies, when I die the body will be cremated or the buried, right. Okay so when that happens this body, human body ceases. But the human body which is constituted of millions of atoms they will not cease, they will continue as atoms, electrons, protons. Although it may cease to remain as a human body but the constituencies of this body electrons, protons, neutrons they will all continue, keep continuing. So since according to physics, since the time of big bang it existed and it will keep going like this, it will never annihilate. At the most these the material basis they will turn into energy. So either it will take the form of physical particle or it take the form of the energy. So these two are interchangeable but as the basis, substrate, it will never disappear.

Likewise if this is with the physical body, if this is the nature of the physical body which never annihilates altogether likewise this mind will never annihilate. So therefore instead of thinking of you know getting into the mind altogether, right, think of change the mind from the negative to the positive. And forever you become very happy person. And rather than remaining as a numb without the mind, instead of that remaining a very happy person, able to benefit all sentient beings, this is far better. And better or not even this is something to consider. Even the other part removing the mind this is not possible. The fact is this is the very nature of the mind. Whether, you know, whosoever came on this Earth, right. It is not that somebody dictates this is the reality. Nobody can dictate the nature of the atoms. Atoms exist in nature as something which is constituted of the electrons, protons, neutrons. That is the reality. Buddha can discover it, cannot invent it. Likewise any other teachers they can discover it, they cannot invent it. This is the reality. Likewise the mind cannot, nobody can annihilate this mind. This mind the very nature of the mind is to continue eternally, right. Continue eternally and if you are successful in our practice then the mental defilements like the gold and the soil. Gold mixed with the soil in the gold ore, right. Which is not really useful thing but the experts who remove this soil and the gold will come out. That gold is so precious, very useful, very precious. Likewise our mind, mind there is nothing wrong with it. Only thing is that the mind is mixed with the soil of the mental defilements. So if you put effort to remove the mental defilements, in anyways this mind cannot be eradicated. Mentally defilements can be eradicated. When the mental defilements are gone then the pure gold comes out. Don't throw this pure gold. This is so precious. So our mind, we each one of us, we have this incredible treasure of ultimate happiness, right. So that is by removing the mental dirts. Okay, good. Okay there is maybe one pressing question there and then we'll stop here. Yes, introduce yourself.

Participant: Hello, my name is Ana. Geshe la I have a question. We were talking that everything exists from the mind. [2:10:00] So what happens if we loose our mind or we have a disease or

something?

Venerable Geshe Dorji Damdul La: Okay when you become, if when you faint?

Participant: No, like Alzheimer's or something like that.

Venerable Geshe Dorji Damdul La: Alzheimer. Okay, when one goes through dementia, Alzheimer then you lose the memory. Okay this is question, this is good question. Thank you. Don't worry about the world, world will continue. Only problem is your family. Your family will have a problem, right. Okay, with Alzheimer's there your family will have a problem, the world will continue, Delhi traffic will continue, Delhi pollution will continue, right. If we have the, if we suffer from Alzheimer, if the Delhi pollution stops, amazing. (TL) Okay the point is, okay to make it very quick the mind will never go away, right. Even in the Alzheimer the mind is there but the mind is in a passive state, right. Okay, say, okay if in my teaching, my teaching is like okay now take out the book, right, okay now ignorance is defined as the mind which does not see the reality. Then you may ask me what is reality? Reality is (TL, GL) right, it's so passive, so inactive, so boring. So although I'm very boring in that state but I still exist. Don't say that I don't exist. So mind can be very passive but still the mind exists. Mind exists in a very passive state. Alzheimer forgetfulness is also a mental state. Dementia, you forget things. Forgetfulness is also a mental state. Mental state which picks up things releasing the, for example say, right, okay the okay I want to speak through a mic. Where is the mic? Right, actually mic is there, right. I've not, say some people they put the glasses, they are looking for the glasses. How many of you did that? (TL) Right, this is what we do. Okay, so the point is that the say what happens is that we forgetfulness, dementia and so forth, the memory, disappears. Memory actually does not really disappear altogether. The brain responsible for activating the memory. Brain, synaptic connections and the neural transmitters responsible for the active firing of the neurons for the memory to be activated, these neurons are inactive. Because of these then memory you cannot have the active state of the memory coming up. When you don't have the active state of the memory then what we call as, okay, now I don't remember, you know, I am, where I am, am I in UNO? UNO, what is that secretary, no what is that council? There are so many councils.

Participant: Security Council.

Venerable Geshe Dorji Damdul La: General Assembly. Okay am in UNO General Assembly or am I in the parliament or am in Tibet House, right? So there you have lost the memory. But that am I, who is saying this? Your mind is saying this. Your mind is in a very inactive state. It is still there. You have to say that you have a memory loss not the mind loss, mind is still there. Now the question is do the, when somebody is going through vegetative state, when somebody is going through coma, so there whether or not the mind is there. So the answer is mind is still there. And often times when we see somebody as, in a vegetative state or in a coma in actuality the person's mind is very active. Only thing is coordination is not happening. Coordination between the mind and the muscles is not happening. So the brain part which is responsible for the muscles to activate, to remain active, your eyes to open and so forth, all these muscles, they remain, they shut down. So we see the person as the in coma state. But the mental consciousness is still very active. The person can hear what is being taught, what is being done around, the

person is so actively knowing these things. But because of the muscles are not working from outside we see the person as in a coma state. In actuality they are not, many cases. And many other cases that the person is actually in a coma where the person really does not have this memory. So in the Buddhist psychology, very subtle psychology presentation there is one state which is described as the state of the mindlessness meaning that there is mind. Meaning? It does not mean that there is no mind. This is just the label given. Say the mother and the child, if the child is very naughty then the mother will say that you are not even a human being. Of course he is human being, right. Look at how you do, this is not how the human beings do. You are not even a human being. He is still a human being. But just given a label that you are not a human being. Likewise just label is given that is the state of the mindlessness or the state where there is no mind, absence of mind referring to the absence of active mind. Okay, we'll stop here for the quick dedication prayer. Okay page 278.

Dedication prayers in the end

Page 25

Class 19 – Wheel of Life – Part 12 of 13

Session 1 of 12th Sep 2018

Subject : Wheel of Life – Twelve Links of Dependent Origination
Teacher : Venerable Geshe Dorji Damdul La
Location : Tibet House Delhi
Date : 12 September 2018
Transcriber : Tenzin Kunkyp
Verified by :
Edited by :

Starting Prayers And Meditation

(Main Teaching Starts)

Okay, we are continuing with the wheel of life, wheel of life now going in more detail of how to, knowing that the wheel of life, how the inner most circle depicting afflictions give rise to the second the circle depicting contaminated karmas which in turn give rise to the third circle depicting, depicting, miseries. Depicting suffering, depicting miseries. So how these three things are linked; inner most circle to the second, to the third. How these three things are linked, is explained in great detail by the fourth circle.

Okay, so the, now we are doing as to say, after knowing this this and also that knowing that, knowing the fact points related to Arya Nagarjuna's Mulamadhyamakakarika, where it said that ceasing of the afflictions and karma leads to Nirvana and then what, afflictions and contaminated karma arise from afflictions, No! Inappropriate attention which in turn arises from self, elaborations of self grasping ignorance and the elaborations of self grasping ignorance ceases or stops through the Wisdom of Emptiness. So this is what we have learned. So from this we can realize that that okay I am very happy, one I am very happy that the that people are very consistent with these classes, Nalanda Diploma course, Nalanda Master Course. From there I could see that individually, individually when I meet them individually from what was the what the thinking of the person, the first time I met compared to today that I am meeting compared to meeting more recently, I see that people they become more confident, they become more confident about the through what's going in your own mind, how the mind works.

And then how to, then realizing the future realizing the past, future and past meaning that okay if I go on this then this is what is really happen to be the future, and the past was like this. So from there you will, you people tend to become very confident in condition in process of your mind, the working of the mind and so forth which is extremely extremely meaningful right. Okay for that matter the and otherwise we can have a very say earlier Tibet House we used to have some intensive courses, intensive courses like three days. I think the first intensive course which we had was on Ratanamala by Arya Nagarjuna, I think it was the initial plan for like about five days, and then we added two more days, I remember that very clearly. I think back in 2009 or

2010, about eight years ago. And also intensive course, it is like say the fire, fire on the dry grass, fire on the dry grass, say from the distance if you see the lawn or the pastures with the dry grass on fire, you will see it as though like so urgent, very forceful as though like whole world is burning. You go there, finish, nothing is left there because it's just a grass and the ground is very stable right. Nothing's really there. So this is what I have sensed that when we do intensive courses then on the spot I can sense that people are getting something then after say meeting the same person after six months, seven months meeting the same person and then have some discussion, again the person goes back to square one or square zero what is that?

Participant: Square one.

Venerable Geshe Dorji Damdul la: Back to square one right. Okay this is what I have sensed. Now with this Nalanda Diploma, Nalanda Master Course and Nalanda Diploma Course, where I am meeting with people, once in a while I could see there's a stability taking place, thinking becomes very stable and they become very confident. This is something which is such a joy for me, joy for me. Okay, so the point is that from this learning that the individuals should become happier, happier, happier. Whatever religion that you are accepting, that you accept, it's fine. The point is that you should become happier, happier, happier and you should not become someone easier making creating problems for parents, shouting at your parents, now instead of shouting right that the parents become very happy to see you, earlier times they love you but they don't dare to touch you, they aren't dare to you know look at you or come close to you. Because any moment you may shout. So now you have become very calm, peaceful, happy, the parents are so happy. Seeing the parents are very happy again you have increased happiness. If this is happening then the purpose is accomplished. So such a happy person, such a happy person will most, in most likely will not engage in say the mischiefs in the world. Okay so with this in mind, the we were talking about how to finally get out of the miseries.

To get out of the miseries, we need to get we need to know what are the causes 'OM YE DHARMA HETU PRABHAVA HETUM TESAM TATHAGATA' saying the miseries if we don't want to have the miseries we need to know how to get rid of the miseries. To know how to get rid of the miseries we need to know how to get rid of the causes of the miseries. To know how to get rid of the causes of the miseries we need to know what the causes of the miseries are. And the causes if miseries there are not as simple. Say contaminated karmas, afflictions, inappropriate action, and the self-grasping ignorance. So this is the they are all these say the ripples of the causes of the miseries. So in that way we need to cut, first of all, we need to cut the contaminated karmas, particularly the non-virtuous karmas. For that purpose what we learned is that non-virtuous karma although there are millions and trillions of them from our side see how much we can get rid of the what is said in simple terms, say put them together in the form of ten non-virtuous karmas. How to get rid of the ten non-virtuous karmas. So that is something if you know what these ten non-virtuous karmas are [00:30:00] then we don't really require a very profound intellectual enquiry of philosophical understanding and so forth. These are something very obvious that we take steps, we take steps to reduce these non-virtuous karmas three physical, four verbal and three mental. So this is what we have to try, we have to try, give a try to take steps, to curb these ten non-virtuous karmas to the best we can. This is so important, so important. Okay, this is how it should be dealt.

Now to get rid of these non-virtuous karmas then we have to go little more into deeper meaning that says, for example, to get rid of non-virtuous karmas for example, okay let's say that if someone has a cataract, we remove the cataract and then again the say after a while you again come back. Likewise, non-virtuous karmas see how much we can get rid of the non-virtuous karmas plus tackle the cause of the non-virtuous karmas, cause of the non-virtuous karmas. What are the causes of the non-virtuous karmas? What are the causes of the non-virtuous karmas?

Participant: Ignorance.

Venerable Geshe Dorji Damdul la: Okay say afflictions right. So we said afflictions in the such as attachment, aversion and ignorance. Okay, afflictions. So we also learned how to deal with the afflictions, to deal with the affliction that is little more complicated than dealing with the non-virtuous karmas. Non-virtuous karmas is pretty straightforward for us to tackle. Even someone who is not really learned as much still the person can actually practice refraining from the ten non-virtuous karmas. But the afflictions, attachment, aversion, ignorance then spite, belligerence and so forth, to get rid of these these afflictions, it is not easy. So for that matter, we have to, first of all, identify what these afflictions are. And so for that what we have learned is we learned the three families, three affliction or afflicted families or the families of afflictions (attachment, aversion, and ignorance). For the attachment, for the attachment say what exactly does it mean by attachment? What exactly does it mean by aversion right? We also dealt with these separately and then for the attachment it is involuntary pull towards the object and the attachment involuntary push by the object. So how to get rid of these, we also say spoke about the means to to get rid of these problems. Then the last class we were dealing with the day the what causes the afflictions? Inappropriate attention and self grasping ignorance. So how to get rid of this ignorance? This is what we will touch later and of course what we're doing here this is in more like a the kind of a summary or kind of say the just an overall picture of a blueprint, it's not really into so much details.

For the details we have to study Emptiness, concept of dependent origination, all these things and that too how the concept of Emptiness is explained by the different philosophy schools, this is what we have to study in greater detail. So now here is more continuation from what we were doing more of the blueprint of how to deal with the ignorance. Okay so we were talking about the say say the object and the subject you remember that? Object, subject, we were taking about the movie that we were watching for example you are watching a movie in the movie theatre, so the movie is where's the movie? Two question; first question: where is the movie? The movie is on the screen. And the where is the movie coming from? From the projector behind you. You're getting it? So this screen is metaphor for object and the projector is metaphor for subject. You're getting it? Right?

For example so now thinking more closely to the reality, say when you dream, imagine that you dream, you dream of say back to when you were in school, school exam tension, exam stress. How many of you had the experience of exam stress when you were in school? How many of you did not have any exam stress. Easy go luck boy (TL, GL). How many of you? Okay I'm sure everybody is very serious. Okay so the point is that the day let's say that your dream, dream of

being back in the school like 10 years ago, 20 years ago or 30 years ago whatever, you are back in the school and the facing the exam tension. You're getting it? Okay so there, there were so much of, okay in fact in my personal anecdote nowadays the dreams stopped, going back to the school that stopped. Otherwise, till like I was late 30s, early 40s the dream was always recurring of repeating in class 12. You may be wondering why class 12. I am not going to share this story fully, right. Repeating class 12, and then say all my classmates they all finished their college, university and I was doing I was repeating class 12, very strange dreams. So the point was that there was so much of stress and tension in the dream repeating class 12, why I am already in my late 30s still sitting in class 12. So all these were happening in my dream. Okay let's say I wake up, I wake up and I get a relief, you're getting it? I get a relief. Okay tell me all these things that I saw, very young students who are like 20 years younger than me sitting as my classmates. And even the professor or the teacher, my junior to me, my teacher now. So these very strange dreams happening. So all these people, people and the classroom all these details that I was seeing in the dreams tell me when I wake up all these details came from where? From my own mind, you're getting it? Which mind? From my dreaming mind. Dreaming mind, is that the subject or object?

Participant: Subject.

Venerable Geshe Dorji Damdul 1a: Subject. Okay so in the dream in the dream you saw all these things that you feel so sad, you feel so sad. Okay my classmates and look at all these they are so, all these 20 years younger than me, my classmates now. Right? So all the details that you see in the dream you saw them as from the object or from the subject? From the object. When you wake up you will realize that they are from the subject, not from the object. From the subject, from the subject means like from the projector moving projector. Right? Projector not from the screen. Okay so what we're going to learn is that not only, not only this dream, not only this dream which is coming from the purely from the subject we will soon learn that everything that exists in this universe everything that exists in this universe they are all coming from your subject, from your mind. Right? From your mind, everything and don't believe in them blindly. Don't believe in this concept blindly, this is something that we have to learn, something that we have to gain conviction in. This is so important; we must gain conviction in this. And we will surely gain conviction in this, guaranteed 100%. This is like following mathematics, $2+2=4$, $4+8=12$. So this is like this, this is like mathematical calculation. You get there, once you get it you'd be just baffled to see that wow this is so what a what a relief sensing that that everything that happened in the dream, the ghost chasing you, you're sitting for the class 12 exam finishing completing class 12. Then after 20 years after going back to class 12, all these stress, tension, anguish, the moment you wake up, what a relief, what a relief knowing that all what happened, it was not really from the object, they are all coming from the subject. What a relief comes to me. You're getting it? So this is the liberation, this is the freedom, this is the release from the mental stress, mental anguish and so forth.

Okay, if this is what I share with you now, what could be your next question, anyone? Anyone? [00:40:00] What I said is that what I said is that not only the dream, not only the contents of the dream coming from your mind either coming from your mind everything that exists in the universe they are all arise, equally arise from your mind, meaning everything is subjectively real, nothing is from the object, everything is empty from the object. This is what I am saying. And I

began by telling you that this concept we don't have to take them you know you take them likely. So I am encouraging you ask questions.

So now you have come to this point where I said that not only dreams, everything that exists in this universe they are like dream, they are all coming from your mind, they are all subjectively real, nothing objectively exists. This is what I am saying now. So from this any questions which can take us little further from this point, anyone?

Participant: How to experience that?

Venerable Geshe Dorji Damdul la: How to experience what?

Participant: That everything is from the subject.

Venerable Geshe Dorji Damdul la: Very good, how can I know, right. How can I know that everything is coming from the subject? How can I know that nothing really exists objectively? Right? This is a good question. Badri ji? Same? Same question. So this is how we should proceed. Yes?

Participant: If everything is from the subject then what is the use of doing the work, why are we doing the karma?

Venerable Geshe Dorji Damdul la: Okay, so first there are two questions to this. First one is how can I know, how can I be convinced that everything is coming from my mind, everything is subjectively real, nothing exists objectively (one). How can I know this? Second part of this is that if everything is purely subjective, purely coming from your mind, then what's the point of studying all these things, nothing is really there. Right? Even the, even the Diploma course is also coming from your mind. (TL, GL). What's the point of studying this, this was your question right? Okay, very good. Yes?

Participant: How do I gain conviction in what you are saying like based with daily situation at that point?

Venerable Geshe Dorji Damdul la: Okay so the say, the first question is how can I be convinced? How can I know that things exists, the things all exists subjectively, nothing exists objectively. And then related to this, is that how can I be convinced of this fact particularly when I am confronted with challenges of daily life. For example say the job demotion, new promotion getting right and then say the conflicts from my in family, family conflicts and then at the work place conflicts and so forth, and then the loss of near and dear ones, so there how I can see that this is like a dream, this is real. Okay, this is one thing. Then the next question is say the and then after all, right after all everything is subject then nothing is really there. If nothing is really there then what's the point of coming to Tibet House to study diploma course right? Okay so, all these things are to be dealt with. Okay so for that matter what I'd like to first share with you is two things, two questions. First question; to what extent, to what extent you understand Emptiness?

To what extend you will understand Emptiness depends on how successful you are in, how successful you are in giving answers to these two questions. First one, first question; do things exists? Do things exists? Question one. What is the answer?

Participant: Yes.

Venerable Geshe Dorji Damdul la: Okay, don't give the answer from who you are, give the answer from the point of view you having all of the attended some say the classes of Nalanda Diploma course; from that point of view you give me the answer. Do things exists?

Participant: They don't exists inherently.

Venerable Geshe Dorji Damdul la: They don't exists inherently, some say they exists, some say they don't exists, okay. Okay, those who say that yes they do exists, did you learned it from Tibet House Diploma course? Or those who said that they don't exists inherently, did you learn it from Tibet House Diploma course? Or those who said that no they don't exists, is it what you have learned from Tibet House Diploma course? This is the question, these are the question. Okay, so the point is now that you are, you are a part of a very systematic study, Nalanda Diploma Course, so therefore you must be very precise with the answers and more importantly very precisely listen to the question. My question is very straightforward right, my question is very straightforward. What is my question?

Participant: Do things exists?

Venerable Geshe Dorji Damdul la: Do things exists? Very straight forward. I did not ask do things exists inherently. I did not ask this question. Right? Okay so my question to you: Do things exists? What is your answer?

Participant: Yes.

Venerable Geshe Dorji Damdul la: Yes of course yes. Don't trust my face right. Just speak your mind. Yes of course things exists. If things don't exists why should I come to Tibet House? Why should I have to do Diploma Course, Diploma Course is non-existent then. Why should I have to do that? This is the question. So the overall point is that yes things do exists, if you are saying that things do exists, you are freed from the extreme of absolutism or nihilism. You are freed from the extreme of nihilism. You are not saying that things don't exists. If you say things don't exists, you go into, fall into nihilism. So Emptiness is not nihilism. If you give the answer to the first question, you are not touching the concept of Emptiness. First question, you are not touching the concept of the Emptiness. Okay the first question do things exists? What is your answer?

Participant: Yes.

Venerable Geshe Dorji Damdul la: Yes, things do exist. When you say yes to the first question, you are freed from the extreme of nihilism. Now only if your answer is yes to the first question,

then I will ask the second question that then that becomes related to Emptiness. Second question do thing exists objectively? Objectively? Subjectively? Okay my second question, do things exists objectively?

Participant: Yes.

Venerable Geshe Dorji Damdul la: Yes? Huh? Do things exists objectively? This is my question.

Participant: Yes.

Venerable Geshe Dorji Damdul la: Okay. Now speak from the point of view what you have learned from Nalanda Diploma course, not necessarily that you should have got conviction in this. And I will not ask you how things don't exists objectively, don't be afraid of that. Because you can say that you did not teach us. Right? My question to you from what you have learned thus far is, okay second question; do things exists objectively? What's the answer? From what you have learned you can say that you taught us that it is not. So things don't exists objectively. Okay only when you say no, things don't exists objectively, only when you say no to the second question then we will touch Emptiness. You're getting it? So therefore Emptiness does not mean nothingness. Emptiness does not mean that Tibet House Diploma Course does not exists, law of karma does not exists, thing do not exists, this is not the connotation. The moment you say law of karma does not exists, thing don't exists, you fall into nihilism. Okay so therefore never ever forget these two questions. In fact during the one of the very big, very important conference, somebody, of course someone who's actually respected for being very learned said that "in Buddhism there's, there's actually no self, *Anatta*(selflessness), no self, nothing really exists for Buddhism. Which means that however much people respect that person, if respect for the learned Buddhist Philosophy, that is wrong respect. Because the person does not know this two questions. This person is mixing the two things out, two questions. What is the first question? Do things exists? What is the answer?

Participant: Yes.

Venerable Geshe Dorji Damdul la: Yes. If you say no, there's no room for you go to the second question. [00:50:00] Then the Emptiness is far away, concept of the Emptiness is far away, ultimate reality is far away. So first answer must be that things do exists. Okay even if we meditate here, you all see Emptiness directly, Delhi traffic will not stop, Delhi traffic will continue right. Okay and then Delhi pollution will continue. So the point is that the say with understanding of Emptiness things will continue to exists which means that the first question; do things exists? Answer is 'yes'. Only if you say yes to the first question, you are free from the extreme of nihilism and then you are, you are eligible to go for the second question. What's the second question? Do things exists objectively? What's the answer?

Participant: No.

Venerable Geshe Dorji Damdul la: No, very good. Okay, no. Only then you get the, you're

getting closer towards Emptiness and this answer ‘things don’t exists objectively’ this answer when you give this answer, there are so many layers of understanding, there are so many layers, layers of understating an insight into this Emptiness which I am not going to go in details at this point, so we will have a separate mini classes on what constitute the ultimate reality.

Okay now to give you a quick clue; if things don’t exists objectively, then things don’t exists? Hey, if you things don’t exists objectively do you mean to say that nothing’s existent? Things exists. How do they exists then?

Participant: Subjectively.

Venerable Geshe Dorji Damdul la: Subjectively. Very good. Things exists, they exists subjectively. Okay now in this connection then the question arise how can I know that things exists subjectively? You’re getting it? This is very important. How can I know that things exists subjectively. Okay last time I gave the example of rainbow, you remember that? I gave the example of rainbow. So say you’ll see a rainbow one kilometer away from Tibet House and you, and a very young boy age five with you and the boy will ask you to what? Ask you to take you there, and if you take, if you take the child there, you are also a small child. If you take the small child where the rainbow is appearing, from where the rainbow is appearing, if you take the child there, the child will get you to take you, take him there, if you take him there you are also a small child. Why? Because of which why the child is asking you to take him there, because the child thinks that closer you go towards the object, closer you go toward the object the child thinks that you get the rainbow and you can play with it. So if you are someone who’s mature, who will not take the child there, you will tell the child that you’ll not get the rainbow closer there. If you want to enjoy the rainbow stay at the distance, keep a distance, keep a distance, and enjoy it. Okay so from this what we have learned is closer you go towards the object, object disappears. You’re getting it? Now imagine that you are one kilometer away from me, you are one kilometer away from me, and you are seeing me in the water, you’re seeing me in water. Oh! Geshe la is in the water. How can you evaluate whether I am in water or you seeing is the mirage? How can you evaluate that?

Participant: By coming closer.

Venerable Geshe Dorji Damdul la: By coming closer to me.

Participant: To see if water is there.

Venerable Geshe Dorji Damdul la: Yes to see whether the water is..., how can you see that because you are one kilometre away from me? Okay so then okay how many of you agree with their answers? Three of them they said that, they said that how you evaluate what you’re seeing is water or that is a mirage is coming closer towards where? This water, the seeming water, seeming water appears. From where it appears you go closer. This is how you evaluate. How many of you agree with that? Raise your hand. Okay how many of you don’t agree with that? If you don’t agree, can you just give a suggestion to evaluate whether what we’re seeing is water or is a mirage? Okay so most of you agreed, I fact all of you agreed with this answer that you should

come closer to the place from where the object appears as water. Okay coming closer you see that there's no water at all there. There's no water at all there. So what would you conclude? What you earlier saw was not water, it was a mirage, this is what we will conclude. Right? So mirage, mirage is, mirage connotes what? Subjective existence or objective existence? Subjective existence. And water connotes what? Subjective existence or objective existence? Objective. You're getting it? So the water and the mirage, of the two, mirage is what we can consider as 'of course this is coming from my mind' and the water you say that it's more from the object.

Now what we're going to learn here is that not only the mirage, not only mirage, not only dream, not only rainbow, everything that exists in this universe they all come from the subject of my mind. You're getting it? Okay, now to apply okay so before we talk about the application, what I'd like to share with you here is that okay these are wonderful the examples like mirage, dream, rainbow, right? These are all wonderful examples. Okay by the way how many of you drive a car? Raise your hand. How many of you drive car or bikes? Raise your hands. Okay and how many of you, how many of you know which lane to drive if you have to drive, if you have to drive, even though you may not, you may not be know how to drive, I don't know how to drive, but I know where to if you have to drive, I know where to drive. Okay, which lane will you drive? Right lane or the left lane?

Participant: Left.

Venerable Geshe Dorji Damdul la: Huh?

Participant: In India left.

Venerable Geshe Dorji Damdul la: Okay in India left lane. Okay in India the left lane tells you, in India the left lane, the moment you drive from the right, the right lane, the right lane hey stop stop, right lane. Will he talk to you? Say that hey stop this you're on the wrong lane? Then who tell you that it is the wrong lane? The road does not tell you. Who tells you that it is the wrong lane. What happens if you drive on the right lane, what happens?

Participant: Traffic police.

Venerable Geshe Dorji Damdul la: Traffic police are there, traffic police are, traffic police you what, they will fine you. You're getting it? They will fine you. Why they will fine you? Because you were on the wrong lane. And who decides that this is the wrong lane or right lane? Tell me.

Participant: Law of the country.

Venerable Geshe Dorji Damdul la: Law of the country. Law of the country right? Okay law of the country. Say, four hundred years ago, by the way is there anyone who can tell when in India when was the first car, when was the first vehicle that came to India? Any idea? Huh?

Participant: 1700. 1800.

Venerable Geshe Dorji Damdul la: 1800? 18? Okay let's say 1800, 1800 the first car came to India. Which lane is correct? 1800. Say you are the, you are in this car, which lane is correct? Left or right? Both are correct. You agree with me? You must be okay with what I am sharing with you, is little funny but you have to understand it. Okay he says something about the old time, I am not interested. If you don't, if you don't really follow these points then you will really not appreciate the depth of this philosophy. You're getting it? So what happened? The first time the car came to India by 1800, you can drive both ways. Okay and in fact it was so momentous for me when I was in Sikkim. Sikkim there was, the photographed exhibition, the photo exhibitions. And there was one photograph very interesting photograph, where there was a Tibetan guy, [01:00:00] Tibetan guy standing next to a jeep, and do you imagine what's the that car was in Tibet. Imagine what was the what what we call in number?

Participant: Number plate.

Venerable Geshe Dorji Damdul la: Number plate. Imagine what's the number of that number plate of that car, imagine. Huh? One? I was its very intriguing, it says Tibet 3. (**GL**) Because there were only three cars. Right, it's a real photo, it's not a, the drawing, it's not a painting. Tibet 3, right, very interesting. So, tell me that car, when that car was there which lane was correct? Huh? Both are correct, you can drive it anywhere you like right, people around will be so fascinated to see you drive in the right, left both people will enjoy, right, no rules. Then what happens, then more and more cars come in, more and more cars come in then these cars are meant to make your lives easier, to make to cut the distance, to save your time, then more and more cars come in and then traffic Jam happen and then what would walking will take do in just one an hour it can take you two hours with the traffic jam. So, then the government say this is a very serious matter right, how the laws I created, how the traffic rules I created, government says this is a very serious matter even the prime minister couldn't reach to the place, in that place right? There is a problem, so how to resolve the problem? Then the government what they do? They call the experts, they call the experts right, this is what they do. See government they give the responsibility to the university experts, university professors they come in conferences right and there is this ok, so what should we do now right, what should we do now, ok it doesn't matter, let us first, let us first let all the cars in one direction to go right, of course it's fine but then at the cross road the other car has to wait, why should they have to wait?

Right, so instead if you make a lane, then always drive in the left no problem, right, no problem you can keep driving in the left and then no car will come directly at all towards you, other will go in the other side, ok that's good idea so which lane? Which lane? Ok so for say in India, India because that the cars they all came from the England then the steering is on which side? To the right side, so left is more sensible no, which should we, right, left, right? Ok we have to ride left okay always left it is anybody who drives at right side he would be under penalty so this is how the, this is how the come into being, traffic rules come into being. These traffic rules are known as the conventions you are getting it? Conventions pertaining to the traffic rules is known as the traffic is known as the traffic rules, ok. So, the point is that, tell me this traffic rules, all the traffic conventions, traffic conventions who created that? Human beings created, humans, human beings their hands created or their thinking created? Their thinking created. So, the thinking, this thinking is subject or object?

Participant: Subject.

Venerable Geshe Dorji Damdul la: So this subject decides the conventions of the traffic rules. You are getting it? So how the subject plays a very important role to decide what are their rules regulations so forth. Ok so therefore we see that just as the traffic rules are coming purely from the subject from my thinking mind from the subject, like wise all phenomena they exists come into, come into existence purely by the subject. Ok so with this,

Participant: One human being that created the traffic rule but for other human being, it does not come from the subjective rule it comes from the object. Some human being have created a traffic rule so for them it is coming from the subject but for another human being the those who saw that it is existing how they will say that it is from the subject.

Venerable Geshe Dorji Damdul la: Ok, so let's say, so the question is that, say 1900, 1900 now the traffic started to you know become more heavy and then the convention was created right? Today 21st century, what is it 21st or 20th century? Twenty first century. 21st century the young ones they have no clue when these when these rules were created. When these conventions were created they have no clue. But they are following the rules right, for them the traffic rule is objectively real for the people who first created them traffic rule is subjectively this is what you are saying? Ok so the answer is that subject object, object means the road right where is the traffic it's in the mind or it is in the road?

Participant: Road.

Venerable Geshe Dorji Damdul la: Road that is the object. That is the object; subject means your mind or anybody's mind with respect to the road. Road is the object, road is the object, which road is the, which lane is the correct lane right. The road or the lane that is the object and the mind which is responsible for the creating convention this is the subject, the subject. So, the subject may not necessarily be your subject, it is the subject of somebody else as well and now you, you said that you are seeing this lane, the left lane ok so this the correct lane. You are saying this but the road will not tell you road is object your mind is the subject. The road will not tell you that you are on that correct lane your mind tells you. You are getting it? So, your mind is the subject and the road is the object. In other words as long as for the time being as long as you get a some clue yes the traffic rules they are all coming from the subject not from the object you are getting it? If you get it the dream is coming from the subject not from the object.

Mirage is coming from the subject not from the object, with these examples, with these many examples you come to realize that ok things can be coming from the subject and of course this how things come into being by the subject, to understand this there are so many layers, how many layers? Yeah so many but if you can understand five layers it will be good enough to understand all of them. Five layers. If I, if you do the five layers today then the next Sunday the number will reduce to half. I know that right? Attendance will reduce to half right. Now, we are getting lost we don't understand anything ok so for the time being let's take a very safe journey, very safe journey you are getting it? So, the point is that with these, these examples we come to realize that things can there is something of subject our mind has a tremendous power to create

things like the dream, like the traffic rules, like the mirage, like rainbow and so forth. Ok, with this tell me what am I doing?

Participant: Drinking water.

Venerable Geshe Dorji Damdul la: Drinking water. And our dear friend Yash will say you are drinking H₂O because he is from bio chemistry background. And then anyone from Physics background? And then of course our Palash will say that you are drinking electrons, protons, neutrons. He is from Physics background. You are getting it? And others like me will say that you are drinking water right. Ok which of the three answers are correct? Drinking water, drinking H₂O, drinking electrons protons neutrons, which of the three answers are correct? Hey, huh?

Participant: All.

Venerable Geshe Dorji Damdul la: All are correct. All are correct. Ok all are correct right? Ok, let's say, let's say there are all of us, let's say that, I know that there are some rebels here. (GL) right? I know it's here but be kind to me right. (GL) let's say that we all love flowers. I know that some will say I don't love flower right, ok let's imagine that we all love flowers, ok now I am showing this flower ok what are you seeing? Huh? I am seeing flower. I am seeing a flower. Ok now you look at the same object through electron microscope what will you see? You will see millions of atom, you are getting it? You will see millions of atoms this is the fact initially say the same thing, the same object you can see through [01:10:00] electron microscope, you keep fine tuning the electron microscope, keep fine tuning the electron microscope, what you what you will see is that ok that's same, so this is not really so this is fine, anyway this is fake flower, say there is a, there's a, there's a real very tender real flower right, very tender blossoming flower, so this flower you look at it electron microscope through fine keep fine tuning it, first you will see the okay the tenderly the tender petals, then by fine tuning that you will see that, say the first what we see is a very small tender color combination, very tender.

Ok just anyone raise your raise your hands, those who have in your life seen the flower which is so tender, freshly blossoming and which really pulls your mind. Raise your hands. One, two, three, four, five, six, seven eight, ok many. And how many of you have listened to music? The music is such that where your mind is very relaxed, you are not, you don't have the exam tension so forth, just very relaxed and then you listen to music a particular music which really pulls your mind which literally inside, inside your body, you could feel that your mind is like moving as though like literally moving and awe right. Ok so as though like you melt into this music, how many of you have this experience? Very good, ok some people when you go to the beach, the beach, right, say the sunset, sun setting and you see the ocean very placid, when you are there you somehow you see the majesty of the this vision this view, this scene, the scenic that you just might you just, your mind melts into it it's so the wonder and the awe of this how many of you have that experience? Oh, wonderful amazing. Ok so many of you have that experience.

I did not have that experience with I think with music once I remember when I was young something that happened and then reading one, reading one article on the English the monarchy on the English monarchy I was reading article and the English was so beautiful the English,

English, the structure the use of the verse, the structure the verse so beautiful that as I was reading this my mind literally I could feel that my mind was like moving like magnet, and magnet removes some the iron filings also moving, that kind of feeling, I got that feeling, and even today I was just craving to look, to get such books with such beautiful English right, I couldn't get it after that. Ok so what I am saying is that say the one is the perception, flower and then say when you look at the same object the flower through electron microscope what you see is the perception changes, perception changes, you are getting it? first you'll see ok what I am saying, what I mean to say is that when it does happen in your life, when it does happen in your life you see something which is so enticing, which is so enticing which as though like makes you makes your mind, mind to melt in it right? It fuses your mind fuses with the object; it just blends with that, when that happens you are seeing the beauty of the object.

When you see that, that experience is very precious don't forget that experience, don't forget this experience they are so important experience ok so now, let's say the flower, the beauty of the flower, so this flower when you subject this to electron microscope what we see is that first what we see is that the beauty of the tenderness, beauty and the tenderness of the flower slowly disappears, disappears, and then you start to see the flower as a little bit hairy, hairy means the tenderness disappears, no tenderness, hairy. And then slowly you start the, the say the, the demarcation of the cells, demarcation of the cells, very fine demarcation you start seeing that, then we will start seeing the cell membrane, cracks, then you will see the start to see the cracks, the cracks are nothing but the cell demarcation. Then through further fine-tuning electron microscope you will start seeing the, the cells very prominent with the cell membrane, further fine tuning this, you will see the cells the nucleus at the nucleus at the centre with the cell membrane and the cytoplasm inside with the nucleus. Through further fine tuning this you will start to see the inside of the nucleus, the chromosomes, you are getting it?

So when you reach to this level, the original version of your perception, of the flower, the beauty disappears right, so there the chromosomes ok in the school textbook, in the school biology textbook right, what is the chromosome like? The beautiful cross X right? Actually, it is not as, as beautiful as that. It is very repulsive, obnoxious to look at. The striped snake like, you know this is what is chromosome right? So, when you look at that the beauty disappears, as you are looking at the same object your reaction is very, your emotional reaction is very different because of the change in the perception, you are getting it? So there what happens to this flower? The flower? It disappears. Ok don't forget what we did, how did we evaluate, how to how did you evaluate? What are you seeing? What what are you seeing is a flower? No what you are seeing is a water or some mirage how do we evaluate that? You go closer towards the object.

Okay don't forget what Arya Nagarjuna said, Arya Nagarjuna and of course for the time being if you read Arya Nagarjuna's classics such as Mulamadhyamakakarika, the Fundamental Wisdom of the Middle Way, the classic, and the don't expect that ok, I am so lucky now I am meeting with Arya Nagarjuna's texts that even not the usual other text but the classic one you read it and you'll not understand anything, right? There are other parts, the other texts which he wrote, you can read them, you can understand them to some extent. But his classics such as the particularly Mulamadhyamakakarika, The Fundamental Wisdom of the Middle way, that you are to read it now you will not understand it. So, but the concept written is so profound if you

discover that this is the greatest wealth and this is the greatest legacy that we can possibly take with us. And this is the greatest legacy, this is the one which will untangle you, which will free you from the emotional imprisonments. Right ok, so the point is that when you look at the, initially when you look at the flower, it was so enticing, then you look at the same object, flower through electron microscope, you will see these things and slowly then the feeling of the, the what the attraction stops and the feeling of aversion arises, feeling of aversion arises. Look at the chromosomes, then you keep fine tuning, fine keep fine tuning electron microscope, even this chromosome you will see that it is just nothing but made of the DNA molecules. And through further fine tuning you will see that this is nothing but made of the atoms. Molecules are made of the atoms.

Ok and the atoms they are beautiful or they are ugly? Hey, atoms are beautiful or ugly? They are not beautiful, not ugly. You are getting it? They are neutral. So initially it was attraction, very beautiful. Then when you see the chromosomes, it's very ugly and unattractive, aversion. Then you see the on the atomic level, neutral. You are getting it? The same object can trigger three different emotions. Attachment, aversion, and neutral. You are getting it, same object. There is no change of the object, simply change of perception and emotions change, emotional reaction changes. You are getting it? Ok, from this if you are to remember, what Arya Nagarjuna said in his text *Mulamadhyamakakarika*, "If the mirage were to be water, why not those close by the mirage see water?" Let me repeat this again, what Arya Nagarjuna said, in [01:20:00] ok sorry, in the *Ratnamala*, the precious garland, "if the mirage were to be water, why not those close by the mirage see water?". Ok let us all say this three times together, let us say this three times together right? Ok, if the mirage were to be water, why not those close by the mirage see water, if the mirage were to be water, why not those close by the mirage see water. Ok don't forget this, likewise, ok look at this flower now, how do you see this flower? Do you see this flower like a dream or naturally so objectively there? You see the flower as objectively real or subjectively real? How does this flower appear to you? Ok there are two questions. How does the flower appear to you first question, second question how does the flower exists? Right, how does the flower appear to exist and how does the flower exist? Two questions. First question, how, ok first question how does the flower exists, objectively, subjectively?

Participant: Subjectively.

Venerable Geshe Dorji Damdul 1a: Subjectively, how does the flower appear to exists, objectively, subjectively?

Participant: Objectively.

Venerable Geshe Dorji Damdul 1a: Objectively, very good. Ok so when the somebody asks the question you must be very precise with your answers you are getting it? How does flower exists objectively subjectively is one question, how does the flower appear to exists objectively subjectively? Two questions. Ok my question to you, of the two question my question to you is ok look at this flower and tell me how does the flower appear to exists objectively, subjectively?

Participants: Objectively.

Venerable Geshe Dorji Damdul la: Objectively, ok now, if the flower does exists objectively, if the flower does exists objectively what we have learned from Arya Nagarjuna is that if the mirage were to be water then why not those close by the mirage see water? Likewise, if this flower were to exist objectively why not I see this flower as I go closer towards the object? You are getting it? Ok I am applying what Arya Nagarjuna said related to the mirage, I am applying this to the flower what Arya Nagarjuna what id Arya Nagarjuna say? If the mirage were to be water, why not those close by the mirage see water? Ok now I apply this to the flower, if the flower if this flower were to exist objectively why don't I see this flower as I go closer towards the object? You are getting it? Ok now we go closer towards the object, I can see the flower more closely or with electron microscope we can see the flower more closely? Electron microscope, right? So how I see this is gross and how the electron microscope, through electron microscope what we see is very very close to the object. Ok with use of the electron microscope what do you see? You first see the cells then see then see the nucleus, then see the chromosomes you are getting it? Ok when you see the chromosome what is your reaction? When you see the chromosome what is your reaction? Attachment or aversion?

Participant: Aversion.

Venerable Geshe Dorji Damdul la: Aversion arises, ok when you have aversion which means that you are not seeing the beautiful flower anymore you agree with me or not? Ok now tell me if I ask question to you where is this beautiful flower, what's your answer? It's not there, you are getting it? It's not there so therefore when I drink this most of us will say that you are drinking a water and then Yash will say that you are drinking H₂O and then Palash will say that, Palash and Vivek both of them, Vivek you are also from engineer right? So both of them will say that you are the drinking electrons, protons, neutrons right and the emotional reaction is very different, if you see that I am drinking water you will feel happy. If you see that I am drinking electrons, protons, neutrons, you will not be happy right? Electrons, protons, neutrons even the rock also have, even the dirty things also have right? Likewise, H₂O same right? Two hydrogen, one oxygen, hydrogen oxygen, hydrogen oxygen, hydrogen oxygen, is everywhere, you are getting it? So therefore to see that there is a water that gives you a very different feeling, to see that there is electrons, protons, neutrons, your emotional reaction is very different. Likewise, seeing this flower, seeing this object as a flower there is a feeling of appeal, seeing this object as electron what chromosome made of chromosomes, then aversion arises. Seeing this object as to be made of atoms feeling is neutral you agree with me? You agree with me? Ok now, which of the three perception is the closest to the object, seeing flower, seeing chromosome, seeing atoms which of the three is closest to the object?

Participant: Seeing atoms.

Venerable Geshe Dorji Damdul La: Seeing the atoms ok seeing when you see this on an atomic level what happen to the flower? Flower is no more there you are getting it flower disappears, so therefore, you have now come too close towards the object, object disappears, which means that the object or flower doesn't exists objectively you are getting it? Flower doesn't exist objectively. If you want to enjoy flower don't use electron microscope, use your naked eyes right. If you want to enjoy the rainbow, don't go too close towards the object, keep distance and

watch and enjoy it, you are getting it? So therefore, things don't exist from the object, things exist from the subject from the distance, only from distance you will see this, now, I am sure that most of you will not you, yes it's really hazy, right I cannot say not to what he is saying, but I cannot say yes also to what he is saying, there is haze that is coming in mind right, ok. Because this haziness is there the Buddha after becoming enlightened, he did not teach for forty-nine days, right. He did not teach for how many days?

Participant: Forty-nine.

Venerable Geshe Dorji Damdul la: Forty-nine days. Why, he said that the subject matter that he discovered, the reality that he discovered is so profound that hardly he found any person who can fathom the depth of this teaching, so he said I would I'd rather return to the woods in silence right. Ok so this concept is of course complicated, and of course requires lot of the invest lot of energy, effort and also the time, and once you discover that this is the ultimate release from all the fears of life, you are getting it? Ok. So now say that ok now a quick exercise. Look at other person sitting next to you. Ok some are too serious they are looking at the book. Ok just look at the other person it doesn't matter. Ok most of you are smiling right although I did not I did not really, I did not really say to smile but you are smiling. Ok now the same person who made you smile when you look at the other person, just think of the same person in your mind. Don't look at the other person now don't look at the other person, just close your eyes and think of the same person who made you smile. Ok luckily nobody is smiling now. Very good okay open your eyes, if you smiled people will send you to mental hospital. If you smile now, when you look at the other person if you smile no problem, no problem but actually it's a kind of mental problem. (GL) it's a kind of mental problem, it's a kind of mental problem, but because that the story which I shared with you earlier right the king, remember that? The king consulted the astrologer, I didn't share this story?

Participant: No.

Venerable Geshe Dorji Damdul la: No, ok. Once there was a king, and the king every year he used to seek advice from his very prominent astrologer as to what about the any problems or any good things happening in the year, and the astrologer made a not really good prophecy. So, what he said was that ok this year you should be really careful with the rain water. Rain water it's going to be a poisonous rain, and that [1:30:00] anybody who drinks it, will go crazy, mad. So king you should be taking care of your water, drinking water. So water comes from where? The like two thousand years ago, three thousand years ago, where where did the water come from? From the well. So the king made sure that his well is covered covered so well, so that no rain water goes in. And the common people they have no clue, so the rain showered and people who drank from this rain water they all became crazy. So who was not crazy?

Participant: King.

Venerable Geshe Dorji Damdul la: Only the king and his may be immediate family. And the common people they were all, you know they're all equally crazy, say they don't see themselves as crazy. So they see one person as crazy, who is that?

Participant: King.

Venerable Geshe Dorji Damdul la: The king, right? Then the common people they are so worried, they are so what happened to our king, our king has become crazy, now he's mad. So the king was getting his feedback from his minister all the time, that people are worried that you are crazy. So he realized that the best thing is that but the people, do they realized they themselves are crazy? Said no, only you're the crazy one. So he also drank this rain water, which means that all of them are crazy. So we see that oh this is a crazy man, he has to be sent to mental hospital, the person who said it also is crazy. So we you know when that we smile, when you see the other person you smile automatically, involuntarily you smile which means that there's some mental problem. You smile not involuntarily, for some reasons you smile, then it's fine, no problem. Ok when you, how many of you smile tell me, raise your hands. Okay now raise your hand those who says that this smile came out naturally. Raise your hands. I am smiling now (GL). You're also smiling now (TL). So we are all crazy together. Okay so the point is that this is, okay listen why I'm saying this is that when you look at the other person, you're seeing something. When I asked you to imagine that person you're not smiling, tell me why? The same picture, other person when you see look at other person you smile but the same picture you visualize, you don't smile. Why? Tell me anyone. Anyone, anyone, anyone. Raise your hand.

Participant: That person we are thinking about is not objectively real.

Venerable Geshe Dorji Damdul la: Okay you know, you know that when you imagined this person, okay this is just my mind creating it. When you know that its coming from my mind, you don't smile. When you think that it's coming from the object, you invariably smile. You're getting to? Invariably smile or if you see the other person as you know the someone who is angry upon you, then maybe you become angry. You're getting it?

Okay so the point is that when you know that the other objects are coming from my mind, you're emotionally you become very stable, when you see the object as coming from the object coming from the object, your emotion, your emotions are disturbed, which means that it has lost the control, involuntary smile, involuntarily you become angry and so forth. You're getting it? So coming from the subject means empty of objectivity, empty of objective existence. Empty of objective existence is known as Emptiness or the Ultimate Truth. You're getting it? Okay so this no doubt we all in our life those who are young, okay, this girl how old are you?

Participant: 20.

Venerable Geshe Dorji Damdul la: 20. Namsa la?

Participant: 19.

Venerable Geshe Dorji Damdul la: Okay anyone who is younger than 19 or? Okay fine so the point is what say is that we have our own many years of life experience, 20 years, 19 years of life experience, 20 years of life experience and so forth, 30 years of life experience. In this life no

doubt we have been through difficult times. Okay how many of you in your life have never been through difficult times? Raise your hand. Everyone had been through difficult times. Okay so this is very true. Whereas this meditation to go closer towards the object and see the object disappears, this is a very crude meditation, very coarse, very crude meditation. It's not, it's not really getting there to Emptiness but it's a very good starting point on Emptiness. With this meditation even though it is very crude, very coarse at the moment, this meditation can be incredibly healing factor for your, for your emotional disruptions, where you are emotionally disturbed, you meditate on this and of course if possible we have to learn this more systematically. Then more systematic and now of course to really study this very thoroughly it may take us many years. But to learn it, to learn it good enough for you to meditate on it, you can learn it within like ten days or 15 days or one year, within this span of time you can learn pretty well how to meditate on this. And then to see how effective this meditation is depends on how extensively you learn about his philosophy. So the five layer, five layers of Emptiness that I was talking about, if you learn all these then this make you to have a very crystal clear understanding of what Emptiness is, then on that basis your emotional states can easily be under control. Right you will not be effected by external factors and then if you go through difficulties like the question asked by Badri Ji, how can I apply this in a very challenging day to day life.

So there of course it will take a little time to get there. So with this meditation it's very healing in fact the say several of my friends and of course depends on the individual and some say the say just expose to this for three days and then apply this in the actual life challenge and they the fear that they had dissolved instantly. Some of them shared their experiences with me, very encouraging. And for sure this is no exception to them, it is what can happen to everyone, provided we go through these steps in a very systematic way. This is very healing but for your academic learning, for you're the say to use as a means to face the challenges of your life, this is extremely extremely beneficial meditation. Okay, question? Yes. Okay there are by the way, there are several questions here. First Id like to yes invite one question here. Okay speak through....

Participant: My name is Aditya. I have questions from this class and from the last class and they are co-related. Last time I had asked you where's the mind? This class, I was analysing and observing a lot of things. Here is the mind somewhere. See I was observing that here, is the mind somewhere okay and everything's objective and subjective, I didn't understand very precisely. Everything is coming from here. And my question is how do we empty this?

Venerable Geshe Dorji Damdul la: Okay so basically the I remember the last time we talked about this you know the I can sense that the question that you are asking is something coming from inside, very say very serious, very seriously you are bringing up this question. So to empty there are two contradictions. Empty the misperceptions in your mind is to empty the mind. So we don't really have to empty the mind, if you mean to empty means to empty the misperceptions we can rectify the wrong perceptions and we can wrong perceptions can be replaced by the correct perceptions. So that correct perceptions, wrong perception will give rise to stress, tension, unhappiness, and the correct perceptions will give rise to happiness, peace of mind and so forth. So what we need is we need peace of mind, we can discard the miseries by rectifying the misperception last with the correct perceptions.

Participant: Both are part of mind?

Venerable Geshe Dorji Damdul la: Both are part of mind yes.

Participant: If you go beyond that both are what you're saying is both are part of the mind. Whether they're part of it if you go beyond that. If you go beyond that, how do we empty this portion? It's not it's not what you're seeing is part, both are part of the mind. How can you, is there any techniques or tools which can empty this portion of a mind?

Venerable Geshe Dorji Damdul la: Okay empty the portion of mind. Now to be very direct let's say that there's something in the glass with the water, what do you mean by empty the mind? Is that to remove the water like this? Is this what I'm seeing? Okay if this is the connotation, of this connotation, answer is to, this is I'm going to be very technical now because that question is being stressed. Going too technically, the thing is that, so those of us actually what I'm taking now is not really elated at this level, at this level but there's no harm hearing this. You hear this now, later on when we actually reach that level of understanding, you will be very happy that just starting the diploma course I already going forward. You'll be very happy. Okay so here one thing is on the conventional level and other thing as the ultimate level. Conventional level, the mind that this what you call, this mind cannot be emptied. Conventionally mind exists.

Now in the ultimate domain we have to reach that level of the ultimate domain meaning that you have to understand it, your thinking should reach that level of the ultimate domain. In that when you reach that level automatically everything is emptied when you reach that level. So this often a times it is described as transcending the likes and the dislikes. Transcending, transcending or transcending all what comes to a conceptualisations, transcending that. You transcend that that makes you to reach the level of the ultimate freedom. This is little technical. It is possible, for that matter we have to understand what it is, what we have been discussing as Emptiness. It will take time. We have to be little patient and meanwhile keep it in mind that what Niels Bohr said, don't forget it right. Niels Bohr said that if you study Quantum Physics, and of you are not shocked by it, you have not understood Quantum Physics, which mean that Quantum Physics is not something that you listen to one lecture and you ask questions and you get it. You are not shocked; you have still not understood it. Even if you ask many questions. So the point is that we, it will take little time, and of course this is more like preliminary Nalanda Diploma Course is a preliminary to Nalanda Masters Course. And the Nalanda Master Course is not one year; it's for four years plus two years. So therefore this is you know. This is how we should be mentally prepared.

Okay so the there are few questions coming up here, one is it says that (this is interesting)"Buddha Shakyamuni has asked us to only believe in something of the analysis. In other words we have the say accept things through analysis, not through blind faith. But the concept of reincarnation requires a leap of faith; it requires a lot of faith for me. I'm not able to rationally logically scientifically accept it. Okay since I'm questioning this what's the distinction between this question and afflicted doubt. If I ask this question if I ask this question, does it fall under the category of the afflicted doubt, afflicted doubt is say afflicted doubt is negative, is afflictive in nature right. So this is very good question.

Again the same thing about the mind and brain, I'm not going to complicate here. Maybe there are some people who already very ready and particularly I am very impressed by those people who already doing Nalanda Masters Course also doing the Nalanda Diploma Course. They feel the weight, they feel the importance of these topics whereas, those of us who are more beginners beginners we should be little patient. If you, you know because these are the topics which require us to grow first, we have to grow first, once you grow, once you grow to some extent then these topics will make sense to us. So to give a very quick overview of what I'm trying to say is that for the reincarnation concept, if somebody trust on reincarnation concept, you don't have to take it lightly, don't forget it, don't forget it.

And the person who is taking about it, the person who talks about the rebirth, reincarnation does not necessarily mean that the person has a perfect rational answer, don't forget that, right. If you don't get the answer form the person A, don't think that the reincarnation is flawed, you go to second person. If you don't get the answer from second person, go to the third person. And for your information the best book, but don't be too quick to write it down, otherwise now I'm lucky, I've got this book right, the best book in this universe. You read it; you'll not understand anything and then you give up. Okay the best book the best book in this world, I don't know about the universe, in this world no doubt the best book on reincarnation, the best, the most sensible, the best meaning most sensible, most rational book is Acharya Dharmakirti's book (7th century A.D). Acharya Dharmakirti's book 'Pramanavartika', Pramanavartika chapter two. And this book you have to study not just ones, two times, three times, four times. Not just be complacent with what you learned from the teacher, you have to read to yourself.

First you have to get the understanding from the teacher then try to read it yourself, you try to read yourself and then try to say the look for the deeper and deeper and deeper in the connotations and the inter-relations within the different concepts presenting the same book, same chapter, particularly the chapter two. Okay so there the question is reincarnation, reincarnation, the how that was dealt with, was first of all say the question is what reincarnates? What reincarnates? So there the body what we have is we have the body and we have the mind. What we have? Okay what I'm talking about is, what I'm talking about is empirical, on the empiric level, on the empiric level which means that something which anybody can understand whether you're believer or non-believer. I'm not taking anything, I'm not bringing anything which is confined to the believers. Whether you believe it or not, not believe, anybody even the atheist should be understanding it, this is known as empiricism. Empirical, empiricism.

So empirically speaking, empirically speaking which something which can be acceptable by everyone including the atheist, agnostic, is what we have is we have the body and we have the mind, that I am a boy, that I am a girl. Purely because of the body whether you are believer or non-believer you will understand it. Purely because of the body that you know somebody says that I am a boy, I am a girl. So that is with the body and then I am a compassionate person, I am the not compassionate person, I am intelligent person, I am not that person. Right? I am a very stable person, I am not the what the hyper person, hyper, non-stable, all these are determined by my mind. Even the neuroscientists whether they accept the mind to be different from the brain or not but they will say that yes this is the quality of the mind. Okay so what we see is that from empirically speaking on that level, empirically speaking, what we see is that what we have is the

body and the mind. And the body when you die, the body will not continue, no doubt, body will not continue, body will be say the buried or cremated or whatever. And if there is something which travels to next life is the mind, and along with the mind then the self travels, self travels, okay. So this self travels so if you go into, if you deconstruct the self and [01:50:00] then see what's travels, it is the mind which travels.

The next question, on the basis of this mind which travels where this body can this mind connects to the next body, that is your rebirth, that is your reincarnation. For that matter the question is how do you know that the mind travels? This is the next question, for that the mind and the brain, the brain is the physical part of the you and the mind is the non-physical part of you. So this mind that we bring, that these two are not one, this is what we have to be convinced of. For that matter how these two are not one, again you have to ask questions. You're getting it? So this is how we explore into the concept of reincarnation, and to ask any question, to ask any question oh is it really that the reincarnation exists? Is it really that the Buddha exists? These questions, there are two ways of asking the questions? Okay say I don't believe I don't believe in say the okay interesting, I think two years ago there was one young boy I think he was age 13 and I came to know that he is he is so fond of football, and I asked him , who is you're the favourite footballer in the world. The boy said Messi. Then I told him that the say so you think that he is the best footballer in the world till today, till date. He said yes. Then I asked what about King Pele? He said that King Pele was good many years ago if you compare these skills of these two legends, King Pele and Messi, if you compare the skills, Messi is better. This is what he said. Okay why I shared this?

Participant: Reincarnation.

Venerable Geshe Dorji Damdul la: Reincarnation, yes.

Participant: Two ways of asking questions.

Venerable Geshe Dorji Damdul la: How?

Participant: There are two way of asking questions.

Venerable Geshe Dorji Damdul la: Okay yes, there are two ways of asking questions, yes. Okay if I have a belief, very strong believe that King Pele is the legendary, the greatest king of the footballers then this boy can ask this question to me, are you sure that King Pele is the best legendary? Are you sure? I am doubtful; do you think that he's the one? When he's asking this, he's not asking out of curiosity, he was asking to reinforce that Messi is the best. Which means that he somehow this question is asked in the form of doubt to undermine the King Pele is the best. So likewise, if asked does the Buddha really exists? If this is how he ask, which means that in anyways whatever you say I'm not ready to accept the existence of the Buddha. And then I put it in the form of a question, like the doubt. So this doubt is not in favour of out of a pure curiosity, no. Even if you give the best of the answer I am not ready to listen to it. Some people they already decided what the answer is. And you ask the question, the person asks the question to you, however beautiful answer that you give, the person is not ready to listen to you. Which

means that this is afflicted doubt. Where will the pure curiosity, you ask oh! the Buddha exists, what is Buddha, how does he exist, you ask these questions out of pure curiosity, these are not the afflicted object of doubt. Okay likewise reincarnation.

Third question is; is there a way to study, understand, belief in twelve links of link, if one does not yet believe in reincarnation. Okay this is a very good question. If one does not believe in reincarnation, is that possible for one to understand twelve links of dependent origination. My answer is no. If one does not have the conviction, either you should have a belief or you should have the conviction, deep conviction. And of course someone who have no belief not out of conviction, this is not something advisable. But we cannot force that you should have the conviction, you should rationally understand, we cannot force that. Some people have believe in it, some people does not believe in it, it's the personal choice whether you want to believe in reincarnation whether you don't want to believe in reincarnation, whether you want to study upon reincarnation, whether you don't want to study about reincarnation. It's the individual choice. Those people who are keen to learn, whether or not reincarnation is possible, then for them somebody can explain, somebody can suggest books. Whether somebody in the first place who's not interested, what do we do? We can't do anything. So it's not that that everybody has to believe in this.

The point is be kind to yourself and be wisely kind to yourself. So these two are must and on that basis whatever takes you to become a widely kind to yourself, go for it and what makes you unwise be kind to yourself, don't do it. This is the idea. Okay the point is if he does not have, if it does not have any, if he does not have the belief, okay rebirth does not make any sense. Then twelve links of dependent origination, you can study this, There's no harm in it, you can study this right. But you will not gain conviction in this, you can study this, it's fine there's no harm in it. Fine. Okay anymore question? Any question? Yes here, Adarsh.

Participant: Geshe la what are the what is the difference between these two questions that do things exists and do things exists objectively? So what is the difference between these two questions and what does the term things means here?

Venerable Geshe Dorji Damdul la: Okay things means anything that exists, things means anything that exists, the flower, the house, the traffic, your happiness, your suffering, your family members, everything that exists falls under this category, anything that exists. The first question is to, first question is to explore whether you fall into nihilism or not. Second question is to explore whether you really understand the mode of existence, the real mode of existence. So this is the difference between the two questions. First question is to explore whether you fall into nihilism, second question explore whether you, whether you understand the real mode of existence. Okay Yash you have question?

Participant: Geshe la, since we have, I have two questions, since we have discussed affliction, so I wanted to ask that what is the difference between mental and emotional affliction?

Venerable Geshe Dorji Damdul la: Okay mental afflictions and emotional afflictions. So basically this is a good question. Okay now Yash is going into more detail with the you know the

vocabulary, this is a very important point. One thing that we just keep in mind that is that the afflictions okay one before afflictions we have to know the mind. The mind we have not yet studied psychology at the moment, mind in general we can classify the mind into two, one is sensory mind, and other one is mental consciousness. Okay what is sensory mind? Okay I pick up this object, what is this?

Participant: Flower.

Venerable Geshe Dorji Damdul la: Flower, okay what is this object? Nothing. You're getting it? How do you decide this whether there's a flower or no flower, how do you decide this? Your eye consciousness, your eye consciousnesses, it depends on a physical sense, physical sense power, physics sense power through which you see the object, you don't see the object that decides. So this kind of mind which decides the presence or the absence of the object by dependence on the physical sense, physical sense, physical sense is known as the sensory consciousness. Okay now do you see the flower? Okay so you see the flower? Yes. And how do you know that there's a flower in my hand? Your eye consciousness, your eye consciousness which sees the flower, your eye consciousness belongs to whom? To you or to me? Belongs to you. So you keep your eye consciousness seeing the flower. You keep it, you keep the eye consciousness, and it's in your hand right? Okay where's your eye consciousness seeing the flower. Your eye consciousness seeing the flower they said. Huh? [02:00:00] still with you. You still have, you can see the flower with your eye, you can see the flowers. You don't see it. Your eye consciousness seeing the flower dissolves. You're getting to? Only when the flower is there, then eye consciousness seeing the flower comes. The moment the object disappear, eye consciousness also dissolves; eye consciousness seeing the flower dissolves. You're getting to? Okay so which means that that is dependent on the physical object, physics object. So this consciousness which comes into being directly by dependence of physical object is known as sensory consciousness.

Okay now think of the flower on my hand, think of the flower. Think of the flower in my hand, think. Okay are you thinking of the flower? Think of the flower okay, your eyes are thinking or your mental consciousness is thinking?

Participant: Mental consciousness.

Venerable Geshe Dorji Damdul la: Mental consciousness, where the physical object has nothing to do, you can you know you can imagine this. So this is all happening in on mental consciousness, not sensory. So why overall speaking, can be divided into two; own is sensory consciousness and other one is mental consciousness (two). And all the, all the afflictions, that we are talking about, emotional afflictions or whatever, all these afflictions fall under the category of mental, all afflictions a fall under the category of mental. It's not sensory consciousness. It's a mental consciousness. It falls under this category. Okay so with this mental, so the vocabulary some people they may say emotional what we call it? Emotional afflictions, mental afflictions actually it means afflictions. You're getting it? Anymore questions? Yes yes one more.

Participant: When we talk about like in science we always say objectivity, objectivity. There subjectivity has no rule. Can we say that here what the subjectivity that we're talking about, that's an another kind of objectivity?

Venerable Geshe Dorji Damdul la: Okay this is a., since that almost all of us, almost all of us we are from the, from the background in education particularly the modern education. So this you understand what this is meant by objectivity from the modern science point of view. We need to have the we need should be very objective in our analysis, we should be very objective. Okay so the objectivity, objectivity so in science we don't speak about the subjectivity, we talk about the, we need to be objective, we need the objective. Our subject of mind should not be influenced, what are you doing? Right? Our analysis must be very objective. So there the this objectivity what it connotes and what it connotes, how the objectivity is understood in the context of the Buddhist philosophy. These two say the science is purely into the to be very objective. Likewise the Buddha encourages the people to be very objective in their approach. So these two tally same. Now in Buddhism not only objective to be objective, subjectivity is also taught. Lack of objectivity is the objectivity. What is objectivity? The lack of absence of objectivity is the objectivity. Absence of objectivity is the objectivity. What's the objectivity? Absence of objectivity is the objectivity. Because the objectivity is the absence of the objectivity, how can you say things exists subjectively. So the subjectivity becomes objectivity. (GL)

Okay never mind don't worry, right so this will come later. Okay so there are three more, four more questions which we will do later. So we will quickly do the end dedication prayer. 278

Class 20 – Wheel of Life – Part 13 of 13

Session 1 of 16th Sep 2018

Subject : Wheel of Life – Twelve Links of Dependent Origination
Teacher : Venerable Geshe Dorji Damdul La
Location : Tibet House Delhi
Date : 16 Sep 2018
Transcriber : Audrey
Verified By :
Edited by :

Starting Prayers And Meditation

(Main Teaching Starts)

Okay, please take your seats. We have some questions pertaining to the Wheel of Life and the related topics. Some questions, written questions, first one, meanwhile – those of you who take questions here in the class, I'll be happy to entertain your questions as well.

The first one reads that – we understand from teachings that all the senses are intact in the Bardo beings, what do senses refer to, sense organs, sense powers or sense consciousness. So here_Bardo meaning that somebody_from former life which is depicted of the twelve links, um, from eleven number ten, eleven – number ten is when the person is on the verge to leave this world, they leave one life and eleven [0:30.00.0] is when the person leaves this world and connects to the next birth.

So that in between for example is somebody dies here in Delhi and if he takes birth, for example, in South India, Karnataka state or wherever, so there the person has to travel from Delhi. The person has already left the body so his mind has to travel to the next destination which is – let's say in Karnataka State. So this, because the person has to travel, this span of the time, during that time in what way the person travels – meaning what is that identity, what is that entity which travels. So it is the mental consciousness, the mind which travels to the next. So along with this mind and later on you will learn what is known as the – how everything comes into being by mental imputation, by subjective imputation. So the self imputed on the basis of this mind which travels that is known as the Bardo, or the intermediate being. The intermediate state or the intermediate being – so this Bardo and the detailed explanation of what this Bardo is like this is all very clearly what you find in *Abhidharmakosha* the treasure of knowledge by Acharya Vasubandhu.

So in there, one of the descriptions of the Bardo is that, this Bardo, intermediate being who is the state between the previous birth and the next birth, so there are in between – this intermediate being has all the five senses intact. Eye sense, ear, nose, tongue, body all the five senses intact. The question asked is what do you mean by sense here – sense organ, or the sense

power or the sense consciousness. So this is a good question. We need to make a distinction among these three points sense organ, sense power or the sense consciousness.

Let's say that – let's say I look at the flower, the flower is the object, and then the – I need for example, let's say that if my eyes are closed then I will not see the flower. Which means that my eyes should be, my eyes should come in contact with the flower – so there eyes involved there. And on that basis object and the eyes come in contact and then eyes consciousness seeing the flower that arises – so the sense which being discussed here that intermediate being has all the five senses intact, so this sense refers not only to sense consciousness, not to the sense organs meaning we have the eyeballs – that is the sense organs this not the sense power, sense organ which is like the container. The container which contains the sense power, right?

What is being described here, the senses are intact – all the five senses are intact when you are in that state meaning that you have the sense power intact. It is not talking about the sense organ; it's not talking about this sense consciousness. Okay this is one thing.

And the – so this is the question which is asked so answer is the sense power not the sense organ. And sense power is not something which our eyes can see, sense power. Sense organ we can see. Sense power we cannot see. It is described like there – if there is a very thin layer of glass, you look at the other person – you see the other person but you cannot see the glass – the glass is there. So this is so subtle that we cannot see that. Likewise sense power is described as a very subtle object; which are senses, which our eye consciousness cannot really perceive. Okay this is the sense power.

Question number two that is given here – do all the twelve links apply to all the realms. Desire realm, form realm and formless realm – if not what links apply to the form and the formless realms? Okay twelve links, what we can do is that – first of all we need to have the twelve links on our finger tips. Okay what are the twelve links? First one? Ignorance, number two? Contaminated karmas, number three? Consciousness, okay, one, two, three – okay let us explore – those of us who are more new to this – new meaning who did not attend the earlier classes, and those of us here to already attended the earlier classes, of course you have take part in this – those who did not attend the earlier classes and yet applied for Nalanda Diploma course, we are expecting you to listen to the earlier recordings because you should have received all the recordings on your educational portal. So you should have listened to all the recordings, otherwise what we are going to do here is like a jump for you – you will not be able to catch up with what we are discussing here.

So let's explore – the first three links – ignorance, contaminated karmas and the consciousness. So these three things do you think that these three links exist in the desire realm? Yes, of course. Then what about the form realm? What about the formless realm? Okay you may be wondering what is form realm, what is formless realm? Okay some of you have this question, don't worry. I will quickly explain this.

All of us who are in Samsara – Samsara where we are, Samsara – this Samsara is constituted on three realms, like the world is constituted of how many continents? Seven continents! So if you

say that I live in this world except maybe they are tiny islands which are there – I'm not too sure, so generally speaking if someone says I am in this world who should be in one of the seven continents, generally speaking. What about Mauritius? Mauritius is in which continent? It is in Africa? It's an island, right?

Participant: It's in African continent.

Venerable Geshe Dorji Damdul 1a: So all these small islands wherever they are they are allocated to one of the countries somewhere, right? Okay let's say there are seven continents, likewise if you are in Samsara there are only three not seven – where you are born in Samsara. There are three places where we are born in Samsara. These three are known as the three realms. Desire realm, form realm, and formless realm – you are maybe wondering what is form realm, and what is formless realm, in what way are these different from desire realm. What is desire realm? Desire realm is a realm or a place where the beings are predominantly driven by sensual desires. The place, the realm where the beings are predominantly driven by sensual desires! We go out – oh I'm feeling cold, I'm feeling hot, I'm thirsty, I'm hungry, I want a good place, I want a good air, so like this, so always go after the five sensory objects – predominantly going after the five sensory objects – the visual, the smell, good taste, good touch, where the mind of these beings they are predominantly going after the sensory objects, [0:40:00.0] the external sensory objects. This realm is known as the desire realm. Realm driven by the desire for sensual objects!

So that is constituted of – within that again we see that there are six, within this desire realm there are six – hell realm, hungry ghost realm, animal realm, human realm, and Asuras and then the Deva, Devis. There are six realms. For your information Asuras meaning demi-gods, demi-gods are actually part of the Deva and Devi so we can classify them into five. Hell realm, hungry ghost realm, animal realm, human realm and the Deva Devi. Deva Devi together counted as one or God realm. Hell realm, hungry ghost realm, animal realm, human realm and the God realm.

When speaking about God, you should be sensitive to the usage of the vocabularies. God has many connotations, one person God, creator god, this is one. Say mono-theism, right, traditions which believe in monotheism, one single god which creates all phenomena. Then more in the context of – even in the western, Egyptian civilization and so forth we see that there is polytheism, not just single god, but multiple gods. So the gods have multiple connotations.

What we are talking about here is not in the context of the god as the creator but a god in the form of a place where we also often times refer to as celestial beings, celestial gods, celestial beings where everything is very fine. All the five sensory objects is very fine and no room for hunger thirst and so forth. Everything is seeming to be so spick, spack clean. This is what the god realm is. Within the god realm if we split that into two, one is known as the Asuras and the other one is known as – just as a god – god realm – or you call them Deva, Devi – different from the Asuras.

When you classify this god realm into two the Asuras and the other gods – the difference is that Asuras are considered to be – Asuras is also referred to as the demi-Gods. Demi gods they are referred to as those amongst the Gods who are intelligent. Very intelligent but they are marked

by jealousy. They are intelligent but marked by jealousy, how jealousy, what jealousy – so this is according to the Indian phantoms. Indians in the classical tradition like Buddhism, Hinduism, Jainism, so there this is described as – say the demi gods their place is little below and the other gods and goddesses their place is little higher.

So there's the wish fulfilling tree – there's one tree which is considered to be of course very special tree with the fruits and trees grows in the Asuras place and the fruits enjoyed by the other Gods and Goddesses. So Asuras are very unhappy with that and often times they wage wars against the other gods and goddesses. At other times even Indra finds it very challenging - he lost war against the Asuras. This is Asuras and Asura and other gods and goddesses you can club them together as the god realm, otherwise you can make them into two and total they become six. So this is form realm. No sorry desire realm.

So the difference between the human realm and the god realm in that sense within the desire realm, is that the human realm of course there are so many limitations in terms of the external facilities, external things, the limitations, like the pollution and the cold, heat, all these acute shortages and excesses these problems are. But in the god realm these problem are not there. And the water that they drink is nectar. They can actually survive just on drinking the water. Really a nectar and but the good thing – if somebody is just concerned about the wealth, concerned about the comforts of life then the God realm is far, far, far, better then the human realm.

But, for somebody to think of exiting or getting out of Samsara altogether, if somebody is more thoughtful or finally there is no point of being in human realm, god realm – again will take birth realm in hungry ghost realm, hell being, hell realm, and animal realm and so forth, when will that stop? So taking birth in the God realm is not the ultimate. Again you'll take birth in lower realms, later on. So how to get out of this problem all together? So more thoughtful people will think about this, and they will realise they will have to cut the first point – what is the first point? Ignorance – unless I cut the ignorance, as long the – unless cut the ignorance – I will continue to be in the mouth of the demon. Demon which symbolises impermanence of death!

We already studied this but then those of you are listening this for the first time for your very quick review – we on this book, The Blaze of non-Dual Bodhicitta, page 308. Particularly those of us who do – those who do not have this book raise your hands, there are two here. So the point is – page 308, so the painting there – we are pointing to the demon. The whole wheel is held by the demon and the demon symbolises the impermanence of death.

And as long as we are in the hands of the demon which means all the six realms – all the three realms – in the first place three realms – desire realm, form realm, formless realm all three are being within there. And as long as we are in the hands of the demon or the mouth of demon we will only end up in miseries. There is no freedom. Even if you take birth in god realm, again you'll die. Again you take birth in other form. So when will that – it's just the respite – at the most it's the respite to take birth in the gods and goddesses realm, it's just a respite. It's not the permanent solution. And those people who really look for the permanent solution they are the wise people.

The wise beings they look for the permanent solution. For the permanent solution they have to get rid of the ignorance. To get rid of the ignorance, we think of them getting out of Samsara altogether. For that matter the place where we can really practice dharma, meaning a system, which helps you get out of Samsara, is known as Dharma.

A system, which helps you get out of Samsara, is known as Dharma. So anybody who wishes to embrace Dharma [0:50:00.0] in order to get out of Samsara all together these people are known as the wise people. The wise people they are looking for the reliable permanent source to get out of Samsara altogether. For that matter we need conducive places.

For example if you want to sit for – there maybe some of you who are sitting for IAS competitive exams. Is there anyone? Raise your hands who are sitting for these exams. Okay, one here, so the point is that if all your friends are in pubs, all your friends they organise some kind of party around your place all the time, with drinks and with know all these things – indulgence around your place. Do you think you can prepare exams? It is not at all a conducive area. You're getting it? So therefore it must be very conducive area particularly which is more difficult to sit for IAS exam or sitting for getting out of Samsara altogether. Getting out of Samsara is much more difficult. For that you must be even more conducive. So desire realm, no, the god and goddess realm is not really conducive to practice Dharma and get out of Samsara because the place there is more of indulgence. Everything is so perfect, right? you don't really have to work for worrying about your food, worrying about your health. Everything is perfect there and everything is just so glamorous, just so perfect and there is nothing really odd there. Everything is good, right?

Except for the last seven days! The last seven days you are there then the suffering that you go through is so, so, acute. Except for those seven days this is a wonder place. Wonder place that one you'll feel so infatuated with the environment that you lost track of your desire for let's say, for your passion, your enthusiasm to practice Dharma.

Okay, let me give you one example of that. Say the Buddha Shakyamuni – ok no – often times we see that the Buddha Shakyamuni – when the Buddha is depicted he is depicted with the two monks on his two sides. Okay, so who are the two monks, uh? Shariputra, and Mughalyana – one on the right side is Shariputra and one on the left side is Mughlyana. Often times you see that the Buddha is depicted with these two monks. They are the two Arhats. And why these two?

Shariputra is considered, was considered as the one the most intelligent amongst the students of the Buddha Shakyamuni. The most intelligent of the students of Buddha Shakyamuni and Mughalyana the one on the left side is the one who is known for the one with the greatest miracle power amongst the students of Buddha Shakyamuni. Mughalyana is known for his miracle power.

Shariputra while at the time of the Buddha, Shariputra of course, highly, highly, respected. You see that he is also involved with the Heart Sutra and also the sutra on the Rice Seedling Sutra also. He is involved there. In many of the sutras he is mentioned. You find he is mentioned there. Shariputra, he had a student and in fact in those days Buddha Shakyamuni versus this

particular medical doctor. Buddha Shakyamuni and this medical doctor – Buddha Shakyamuni was known as the one to heal the mind. The best person to heal the mind and that doctor, that particular doctor who was the student of Shariputra, was known for the best doctor to heal the body.

So this is how he was being respected so much. He was always put together with the Buddha. The Buddha known for healing the mind, and this doctor known for healing the body, so his – this doctor was a student of Shariputra and the one – what he used to do was that when – because of his prestige, respect, the esteem that he received from the other people, the wealth, he often time rides elephants and horses and so forth. So from distance if he is riding elephant or horse – from distance if he could see Shariputra, his teacher – from distance if he could see Shariputra, he will take no time to get off, right? He would jump. Sometimes he get injured because of the respect, enormous respect towards the teacher. He would jump from the elephant. This was the amount of the respect that he accorded to his teacher. Then what happened - one day he passed away. The student passed away. The doctor passed away. And Shariputra through his clairvoyance he sensed that his student, the doctor had taken birth in the Deva realm, god realm.

So Shariputra wanted to go there because he had miracle power. So he wanted to go there, to continue to inspire and give teachings to his student. Shariputra with the banging of his hand and the monastic stick, walking stick – with the miracle power he went to the where, the god realm. And god realm to what – to continue give teaching to his student, the doctor and the doctor took birth as one of the gods there.

The very young gods there and all these gods and goddesses, it so happened that they were in a chariot. And they were all going to one place and Shariputra knowing hat they are coming he waited at the side. The teacher waiting at the side and then all the other gods and goddesses in that chariot nobody even noticed Shariputra. Only one noticed. And the one just waved his or her hand, hi, and then left. Who was that? Shariputra's' student, who otherwise used to be so devoted to the teacher to the extent that he would jump from the elephant the moment he saw his teacher.

That was what he was in the human realm. In the desire realm the whole environment was so infatuated with sensual desires that they don't really care what's around you. They just obsessed, infatuated with what is there. So no Dharma! So being the Dharma, right, even in the desire realm, which is a terrible place – nothing really there to see nice about. Even there if somebody is a Dharma – Tibet house, its weird, you are so young – how come you go to Tibet house on Sundays. You are so boring. Come to the (GL) come night club, right, – let's go to – let's have a drink. You're so boring where are you going now? Tibet house! What Tibet house! So this is the desire realm then how much so there in the god realm, you're getting it?

So even this so devoted to the teacher, so he takes birth there – he just waves his hand – hi and then left, right? So this is what I am saying, if one is not at all interested in getting out of Samsara altogether, then fine, the god realm is far better than the human realm. Whereas if somebody is really concerned of this wheel of life and then oh – I must get out of Samsara

altogether. So if this is where you are, if you have matured to that extent, then the desire realm [1:00:00.9] however, the limitations the best they are, there are still it is always better to be born in the desire realm than in the god realm. Okay this is about the human realm than in the god realm. This is the desire realm. Now we are talking about what?

First realm is done. Desire realm is done. Form realm and formless realm – so form realm and formless realm both are – both are technically – this is what we need to know – these two realms they are the god realms. Now we see the god realm there are three – god realm within the context of the desire realm, within the desire realm there's one section god realm. And then form and formless both are god realms. You're getting it? So in future in the context of Buddhism, in the context of Hinduism, Jainism, Sikhism – if there is any mention of God realm don't just confine yourself to god realm where Shariputra student took birth. No. It has multiple versions, God realm in the context of the desire realm, God realm in the context of the form realm, God realm in the context of the formless realm, right? So these are things we need to keep in mind.

The god realm in – the moment we say form and formless they are all god and goddesses. Not really goddesses. There's no gender actually. In form and formless there's no gender. So you call it all are gods, or all are goddess. It's just one gender – that's it. There's no gender there in the form and formless.

So there the distinctive feature of these two should be different from the desire realm. What is the hallmark of desire realm? That the beings, that the mind of the beings are predominantly obsessed with the desire for existential objects. Which means their mind is always directed outside. In form and formless – these two are different. Form and formless the beings there their mind is directed inside not outside. Not outside – inside. Okay let's say that in our life, I'm very sure that for example let's say that – okay – so the point is that the desire realm – in the desire realm, the first realm the beings mind is predominantly obsessed, infatuated toward the desire towards external objects. Towards the sensual objects! Now in the form and formless the beings minds are not directed outside.

The minds are directed towards the inside. What do you mean by inside? Inside means the feeling of happiness, the feeling of joy that you get out of external sources, and out of meditation – although meditation is far more profound, because that they already have the taste, they already have the experience of the joy and happiness that you get out of meditation, their mind is now drawn inside rather than going out towards the external objects.

Say for example, we all have our experience of life – say how many of you take food with lot of salt – raise your hands – you would like more salt or less salt. Okay those who take very less salt raise your hands. Okay some of you there, right? Say the, by the way, Dr Janet tell me what should be average, the ideal intake of the salt amount per meal?

Participant: Per day it a 2008 milligrams.

Venerable Geshe Dorji Damdul la: 2008 milligrams per day, let's say 2008 milligrams. 2008

milligram is what gram – point two?

Participant: Two grams.

Venerable Geshe Dorji Damdul la: Two grams, okay 2.008 grams per day. Let's say that the if you have been taking ten grams per day which is much, much, more than two grams – if you have been taking ten or twenty grams. In some cases twenty grams. Then you meet Dr. Janet, Dr Janet says only two grams per day. And the food, do you taste food – no taste – is there salt – there is no salt. You will not feel the salt at all there; because you take the heavy salt you do not feel the salt at all there.

You start reducing the intake of the salt, day by day and slowly you start tasting what is two gram of salt per day – you start feeling that and then you take the ten gram – it's too much. You're getting it? It's too much. Likewise when one experiences the deeper the more profound levels of the happiness then what the – in the desire realm, what we see as the happiness outside – good food and so forth, they are seen as very gross, not at all – something to be enjoyed.

So those beings who see that – that feel the wonder they feel the – say the profundity, the profound experience of the happiness, of the peace, of the joy, of the meditation then the mind will automatically be pulled away from the sensuous objects. So they go towards the meditation. Within the meditation, we see that – depending on how profound your meditation is, some are very profound, some are less profound, so those who are less profound they take birth in the form realm. Those who have very profound meditative experience they take birth in the formless realm.

So this is very generic, very general presentation. And more detail, within the form realm there are four divisions. Within the formless again there are four divisions. And how one progresses from the first to the second and the third to the fourth and what are the features and so forth – these are all what we study in detail in the Nalanda Master's Course, but in the Nalanda Diploma Course, also we do have the separate topic for that – we do later.

So the point is that in the form realm and the formless realm, both feel the peace and happiness by drawing your mind, by directing your mind inward through meditation. So this is the form and formless realm. In the form realm you still have the physical form. In the formless realm you don't have the physical form – you have just the mental consciousness, of course, of the five aggregates, aggregate of form is missing. The four aggregates are there, the form aggregate is missing when you are in the formless realm. Okay so the question is - it says – the question is – do all the twelve links apply to all the realms, all the three realms, desire, form and formless, if not what link apply to the form and the formless realm? This is a good question asked. So the desire realm, of course the twelve links are applicable to the desire realm.

Now in the form realm we see that – in the form realm, let's see in the form realm – all these three are where in Samsara or in Nirvana? In Samsara! In samsara means the first three things are guaranteed, the first three links are there. What are the first three links? Ignorance, contaminated karmas and consciousness – these three are there in all the three realms. [1:10:00.6] Okay, what

next? Four – what is four? Okay let's say instead of going through this order – as in the painting we'll go through the causal order in the form of the causal relationships. In the causal form – in the causal order – in the causal order one, two three, then? Eight, nine, ten, eleven then? Four, five, six, seven, twelve – good! Okay one, two three is in all three realms. Then eight, nine, ten is what? Attachment, grasping, number nine is grasping, number ten is becoming so these three are common to all three realms. Desire, form, formless – all three! Okay, then eleven is taking birth – birth is common to all three realms.

Then what next – after eleven birth, then number twelve name and form! Name and form is physical form – means there should be a physical form, form is missing where? In the formless realm. So, number form is missing in the formless realm. Number form is with form realm. Then number five? What is number five – sense organs – sense sources – so sense sources, physical sense sources are in the desire and the form – physical sense sources – but the mental sense power is with all three, but this depicts, the number five depicts the physical, primarily the physical senses. The physical senses is missing in the formless which means – so number five is with desire realm and the form realm. So then what is number six? Contact, contact within the senses and the objects, right? So the five senses and the five objects – so that is again missing in the formless, but if it is the mental sense, continuing with the phenomena other than the five sensory objects, so that is we can see them in the formless also.

Okay what else? Number seven – feeling is where, only desire realm. All three! Feeling is all three. Then what next, number seven and then? Then number twelve, aging and death, is where? Desire and the form, so formless does not have the aging and death? They don't have the body to age, right? Or do they have the aging or not? They too have aging, what aging do they have?

So the mind, if they have to live for one million years, in form and formless we don't talk about seventy years, eighty years or 104 years – no it's nothing. 104 years still it's still a toddler for the formless realm. For the millions of years you live there. And, also very dangerous. Not dangerous because you suffer, dangerous because your mind will become very passive.

Okay, so the point is in formless, if your lifespan is one million years, so every year your life become shorter by one year so that is aging, so aging in that sense is there in all three realms, but aging in the form of the use of the body, which is very youthful and becoming very wrinkled and losing its lustre, if this is how we understand aging then this absent in formless realm. But the aging is where you become closer and closer towards death. That is aging. So that is with the formless also. So this is how we relate the twelve links. In other words name and form, number four, number five the sense powers and number six contact pertaining to the sensory objects – these three are missing in the formless realm. So that too if you can see the physical senses and the physical objects. Okay whereas if you bring in the mental object and mental sense power then that is present in all the three realms. So this we are done.

Then number three, does the process of Bardo apply to all the three realms. Bardo, the intermediate state we are talking about, does it exist in all the realms? Anyone, what do you think? Yes. The answer is no.

Bardo is applicable only to the desire realm and the form realm. For the formless there is no Bardo. If you have take birth in the formless realm when you die – the text says where you die there you take the formless realm. There is no special realm there, somewhere outside, where all the beings who are to take birth in formless realm, you go there. No, there is no such place. Where you die, you instantly, no Bardo, instantly you take the formless birth meaning that instantly you are there in that formless state. So it is not applicable to the formless realm.

Number four. If a non-virtuous karma A has been done and become a projecting karma but before ripens by you saying four opponent powers and then it ripens to lead to a wholesome birth – does it mean karma A which is non-virtuous is leading to a wholesome birth okay – this is a good question.

Say one is engaged in a negative karma of shouting at your mother. And your shouting at your mother, shouting at your father the negative karma that you accumulate is enormous, don't forget it! Don't think my mother is so kind, it doesn't matter, right? Negative karma is negative karma, so be very mindful to make sure that unnecessarily shouting at your mother and your parents must be stopped because the text stays [Tibetan \[1:17:15.8\]](#). Which means that, say, even though the object of your accumulation of your virtue, positive karma or negative karma, although the object may not be the very highly enlightened beings, but if it is your parents, or the sick person, or the destitute person so there the karmas that you are involved with they multiply exponentially.

Say for just the normal person you accumulate negative karma and then the unit is one unit. The same karma that you do to your parents, the karma will multiply by like million times more. So therefore, always be very careful. Just stop this all this unnecessary shouting at your parents, and showing anger towards the parents, making the parents unhappy – unnecessary, just stop all the things and see how much you can make your - likewise if you accumulate virtuous karma, positive karma, pertaining to your parents again it is going to multiplied innumerable times. It's not just only with negative karma it's also with positive karma. So if you make your parents happy, one moment of happiness you give to your parents, will multiply millions of times. So this is benefit, right?

So say, one accumulates the negative karma by shouting at your mother, so this is enormous negative karma. With this negative karma, but then you regret then you engage in the – four ways to purify the negative karmas – four opponent powers to purify the negative karmas. You purify the negative karmas. So this negative karma is purified. For example say the gold, say a demon statue made of gold. Oh no, I don't want a demon statue, I want a Buddha statue. Then you give it to the goldsmith and the goldsmith you know moulded it again and it became a Buddha statue. So the demon statue now becomes a Buddha statue. Likewise the negative karma that you get towards your mother, because you purify it becomes virtuous karma. This is not the case. Negative karma can be nullified, can be purified. Finished! In the process of purifying negative karma you can be accumulating fresh positive karmas. That is possible. Not negative is purified, and negative by itself, ones which was negative karma will become a positive karma [\[1:20:00.0\]](#) this will not happen. Negative karma gone for gone! You're getting it?

Okay, so the point is that negative karma you can never, you purify finished, that is the end of the chapter and in the process you can accumulate positive karmas. So that is not negative karma transformed into the positive karma. So this is not the case. So this is the question which is asked here and any questions from the participants here, pertaining to what we are studying, more particularly to what we have studied thus far, from the wheel of life, the karma and so forth. Yes Vivek ji. Okay, make sure that, since that – bring the mike here, you can introduce yourself so others can know you. Yes.

Participant: Yes, myself Vivek. You have mentioned about the purification of karma and what practices Vajrasattva. What Shree Vajrasattva practice, you have mentioned, please explain it.

Venerable Geshe Dorji Damdul la: Vajrasattva practice, yes. Okay. This is interesting. So basically Vajrasattva practice it is more related to a very – say - the Mantrayana practice which is not supposed to be revealed very easily, right? But after gaining some understanding of what Emptiness is, what Bodhicitta is, some understanding of the four noble truths, the twelve links of this practice – you get a good picture of this, you need to be initiated, if possible you need to be initiated. Even without initiation you can recite the Shree Vajrasattva practice, the mantras you can recite it. Idea is it takes the form of a particular deity. Particular deity and incorporated in this form with the spirit of Emptiness and the spirit of Bodhicitta then you can do the recitation of this particular mantra. It helps us to purify the negativities. Okay any other questions, yes – Adarsh.

Participant: Geshe la, what are the difference between finding errors and introspection.

Venerable Geshe Dorji Damdul la: Errors, okay in your meditation what is difference between finding errors, not just errors in general but errors of meditation. Errors of mistake of meditation and introspection. What is the difference? Finding error or looking for the error. You are talking about looking for the error. Yes, I found the error, which one? After finding error is the result, looking for the error is the process, process to get there. So what looks for the error? What is looking? What is that thing in your mind which looks for the error is the introspection. Introspection is the one which looks for the – whether or not the errors are happening. So introspection is the agent which looks for error. Looking for the error is the process, and introspection is the agent which is a part of this process to look for the error.

Participant: I need a clarification about the discussion in the last class, three questions – first I think you said things exist and does it mean that do things appear?

Venerable Geshe Dorji Damdul la: Do things exist and do things appear – these two are not similar. Do things exist – say even though I do not know what is happening in the Indian parliament right now, but things are there. The chairs are there, right? It exists but they do not appear to me – so things exist and things appear. Appear means – appear to our mind, appear to the person. Exist, does not necessarily mean where, or with respect to whom, no need. Exist and appearance there is a difference, yes. Okay yes, Venerable.

Participant: Yesterday you explained the difference between the causal order and as in the

painting.

Venerable Geshe Dorji Damdul la: Yes, yes, yes, because of the ignorance, contaminated karmas arise, so this is in line with how the painting is depicted, yes.

Participant: What is the difference between the two orders?

Venerable Geshe Dorji Damdul la: So basically the causal order, it is not the order in which I said it, the causal order was also taught by the Buddha. In the sutra this is to indicate that the two cycles are together. Seeing that one cycle finishes, other cycle is still there, when the second cycle is there the third cycle will be created – again two. When second finishes, again third, with the third again the fourth is there. So it will be endless. To indicate that there are two cycles always together – minimum. Two cycles operating together. From this we get a feeling that this is Samsara, it is endless. It is cycling, it is endless, right?

This is good question. In the sutra, explicitly what you see in the sutra, the Buddha taught, it is the rice seedling sutra, where the Buddha said whoever sees dependent origination will see the Dharma and whoever sees the Dharma will see the Buddha. Because this exists, that exists, because this is produced that is produced, number two.

Number three – because of ignorance, contaminated karma arise, because of which consciousness arise, because of which name and form arise – the Buddha did not say because of the consciousness then the craving and the grasping and the – this is not how the Buddha taught. Buddha taught according to the painting here. So this painting is very important. This painting is very important because the Buddha himself commissioned, gave the instruction – the painting is according to the Buddha's instruction. This painting has a great significance to tell, to inform the people that this is a wheel of Samsara. Endless wheel so that will make sense only if the two wheels are presented together. To tell people that two wheels will never be separated, unless you stop the ignorance. Two means the first one is actively operating – whereas first one stops – second one stops, the third one is there before the second one stops – the third one is there.

Before the third one stops, the fourth one is there, so it is endless. So therefore this is how the Buddha described that the number ten becoming because of which eleven birth, because of which aging and death, because of which lamentation, then the agony, anxiety all these things will arise. This is what the Buddha said. So the point is that we have to know both the order, and in terms of your reflection, we have to reflect in both ways. The way explicitly what is taught there from this – we'll get a very good understanding of what is Samsara and from the causal we can relate this to how actually we are operating, right? Okay, both are to be read, we have to know both. Okay more questions, yes.

Participant: My question is [1:30:00.0] related, slightly tilted towards normal life, as in lay people, as in we are all in Samsara, unfortunately. So this is a problem that I have faced, and all of us face is that in normal world we go college, we go to office, we live in home. Suppose you just mentioned the non-virtuous karmas especially with parents – so sometimes – what the parents want – likewise they don't really focus on these things as in Dharma – they believe in

leading normal lives. So I don't want to fight, I don't want to shout at the same time how to deal with it?

Venerable Geshe Dorji Damdul la: Deal with it to make that they follow what you want.

Participant: Like for example if I go to a social gathering today, but I chose to come here, because this is important to me. So without fighting, how to deal with this in a normal person's life because it's very difficult! And I also get to hear that – this is also negativity – because in you the desire to go this way is also a desire, you know even if it is positive. So this is also an affliction. I don't whether this is good or bad.

Venerable Geshe Dorji Damdul la: Okay two questions.

Participant: If you can give some practical solutions.

Venerable Geshe Dorji Damdul la: This has two sides, right. The first one is, the first one says that – with your parents, with your brothers, sisters and so forth, and say that – some have a good understanding you go to Tibet house its fine. Some say you are so boring, right. Okay, why don't we go for shopping today? Why don't we go for amusement park today? Right, okay. Why don't we go for movie, today. And in worst cases, why don't we go for night club today. All these things are there. So how to convince them, without shouting – how to convince them that what I am doing is very good one. If you cannot support me at least don't discourage me from this. So how to convince that, should I you know – without having to shout – one.

The second, even without the desire for indulgence, and desire for coming to Tibet house – both are desires. Desires mean both are afflictions. Affliction are both negative. Then how do you say – how to deal with – how to somehow escape from afflictions whether positive or negative. Okay good question.

The first one is that which is not really easy as there are many ways by which to do that – one possibility would be - in your family – or someone who is more dominating, whether your dad or your mom, whether brother, sister, husband, wife, children whosoever, right? Say particularly somebody who is above twenty years old, more precisely above thirty years old, so there these people - just see who these people respect. Who is that person who is respected by these? Respected means someone for sure not into indulgence, someone for sure not into shopping, right?

Okay somebody who is respected by these people – your mother, dad – these people for sure when they sense what you are doing, they really value what you are doing – they value – these respectful people, no doubt, whatever tradition they value what you are doing no doubt they will value what you are doing, and somehow you have to connect with them and then connect with these people and let these people speak with your parents. And then connect your parents with these people and let these people speak with your parents.

Why I am saying this, it was my personal experience when I was very young, right – when I say

something to my father he would not take it too seriously. One of my uncles who really valued what I used to do would tell my father and my father would value what he said so much to the extent that I reaped all the benefit. (GL)

So therefore, this is a one thing. And you should prove that what you are doing is good. That you should become more calm person, right? What okay I went to Tibet house, he taught us how to be calm. Mom! Right? Mom, don't shout at me – where is your calmness, what you have learned in Tibet House? You have to prove that – mom will appreciate that you are calm rather than shouting at her. So if you keep shout – mom, why are you not allowing me to go to Tibet house! What for you are going there? You are shouting more and more. So Tibet house will be teaching you to shout at, you know, other people. So you have to prove. To prove it will take little time. Right?

And then people around will sense that you are transformed. People around, will sense that you are transformed. People around – people who usually go to indulgence, they always have problems. Problems are there. They attract problems. With the problems there is always some tension there. And you – you don't have the tension. And they admire you for that. Long term they admire you. So you have to prove to yourself what I am doing there is something good. What I am doing is bringing harmony to the family which is stops me from shouting at my parents. You have to prove that. When you prove that you will see that something that you have been learning – they can see – what you are doing they can see – which is something so valuable. Then they will value what you are saying. Then you will don't have to prove, orally, verbally – I am doing good thing, I am learning good thing, in action, you prove, this is so important. Okay.

And then slowly number three you should become very mature to the level of knowledge and so forth, very matured and your mother they discuss the same point, and your mother they can see is much, much, more meaningful than what your mother is saying, what your father is saying, what your brothers and sisters they are saying and then don't talk too much – talk little, what little you say are so heavily loaded, that they are, they should be mesmerised by this. The moment you utter the words they listen to you.

Now they become like your children. You become like the mother. You're getting it? So then you don't have to shout. They will ask you, can I come with you. Right? There are various levels. Then number two part - desire for doing bad things and desire for doing good things, right? This word desire, we use it in a very negative connotation. Desire is bad. Desire is wish. Desire is aspiration. So if you really want to use it in a negative connotation – so say desire for negativities and aspiration for good things. So aspiration for good things is not negative. And desire for bad things is bad. Aspiration for bad things we call it desire. Aspiration for good things we don't call it desire.

As simple as that! If your mind is very flexible, the word desire, the word desire we created it. So why should this word desire be used only in the negative connotation. You're getting it? Likewise, desire for bad things bad. Desire for good things is good. Desire to help others is very good. Desire to study, to help others is very good. Desire not to study and therefore fix – for others is very bad and then regret, regret over bad things is virtue. And regret over virtue is non-virtuous.

So these things we have to learn. We should be flexible. Just don't get stuck with the label.
[1:40:00.0] Desire! And then you get stuck there. No, take it very easily.

Okay more questions, one over there. Yes, whose there? Yes.

Participant: Geshe la, my question is related to one of the questions which was discussed earlier about Bardo state for the three realms. Its, Geshe la, you explained for formless realm there is no Bardo state – as soon as a being in the formless realm dies instantly takes rebirth in the same formless realm. So does it mean that beings in formless realm will never fall into the lower realm? And does it also mean that being in the formless realm have no chance of attaining enlightenment?

Venerable Geshe Dorji Damdul la: Why?

Participant: Because when the beings die they take birth in the formless realm.

Venerable Geshe Dorji Damdul la: Then? Does it mean that beings in formless realm will never fall into the lower realm? Or they will never become enlightened, meaning that they achieve a steady state? Is this what you are saying?

Participant: Yes.

Venerable Geshe Dorji Damdul la: The answer is no. Even in the formless realm we talked about, in the formless realm there is a duration, a lifespan. How long you are going to be in that Bardo state, no not Bardo, formless state – for how long – say one million years. One million years will come to an end one day. When that comes to an end you'll take birth somewhere within the six realms. And if you are very evolved in the desire realm, in your Dharma practice, particularly with the Wisdom of Emptiness, very evolved, then you can take birth there, and some being they achieve enlightenment, enlightenment meaning Nirvana while one is born there in the formless realm. You can achieve enlightenment there. And of course achieving enlightenment there is very difficult. Because the enlightenment in the context of Nirvana, personal liberation that's very difficult because as I said earlier because of the environment, it's not conducive there. There's nothing no problem there. We get a sense of urgency only when there's a problem, only when we feel an immediate threat. When we don't feel the immediate threat then we don't feel the sense of urgency. Without sense of urgency, we don't really too serious – when do we learn more – how many of you have sat for your class ten board exams, class twelve board exams. Okay through your own experience tell me when do you learn your subject more, closer to the exam or six months away from the exam or one week away from the exam. When do we learn more?

Participant: One week away from the exam.

Venerable Geshe Dorji Damdul la: One week, right? Why, because you could see very immediate. Oh exam is approaching and you learn so fast, right? Okay so this is imminence. Okay, good, yes Palash?

Participant: Geshe la, my question is – in case of having unnatural death in our cultures, say about thirty-five – forty, people generally say god must have written this only for him! In 1947 or 50, the average Indian age was in thirties. Nowadays it is in late sixties. So when people generally say this I generally say has the god started writing more age now? (GL) Medical science has no role in this. How do we explain this with karma or Buddhist philosophy, this is not clear to me? How come we say the god has written this age only!

Venerable Geshe Dorji Damdul la: (TL, GL) this is very true, Palash ji, thank you so much. So basically what we tend to do is that – so what the god has done don't ask the ordinary people. (GL) Right? Ordinary people they will create their own conceptions about what the god is doing. In fact, one of my friends, it's amazing – one of my friends he said that he was so interested in hell realm – he wanted to know more about what was hell realm like. So he started the various books – hell realm according to Buddhism, hell realm according to Christianity, hell realms according to different, different, traditions. And then, within Buddhism as you find in the books written in Tibet, hell realms written in the books written in the lower realms. There he noticed that hell realms described written in the books written in Tibet, there are the – hills, you'll be crushed within two mountains, because in Tibet there are mountains there. Then he noticed, for example in China the hell being how the current, the Chinese how they were being tortured, imprisoned. So exactly what the current practice – depicted there in hell realm. So there he started wondering – so the hell realms written in the books of the lower realms there is no description of the mountains crushing. There is something very plain, so he was wondering whether the hell realms whether they are true or not. It's just conceived by the people.

So likewise, ordinary people they are too much, they poke their nose into the gods business. So the idea is that when we are born the life expectancy that we are born with is like say, current, is like hundred. Life expectancy is hundred, according to the text. Life expectancy is hundred, and then mileage is hundred years and in some rare cases can go 105, 110, even 117, Ajeer ji, what is the oldest person?

Participant: 127.

Venerable Geshe Dorji Damdul la: 127, very rare cases, so generally lifespan is like hundred. And, it can alter, according to the text, it says that it becomes shorter, shorter, - life span. I won't say lifespan it will be say the lifespan has a specific connotation. Say the , given the proper situation, given all the situations intact, how long the person can live, given all the situations such as good health, good food, and the good exercise and the good medical care all these senses intact – maximum how long the person can live? This is the question, right? So the text says, its' like hundred years. And there can be rare cases which person can live longer than this. And then some rare cases with the best of the medical treatment and so forth the person can live only ten years, five years, two years. Just at childbirth – finishes. Exceptions are there. Generally speaking hundred years! And then – so this span, I am not talking about lifespan, because lifespan means – we see that in the thirties, what is that – thirty years, now it's becoming, lifespan is becoming more and more – so this is because the medical advancement, so the point is – how long can a person live.

What is – this body can sustain for how long? For hundred years, and then the text says it will de-generate. Become shorter, shorter, shorter, shorter. So the point is this hundred years, hundred years ago it was a hundred years. Today also hundred years, but in those days the medical advancement was very crude, it was not really there because of which people live – the lifespan was much shorter. These people if they get the best of the facilities, medical health and the health care and so forth then they can live for how long? Hundred years. Two hundred years impossible. With the best of the medical care impossible! That is what is for – hundred years. So now with the external facilities, you have these facilities then you can live up to that asset – for by body and your life – they say without the facilities there then you cannot utilise this, this full benefit – you can live shorter. Ok Ajeer ji,

Participant: Geshe la, this is, in the case of formless realm, you say they live for a very long time. Now that's only a mental state. What is that that holds that mental state? Because in the case of the desire and form, there is the form that holds but in the formless what is that which holds formless, because anything that exists has to have something which has to hold it.

Venerable Geshe Dorji Damdul la: Okay, so this is again another problem. Stephen Hawking, how many of you read Stephen Hawkins's book, Brief History of Time? I think Carl Sagan, the one who wrote the preface, he said that during one of his lectures on science – one old lady stood up and said that what you said is wrong! That the world, that the earth and so forth is wrong – the earth was held not by gravity it was held by tortoise. Without the tortoise, it will fall down. So then he asked the lady, who is holding the tortoise? (GL) The next tortoise! Who is holding the next tortoise. So if you really need something to hold, right, without which that thing cannot exist it will go ad infinitum. So who is holding this mind – somebody else – then who is holding that thing? Right? For the human beings form realm, desire realm, the body is holding the mind – then who is holding the body? This is the question? The point is not who is holding it.

The point is that this consciousness how does it survive, and what decides that this consciousness will eject from this state this state to another state – what I mentioned about lifespan. There also particular lifespan – like one million years, so this description is all given in the text. I don't remember too well. It's a very, very, long lifespan, say one million years, what decides? What decides that mind in the first place not to have the body can sustain without the body, as the form of the mind – can sustain by itself.

In a very technical sense, it is not only the mind there is a subtle energy which is not the gross physical form is the energy, subtle energy that holds the mind. So the energy and the mind, these two are always together. But in sutra system, the system which we are studying now, we don't touch it; we speak about it only in the Tantra context. We don't talk about it in this system – sutra system.

Without the sutra system, the firm ground of the sutra system, then Tantra will make no sense. So the idea is that there is physical form there, but what decides, the karma decides. The karma which the individual person accumulated before they took birth in the formless realm, that karma decides. Like the wind, the wind blowing on the ocean, waves are created. What decides

whether the waves will continue or the waves will go back into the ocean? What decides?

The wind decides. The wind stops, the waves go back into the ocean. Likewise the wind is analogous to the karma and the waves created by ocean is analogous to the lifespan and the mode of existence of the being there and so forth. So the wind decides. The wind is the karma, wind of karma which the individual person created before taking birth to the formless realm. Okay, Aditya.

Participant: I wanted to ask you, children born with Down's syndrome or mental retardation, are because of their past life karmas, born in a lower realm or because of medical issues or improper care or some historical reasons.

Venerable Geshe Dorji Damdul la: So what are the reasons for innocent children to be born with Down's syndrome or whatever, right? Say because of past karma or because of the lack of the health, the proper health facilities or so forth. Okay this is a good question. To give quick answer it is say for example – I am feeling cold, I am feeling cold now is it because of this AC or is it because of my body being weak. It is both. Likewise, it is both. Due to lack of medical facilities and because of karma – both are responsible. What is second part of question? No second part, right?

Participant: I have another question? The Dalai Lama does the Kalachakra initiation every two years.

Venerable Geshe Dorji Damdul la: Okay, Kalachakra is not really with the Nalanda Diploma course.

Participant: Both questions are interrelated actually. What is the reason, purpose or benefit of Kalachakra initiation?

Venerable Geshe Dorji Damdul la: This is what I am saying, this is what I sensed that you are asking the question, this is why I skipped it. So basically so let us not bring any question that may come to your mind but feel free to ask this question to me in person not in group. In group say let us be more focussed. Let us be more focussed on what we study. So therefore I said that even with the subtle energy accompanying the mind in the formless realm, I said it is not to talked in this class, it requires something else and Vajrasattva practice, Shree Vajrasattva practice which I mentioned in the class – Vivek ji asked this question, I said it has to be discussed separately but my job is to tell her that there is something like this, right? So we need more focus. Yes, Badri ji.

Participant: Geshe la, I just wanted to clarify you said one method of looking at the wheel of Life is the causal way. What is the other way?

Venerable Geshe Dorji Damdul la: Which means Badri ji was missing in the other classes. Yes, other way was the one which we discussed in the other classes.

Participant: Does it have a reason?

Venerable Geshe Dorji Damdul la: The reason for that, yes this is according to the painting. Description given in the painting, order given in the painting and the causal order – two! What is depicted in the painting and what is the causal order, okay more questions. Yes, Deepesh la.

Participant: There is an online question coming. If every everything is interdependent and there is no independent existence then how karma is passed from beginning-less time. Does consciousness require any medium? I think that was the answer you got by Ajeer ji's question. So I'll repeat the question. If everything is interdependent and there is no independent existence then how karma is passed from beginning-less time.

Venerable Geshe Dorji Damdul la: How karma is passed from beginning-less time, Okay. [2:00:00.0] Say, okay same thing, when I drink this, I ask you, what am I doing. Most of you will say I am drinking water. And the physicist will say you are drinking electrons, protons, neutrons, which is correct? Both are correct. The context is different. And the context of the mundane sense whether I am drinking alcohol, whether I am drinking juice, whether I drinking water, or don't drink alcohol, don't drink juice, its sweet, its diabetic, you drink plain water okay. So that is in that context. In the context of the physics, elementary particles electron, protons, neutrons there's no difference between the electrons, protons, neutrons of the water, alcohol or the juice. There is no difference. You're getting it? So the context, do not mix the context. So there are two context, one is the conventional context and the ultimate context – two. So when you speak about, dependent, there is no interdependency and so forth, so there we are talking about in the ultimate context. And when we speak about law of karma is there, law of karma operates, from the beginning-less time and so forth – so there it is operating on the conventional context. So the two contexts should not be mixed.

But if you want to know thoroughly how the law of karma is operating and so forth, then we say that it is by dependent origination. The fact that there is no beginning means it is through dependent origination. Because what is happening today is because of yesterday, what is happening 2018 was because of 2017! What is happening 2017 was because of 2016! You go back in time. You go ad infinitum.

So the fact that law of karma is operating is by dependent origin. Because of dependent origination, we see that all things are operating so smoothly. There is no contradiction. Nobody can point to any contradiction if you accept things to be existing only by dependent origination, no independent reality. The moment we accept some degree of independent existence then you cannot avoid contradictions, internal contradictions are bound to be there. I am not going to go into details at this point. This will be discussed in more detail, and only discussed but you will understand in more detail how everything comes into being by dependence on other factors, by the mutuality of dependence. Then you will see that more closely when we study Emptiness and more precisely if are to study Nalanda Masters Course, right?

So in other words, the point is – that the – because there is no independent existence things can operate. If things exist independently nothing can operate. If somebody is interested in this you have to study Arya Nagarjuna's chapter 24 of Mulamadhyamakakarika. It's so beautifully explained how if somebody accepts any degree of independent existence then you end up in lot

of contradictions which cannot be avoided. Whereas, only if you accept dependent origination all these contradictions will automatically be resolved. So that you are not to believe in it, you have to rationally analyse it. Rational analyse not just believe. More questions, yes.

Participant: Just a small clarification. In the dedication prayer, when we say that...

Of all Buddhas and Bodhisattvas of the three times,

Is it the form, formless...

Venerable Geshe Dorji Damdul la: Okay, three times is easy - past, present and future – Buddhas of the past, the present and the future. Past Buddhas for example like, the say the Buddha Kashyap – say within this era it is believed that there are going to be 1000 Buddhas coming, within this era. So Buddha Shakyamuni is the fourth one, within this era. There are innumerable Buddhas before that, but within this era there are 1000 and the fourth one is Buddha Shakyamuni, and the third one was Buddha Kashyap. And the – so the Buddha Kashyap we call him the past Buddha, Buddha Shakyamuni the present Buddha, and Buddha Maitreya the future Buddha. Yes. Adarsh?

Participant: My question is now regarding birth. When does consciousness enter body?

Venerable Geshe Dorji Damdul la: When does a consciousness enter into the body meaning at the time of the birth? At the time of the birth, this is your question?

Participant: Does it enter at the time of the body, like at which time of development in the womb?

Venerable Geshe Dorji Damdul la: Okay this is your question, which means that when does the consciousness enters the mother's womb? This is your question. Okay the text says that for the first moment of the conception, it requires several factors, one is of course the union of the two parents and say the consciousness of the Bardo in case of formless realm, you are exempted – no need of Bardo. Otherwise generally speaking the consciousness of the Bardo is required there. And there are two, not just consciousness is there and the union of the parents is there. Automatically it does not happen. So, karmic connection should be there, karmic connection between the parents and the child to be conceived. Sometimes, the karmic connection may be very healthy, sometimes it may be very unhealthy, right – the child is born with great problems for the parents. Just to create problems for the parents, right.

If say, let's see what degree of problem, – ten percent creating problem, twenty percent, thirty percent, forty percent, and say see if you can minimise that. In my own case I also remember having creating problem on my father, when I was very young. When I was age eight, or nine I must have created little problem for my father but after twenty if somebody creates problem it's a huge massive, you know chaotic problem. That must be stopped. Which is so important, right? So generally speaking not all, like eighty, ninety percent of the relationship of parents with the children – ninety percent of the relationship is that when we needed the parents love and

affection, we got it.

We got it when we needed the love and affection of the parents. Now we grow older, means we grow self sufficient and now the parents they need the help – we are not there. Unfortunately. Not only we are not there, we create lots of problems for the parents. Lots of problems, we shout at them and we write just – do all the nasty things towards the parents, we don't give love towards the parents, we don't love towards the parents. So whatever we have been doing, negatively we have been doing towards the parents, the point is that - okay people here – at least I learned all these things from my teachers, I'm very lucky! We are all lucky because I am sharing what I have learned from my teachers to you. We are all lucky!

But how many people they have not even heard this. Even if they have heard this that **[2:10:00.0]** we should be so kind towards our parents, their mind should be changed instantly. Because they don't hear this, they took for granted. They never changed the mind, the moment they see the parents – it's so like they are seeing the demon, and the moment the parents see you – they see you with a fear, right? So this is such a pathetic situation and this is the worst of the things.

So the point is that in many cases the children are born, just to – create problems on the parents – generally speaking – say when you are very young parents always worry about you. When in school, parents worry about your studies, when in college parents worry about again, problems – when you finished college parents worry about your work – whether you get job, not job, right? And you become sick, and all these like twenty, thirty years, right, parents worry about you – meaning us. And then when you get a job, and you get boy friend, girl friend, and then you get married – you have a child you forget the parents, and then you shout at the parents, very sad, right?

Okay, so see if this can be changed. The point that I am raising here, those of us that hear about these things, even psychologically, we will not be happy to stick to what we have been doing, we'll be happy to change a little bit. Even that is so precious, even this much – a step that you take – okay I've been – yes what you said is very true, okay –This is what I am, right? I should not have done like this. And then you go back, you may behave in the same way, but in the corner of your mind, in the back of your mind your feeling that it's not really good. This much you have, this is an incredible step that you have taken. This is so precious. Whereas there are so many people, let alone making the parents happy they don't even hear the importance of keeping your parents happy. So therefore the relationship, and then creating all kinds of problems for the parents, right, parents are born there just to suffer because of the children. If this situation then relationship with your parents and you, the karmic connection may not be very positive, it may be very negative karmic connection. It is for the parents to pay the debt, because you are born there. All resources after you, all time after you, all energy after you and going through all the traumas and so forth, on the parents.

The point is that if you can bring a little bit of change in yourself – okay make a commitment, henceforth I will go to my parents and I will never shout at them, right. And then if the parents make mistake, I'll try to make clarification in a gentle way, nice way. When I make mistake, when

I am worried, my parents did not fight with me. They would try to explain to me; try to clarify to me with love and affection. Somebody else – you made the mistake, my parents come to defend me, right?

So this is how I should treat my parents, back. Okay if this much you can think of, this is incredible precious step that you are taking. This is so precious. With this the point is – going back to your point that the first conception in the mother's womb – the mind the consciousness from the past life, when does it connect with the parents? Being in the mother's womb, the text say that the – the text says that the law, the law the medical law – what it says is different from what the text says. According to the law, example in India abortion is permissible till what, which week?

Participant: The first trimester?

Venerable Geshe Dorji Damdul la: What, in India? So there is specific time, time duration – but according to the text – say the moment, say the union of the parents, the consciousness hits, one with the karmic connection, with the parents hits there the consciousness already enters there. The first moment of conception - the consciousness already there. So this is where – if the consciousness not there then it's not going to be fertilised. This is according to the text. Okay more questions, yes Vivek ji.

Participant: Geshe la you had mentioned that there are three Buddhas, at the same time it is being told that may I become a Buddha. Is not contradictory?

Venerable Geshe Dorji Damdul la: So therefore, I told you that there are innumerable Buddha, not only three. According to era, say according to era – okay – I don't know what is that in the Indian culture, but in the Tibetan culture there is - prove yourself as the mother's child. What do you mean by that – is there an expression like this in India? Uh? I'll prove myself as my mother's child! Okay don't have to prove – you are the mother's child, which means that I am going to prove as a special child. Likewise there are a number of Buddhas, of them say – somebody the Buddha Dharma in one particular locality – overall speaking the text says the Buddha Dharma never degenerates. Overall speaking! In the universe it will never degenerate. In a specific locality it can degenerate.

For example say overall speaking – the education – the modern education does not degenerate here, in the world – it has been escalating. But in some schools, schools have to be shut down, in some locality schools have to be shut down, it has become obsolete. Okay now the school is no more there – these things happen. Likewise the – in one locality the Buddha Dharma can degenerate. Overall it will never degenerate; in one locality it is possible. So the Buddha Dharma or the Buddha Shakyamuni on this earth, the life span is said to be 5000 years, and then after this then the Buddha dharma will - in this locality will degenerate, will disappear. So then what came in this time somebody came as the prince of a king, then he became enlightened and then he taught the Dharma, which came to be known as the Buddha's teachings.

So likewise somebody who is going to come as a very prominent figure to continue what was left

by the previous Buddha as a continuum, even at the time of Buddha Shakyamuni there are so many Buddhas. For example, say the Inderbodhi, King Inderbodhi – he also became enlightened human lifetime – that was in India, and all these enlightened beings, in Tibet also Jetsun Milarepa – he is also Buddha but he not counted as the 1000 Buddhas. You're getting it? Those who take the main responsibility to propagate this teaching – to liberate beings from Samsara, the teachings to let beings, to achieve the total enlightenment for the benefit of all sentient beings. So that in this era there is going to be 1000 of them, right? But in the era of one particular Buddha there can be thousands, millions of Buddhas can be simultaneously there. Okay, any more questions. What shall we do now? We have one minute more. (GL) Okay here, there is question here.

Participant: I am student and I am studying psychology. Geshe la, my question is like multi personality, so what is Buddhist tradition what described as multi personality?

Venerable Geshe Dorji Damdul la: You mean to say like the bi-polar...

Participant: Kind of bipolar, kind of spirit inside, I believe that [2:20:00.0]- some spirit come inside. Another question due to biological question – mother's love for the child. I'll give a specific example so people can understand, like many of the Tibetans could never spend much time with their family right, may be they have spent only two years, but mothers love their children so much but why the children do not love their mothers, while they are born from them? So what is the kind of difference relating to the Wheel of Life and so forth?

Venerable Geshe Dorji Damdul la: The first one about the multi-personality disorder, so you relating this more with the spirit possession, and so forth, this is what you are saying? Okay so I am the wrong person to ask this question. Right? If somebody asks me – do you believe in spirits – may answer is yes! Right? Okay, so why am I saying that I am the wrong person is because – okay multi personality disorder is it because of spirit, this spirit, that spirit, right? If there are hundred cases, maximum one or two cases there are spirit. Ninety eight person not really spirit, this is my take. So therefore I am the wrong person. So I believe in spirits but I don't believe that everything is happening because of spirits, right? Okay so the point is that this is there – you may call it spirit possession, by the spirit. You may call it multi personality disorder. The same person can display various personalities. For example, say what most people may take as okay now this person is so possessed by spirits, right! I personally would say that ninety-nine percent this is not true. There is some problem there.

Some chemical reaction happening in the brain, if that is in control, everything is under control. So this is one thing. So number two is say the mother and the child – the child separated at the age of two – so the mother and the child were together only for two years and the mother continued to love the child and the child does not love the mother, right? So, why that is so according to the Wheel of Life? Right, okay is there some reason why the mother continues to love the child and the child does not love the mother? This I would say that – this is very interesting – okay one the mother being with the child – sense of possession as my child and biologically the mother is already grown up, brain everything developed. Grown up and the feeling of – for the mother is like my child – for the children is like my benefactor.

For the mother is not like my benefactor, it's like my child, my property. For the child it is like my benefactor so the child did not receive the benefit. So therefore not really benefactor and two years, the child does not really remember, does not remember the benefit the child received. So in the eyes of the child the mother is not the benefactor so therefore, you're getting it, the child does not see the mother as the benefactor. So it is seen like a neutral person or whatever, so therefore they don't love. For the mother – my property, my child so this will exist till the end, till the end of the mother's life. So this love and affection – so what I would say that – what Charles Darwin said, this is what I would say, what Charles Darwin said I would explain it – and Charles Darwin what he said is the purpose of the species the purpose of our life, is just to continue this species – so the mother has to continue to love the child because the child is one who has to continue this species. And the child does not have to love the mother, because the mother does not have to continue the species, for the child, the child continue of the species is by his own child. So this is how, it passes on.

The parents love the children; the children may not love the parents. This is how Charles Darwin explains. And what I would say is that if not hundred percent, for sure it is not hundred percent, eight –eight or ninety percent what Charles Darwin said is correct. For the you know, unless we have a greater purpose of life – total freedom, awakening from you know, from this Wheel of Life – unless we have this as a goal we just follow what Charles Darwin said, just to continue the species that's it. Okay one more question, yes.

Participant: Geshe la, I just want to ask – I consider myself as a very fortunate as we are actually going through these teachings. So in this daily life, somebody is sharing for example any problem, my family member or something, so we want to try to explain now due to karma, related to how to karma works and they think that we are giving lectures now. (GL)So how to actually deal with this problem, like there are two perspectives. One I think is – oh right now, there are our karmas are connecting – they are not ready to listen – or good karmas are not accumulated that they are not listening to me – I just leave it like that only, I really want to help them, because I think that if somebody had told me four, or five years back so maybe I am more fortunate to accumulate the valid – methods. So if this kind of thinking is there, how can I help them out?

Venerable Geshe Dorji Damdul la: Okay you want to help them?

Participant: But they are not ready to listen and...

Venerable Geshe Dorji Damdul la: Okay they are not ready to listen to you? Okay this is a good question.

Participant: Okay so just leave it like that – that okay that's fine. It's their karma and they will actually... but I really want to stop them right now – not right now mean to say I just want to atleast start the process.

Venerable Geshe Dorji Damdul la: Okay to be very direct, uh what I would say is two things. One, immediate and the long term – immediate plan, long term plan – for long term plan okay I

could not convince this person because he does not want to listen to my lecture. What should I do? Is there anybody who this person would feel confident, okay somebody gives a lecture and that he or she will be happy to listen to?

Participant: But that anybody is not ready to give the lecture.

Venerable Geshe Dorji Damdul la: No, what I am saying, okay if this is the situation, first your job is to explore. Explore if there is somebody who you think, if there is somebody who you think can convince this person. If you find anybody then try to connect. And then it may work, it may not work. Because at least you started with the pure motivation, altruistic intention! Okay one. And then often times you try to look for somebody who can really influence them. There are people who can influence them, right, and then sometimes even the big, big, teachers may not be in a position to influence them, their mother can influence them! Very easily! Sometimes, right, okay – so then the immediate plan is if the lecture does not work, then [2:30:00.0] say if the person respects the other person more, you can talk to that person – actually you are talking to this person – because of your karma that you got this problem, because of karma that I am having this problem, right? So other person listened to you, indirect lecture – you're talking not to person A, indirect person is listening to you, you're talking to person B, the lecture is for person A not for person B. There are indirect ways – there are so many indirect ways there, we have to learn these skills – okay Dr. Janet –

Participant: Why not get the person to meet Geshe la. Problem solved.

Participant: How do person to bring the person – there so many things, if they are not ready to come it is very difficult.

Venerable Geshe Dorji Damdul la: Okay sometimes, nowadays, some of you may know that already – some of the business tycoons, right, their meetings happen not at the table. Their business happen playing golf. Because we have to create environment where the person does not feel intimidated, create an environment where the person does not feel intimidated. So therefore, sometimes, people feel honoured to be in a very formal setting. Sometimes, people feel intimidated to be in a very formal setting. More like over a cup of tea, just causally talk and the message is passed, you know – finally the benchmark is the love and affection. The moment the other person feels your love and affection, that will leave a mark in that person.

It is not a matter whether the other person learned or not – it is not the point, who feels love and affection from you. That will change the person's mind. That will make the person receptive to what you have to say. Love and affection, that is so precious. See how much you can improve this love and affection, cultivate this love and affection towards others as much as possible.

Meanwhile, there is a reservoir, water reservoir, and this reservoir the water has to be distributed to all the buildings and what connects this reservoir and the buildings – pipes. So the pipes are love and affection. And if the pipes are missing, then reservoir filled with water but the buildings are suffering from water shortage. So there should be the pipes, so pipes are the love and affection. And if the reservoir is empty nothing will flow there. Reservoir should be filled with

water, water of wisdom. So your reservoir should be filled with the knowledge, you have to learn, we have to keep learning more and let it flow through the pipe of compassion because others love and affection - these two things. We can't expect to change the world. From your side, do your best to cultivate these two things love and affection, through which people will be receptive to you. That connects you to others. And then knowledge, keep learning more, don't feel complacent over what you have learned. Then this wisdom will then flow towards others through your medium of love and affection.

So this is, if today we cannot help – then you can discuss with your husband, with your parents, with your friends, so this is the issue that have worked up – so how can I help? What can be done? And so forth, right, there are many things – if today you cannot help, you can help tomorrow. And sometimes, the benefit may not necessarily be immediate; it may take little time. Say for example to build a house, you stack ten bricks, and if you stack more it will collapse. Four bricks is fine, keep it there for today – don't expect the whole change overnight – so there the all these factors are to be brought into consideration.

Okay we'll stop here – okay quick dedication prayer – this is good; sometimes we'll have question answer session, very good. Okay, so next topic is on the main Buddhism traditions – first what is the teaching of the Buddha – this teaching of the Buddha, how today we find them into say Theravada tradition, Mahayana traditions. Within Mahayana tradition, say the Chinese Buddhism, Tibetan Buddhism. Often times people give a very strange label, Theravada, Mahayana and Vajrayana – very strange label and it becomes so popular. So what is meant by these three things, what are the differences, and so forth – this will be covered. Overall, first of all, what is meant by the teachings of the Buddha, and then after knowing this say – what is Theravada? What is unique about Theravada? What is unique about the Chinese Buddhism? What is in many places known as the Mahayana Buddhism? And what is unique about the Tibetan Buddhism, in many places, popularly known as the Vajrayana Buddhism, meaning in actuality – Chinese Buddhism, Tibetan Buddhism both are Mahayana Buddhism. This you'll learn later. Once you know all these you'll be in a position to make clarification to others, right?

Okay, we'll stop here quick dedication prayer, page 278.

Class 21 – Mahayana & Theravada – Part 1 of 5

Session 1 of 19th Sep 2018

Subject : Overview of Mahayana and Theravada Buddhism
Teacher : Venerable Geshe Dorji Damdul La
Location : Tibet House Delhi
Date : 19 September 2018
Transcriber : Mrinalini
Verified By :
Edited By :

Starting Prayers And Meditation

(Main Teaching Starts)

Okay, today we will do the teaching on the vehicles, different vehicles or the different systems of Buddhism. This is very important to know the different systems of Buddhism.

So, today in this world, when you go around to look for what kind of Buddhist traditions survived. We see that of course, one is Theravada, Theravada Buddhism is there and then we have the Chinese tradition. Chinese Buddhist tradition is also there and then Tibetan Buddhist tradition is there and then now a days the Nichiren Buddhism is there, Sokka Gakkai and then also the Zen Buddhism is there.

Okay, so basically ... say, what are all these? What are these? Whether or not they are ... whether they are same or they are different? All these questions. For that matter, what we are going to do today, this, we are going to learn as to say, how many different traditions are there and in what way they are different and in what way they are not contradictory to each other and finally why these different ... the traditions like the, in terms of the content matter, they are different or they are same or what? So, these are the things that we need to discuss. And with this, we will [00:20:00] get a ... we should get a very good picture of finally whatever is happening outside that, I should be growing, my happiness should be growing, I should become more sensible person, my family members should become more happy and then people around me they will be more happy and that the ... say ... and how do they connect, what I have learnt of to say ... discover your true nature, how can I relate this to the goodness of the world. And in terms of the ... say the social emotional learning for the young students, children and then the elders. So, how to make the most of what I learn.

Okay, this is the point. It's not that, "Okay, these are the differences". "Oh! This is better, that is better, this is ...". This is not our business. Our job is to know what's the reality on that basis the, in what way I can benefit from these differences and how I can render benefit to the world and starting from your family, right? Make your family a better family. Make your family a happier family. If that is not happening to think of the world, doesn't make any sense. So, first

we are going to start from the family and to make the family happy, you should be happy. So, how to make your self happy; first and then practicing to your family and spread to your colleagues and your friends and then see how to spread the message of harmony and peace not necessarily that everybody should be a Buddhist. The point is that I will respect other's religions and other belief systems and make others happy that is the most important part. For that matter, okay, the ... they are so many misnomers about the labeling, different labeling and wrong way of labeling of the Buddhism, different kinds of Buddhism and so forth.

So, let us begin from the Buddha, 2500 years ago, when this Buddha, Prince Siddhartha he under the Bodhi Tree became Enlightened. So, let's start from there. So, that point there was no Theravada, there is no Mahayana, there is no Vajrayana, there is no Tibetan Buddhism, Sakya, Kagyu, Nyingma, Gelug nothing was existent. Only the teaching of the Buddha, teachings of the Buddha existed then.

Okay, so let's start from there. So, this Prince Siddhartha, 2500 years ago, he left his palace then the ... six years, of course first he sought the help of his two teachers Alara Kalama and Udreka and then the ... for six years of the penance that he went through, the training that he went through. And then finally under the Bodhi Tree in Bodhgaya, he became, he achieved Enlightenment. He achieved Buddhahood.

Okay, then to make it very quick, initially meant to spread this light, of what he discovered, the path, he remained silent for 49 days. He did not teach. Then Indra and Brahma, the kings of the celestial beings of the gods and goddesses they sensing that Prince Siddhartha achieved Enlightenment and actually meant to give teachings to spread this light of the wisdom but, he remains silent. So, they descended, Indra and Brahma, they descended to make prostrations to the Buddha. And then the ... they requested the Buddha, Prince Siddhartha, "Don't remain, please don't remain in silence, please turn the Wheel of Dharma". Then the Buddha uttered this stanza (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 gbi nags su nay par ja"*

This is what he said that 'This reality, this path which I have discovers, is so profound, is so peaceful, is devoid of elaborations, is composite, is clear light, such a nectar like Dharma, such a nectar like reality is what I have discovered'. 'Finally, no one to fathom this teaching I rather retire in the woods in silence'.

So, this is what the Buddha Shakyamuni said. And then the ... two of them, Indra and Brahma, they made more request, they made prostrations, made more requests and finally the Buddha attended to their request and started to give the teachings.

So, the you know that the first teaching happened where?

Participant: Sarnath.

Venerable Geshe Dorji Damdul la: In Sarnath, and what is the subject matter? Which we ... I think which we all did that.

Participant: Four Noble Truths.

Venerable Geshe Dorji Damdul la: Four Noble Truths, right? Say the popularly all these teachings of the Buddha can be summarized or can be subsumed under three categories known as the Three turnings of the Wheel of Dharma, which you know that. First turning of the Wheel of Dharma happened where?

Participant: Sarnath.

Venerable Geshe Dorji Damdul la: In Sarnath and subject matter is?

Participant: Four Noble Truths.

Venerable Geshe Dorji Damdul la: Four Noble Truths and the type of audience? Type of audience? Okay, so we did not do that or we did that? I do not remember, you remember that? Tejal la said no.

Participant: No we did not

Venerable Geshe Dorji Damdul la: Okay, never mind, never mind. Let's say that the First turning of Wheel of Dharma, meaning the Buddha taught the first teaching in Sarnath and the subject matter that he taught was the Four Noble Truths and then in Rajgir, the Buddha taught the Second turning of the Wheel of Dharma, right? And in Vaishali, the Third turning of the Wheel of Dharma.

Okay, subject matter we did not touch it? Subject matter ...?

Participant: Target Audience we did not touch.

Venerable Geshe Dorji Damdul la: Tell me, target audience we did not touch? Are you sure? Okay, let's say, it's fine. Okay, now the point is that the ... say, the teaching of Buddha, the ... to teach means that we don't know ... we don't know something and somebody is there to guide us ... to guide us and for that matter, let's say ... this is very important. Let's say a handful of sand, you squeeze it, do you expect oil coming out of that?

Participant: No.

Venerable Geshe Dorji Damdul la: No, handful of sunflower seeds, you squeeze it, oil comes out or not?

Participant: Yes.

Venerable Geshe Dorji Damdul la: Yes, oil comes out of that. So, what is the difference? What is the difference? The handful of sand, why oil does not come out of that? And then the ... handful of sunflower seeds, why the oil comes out of that? Why? What is the difference? Anyone?

Participant: Nature.

Venerable Geshe Dorji Damdul la: Yes, Yash?

Participant: It's the nature of the seed.

Venerable Geshe Dorji Damdul la: Okay, the sunflower seed, not all seeds sunflower seeds, they have the nature of the oil, there is oil inside. Whereas, the handful of sand, does not have the oil inside. It does not have the nature, the oil. So, therefore, oil does not come out of that.

Okay, likewise, for us, for somebody to give us teachings, for somebody to give us the guidance. So, we expected what? Out of this guidance, what are we expected? The way this Prince Siddhartha who was ordinary Prince, who was an ordinary Prince, through his effort, eventually he became enlightened. Likewise, this Enlightened person giving us the guidance and he is expecting us to be Enlightened too. Do you agree with me?

Participant: Yes.

Venerable Geshe Dorji Damdul la: Okay, which means that we become like handful of sand or handful of sunflower seeds?

Participant: Sunflower seeds.

Venerable Geshe Dorji Damdul la: Sunflower seeds from where the goal of the Buddhahood should be coming. This is what is expected. Okay, now the point is that, are we like the sunflower seeds? Or handful of sunflower seeds or handful of sand? Answer is that we are all, we are all whether you are believer whether a non-believer, whether you are Buddhist whether you are non-Buddhist, it doesn't matter. We all have, we all ... our mind, whoever you are our mind is like the handful of sunflower seeds. It has this, the nature of the purity, nature of the perfection, nature of the ultimate happiness that exists within each one of us. [00:30:00]

Okay, if that is there, do we see that? Do we see that potential within us now? We don't see that, right? We see that instead of the very happy, right? When there is somebody says something nasty things towards me, instantly I will be unhappy, right? And somebody say, the ... I am easily affected by the external factors, I am easily affected by external factors, which means that I don't have the freedom, right? I am watching movie, I am watching one movie and the remote control is in my brother's hand. So, my brother decides what movie will come up on the screen there or the television. So, I don't have the freedom to choose. So, if I don't have the freedom to choose,

this is a lack of freedom. Lack of freedom is misery, right? So, finally, the point is that I am so dependent on external factors, right? Say, if somebody says that, “Oh! You look nice”. And easily, “Thank you, I feel so happy”. “What happened to him today, you seem to be so down today, what happened”? Right? And you feel, “What happened?” “What’s wrong with me?” Right? We feel instantly and you go out. Whole day ... your day is just spoiled.

“Oh! What happened to you”, right? “Oh! Because you know I met my the” What? “My friend in the office and he said, there is something ... what’s wrong with you?” “You look so down”, right? “So, he just told him one day”.

So, as though like say the ... in one word, somebody’s word affects our peace of mind. Whether or not you will be happy or unhappy it’s not in your hand, so we are heavily dependent on external factors, right? Which means that we are so dependent on external factors.

Now with this, what will we learnt is that finally we all have this potential where we are going to be 24x7 happy. We are going to be 24x7 confident. We are going to be 24x7 fearless. This is the potential that we all have, whether you are Buddhist or not, whether you are Tibetan or not, it doesn’t matter. We all have this potential, whether you are Buddhist, Hindus, Christians, Jains, Muslims or Parsis or whatever, Jews, whatever. Even if you are non-believer, it doesn’t matter, we all have this nature to become totally fearless and to have the maximum happiness, we all have this treasure within us. Okay, now ... but we don’t see this. But, we don’t see this, right? And often times, okay, some people what we tend to do is that ... we tend to do ... just see how true that is.

If somebody says that, “Wow! you are great”. “How did you do ... how this idea come to me”. “Of course, this is so basic, you know. (GL) Of course, everybody should have ... everybody should know this”.

“No, this person does not know, this person does not” ... “How come? I don’t understand it”, right?

Okay, when somebody says that, “Oh no! you don’t even know this, where did you keep this glass, where did you keep this flower? you don’t know this”.

“Yes, I do not know this, I am the worst person, I am the most hopeless person”.

So, this is our tendency. Meaning that when something bad happens, we just go down into deep into the ocean, right? Deep into the sewage that I am the worst person, I am the worst hopeless person, right? Okay, and then when something good happens, as though like you are in the ... what is the expression? Cloud nine? What is that, Deepesh la?

Participant: On cloud nine.

Venerable Geshe Dorji Damdul la: On cloud nine, seventh heaven. (GL) Right?

“Wow!” As though like you are a divine. This is how easily affected we are! We go easily, go into the extremes, right? Either go into deep depression or go into cloud nine, right? So, this is a problem. So, we are easily affected by external factors, easily affected by external ...

So, which means that you are going to cloud nine or you are going into a depression, is not in your hands, external factors decide. Which means that why should we be so weak? Why should we be easily affected by external factors? Why not we have the right ... why not we have the ... you know ... the have the ... the remote control in your hand? To give yourself happy all the time? You have this potential within yourself. This potential of perfect happiness, ultimate happiness in yourself, why not? Why not we ... you know ... why not we have this say, the ... keep this control within your hands, why do you have to let others decide happiness for you or let others dictate your happiness or your miseries?

Okay, so this the Buddha, this young Prince Siddhartha, he appeared on this Earth and then he said that your happiness, you must keep your remote control of happiness in your own hand. You must maintain this freedom to decide for yourself, your happiness, your miseries, don't let others decide, right.

Okay, when I say this, “Yes, of course”, right?

But in actuality, I am saying this, “Yes, of course, why should I give you know, the say ... why should I let ... I must decide my happiness”.

“Of course, I will ... I will decide for myself”. “No, I cannot decide that”. Somebody said that, “How stupid you are”? Again, I will easily be affected, right? Although on one hand, I am saying that, “No, I will not let anyone decide my happiness or my miseries”. But, somebody says that, “What a stupid person you are, right”?

“Ya, you are just deceiving all these people who are with you”. “What a stupid thing that you are doing”. Then instantly you are affected, you become so angry. So, one moment you are very happy, the next moment you become so unhappy because who made you unhappy? This one word coming from the other person that made me unhappy. So, that word decides your unhappiness. Which means that you don't have the freedom.

So, now this young Prince Siddhartha, he having deserted and then at the age of 29, he left his palace, very luxurious palace, and at age 35, he became Enlightened, awakened. Awakened what? Awakened to ... awakened in terms of ... in awakened pertaining to maintaining, maintaining or having the ... gaining the freedom to choose your happiness. Gaining the freedom to administer one's own peace of mind. So, that is what he achieved and that he wanted to share out of great compassion, he wanted to share this skill to all the beings, he wanted to share this.

Okay, so now what is his ... what is the Buddhism today? Buddhism, what is Buddhism? A system of teaching taught by these Enlightened being Buddha Shakyamuni in order for people to gain the total freedom of once happiness, that system is known as Buddhism. A system which is meant to give total freedom to the beings or to the individuals.

Okay, so the next question is ... Okay, then what kind of freedom? How this freedom is given? Or how this freedom is being taught? How ... what kind of teaching? Teaching ... the ... what kind of teaching is given in order to teach. How to maintain freedom to decide for one's own happiness. What kind of teaching? Okay, so the thing is that, we this is what we have already done earlier. This is going to be a quick review of what we did, what we are doing, what we did, quick review of that.

Say, the ... say freedom, freedom of what? Freedom is a very big word. The freedom ... what? What freedom? Okay, say, what do you want? And what do you not want? Why don't you want? What do you want? Two things. So, the freedom to choose what you want and then freedom to discard what you don't want, right? Okay, say, let's first explore, what you don't want. Okay, anyone? Just quick ... raise your hands. What you don't want, right? Don't think that you are big philosophers. Just speak your mind. what you don't want, just speak your mind, right? there is no say, the right or wrong answer. Anyone? Yes? [00:40:00]

Participant: Geshe la, sadness.

Venerable Geshe Dorji Damdul la: "I don't want sadness, I don't want worries", very good. Very good, okay, yes?

Participant: I don't want physical miseries to affect me.

Venerable Geshe Dorji Damdul la: I don't want physical miseries to affect me. Very good, okay speak your mind the way two of them said, right? Anyone else?

Participant: Conflicts, we don't want.

Venerable Geshe Dorji Damdul la: I don't want conflicts, very good! Right? Okay, you can do anything, please don't create ... you know, just don't fight with me, (TL) right? There are so many people who are fighting you know.

"You can do anything please, right"? "Don't ask me anything, but please don't fight with me". (GL) "Okay, do anything go, go, go ... please go ... go, go, out."

Very good! Anyone else? Very good!

Participant: Don't want any kind of unhappiness.

Venerable Geshe Dorji Damdul la: Okay, let's say, no. Be very precise, don't make it very general, right? Anyone else? Yes?

Participant: Fearlessness.

Venerable Geshe Dorji Damdul la: You don't want fearlessness.

Participant: I don't want fear.

Venerable Geshe Dorji Damdul la: (TL) You ... you don't want fear, very good! Okay, often times when you go to dark, I fear, right? Often times, the moment I sleep, I fear because of the dreams, scary dreams come. Or the moment often times, whether the ... when I get off the taxi or when I ask for to stop a taxi again I have to fear of having the fight with the *taxis wala*, alright. (GL) Okay, I don't want this fear. Very good! That's very good! Anyone else?

Participant: No financial trouble.

Venerable Geshe Dorji Damdul la: Okay, I ... the ... I don't mind ... I don't want financial troubles. Very good! Very practical. Yes, Badri ji?

Participant: I don't want any disappointment.

Venerable Geshe Dorji Damdul la: Okay, I don't want any disappointment, right? Make sure that you do your work on time, properly, punctually, right? I don't want any disappointments, right? You should ... This is what happens to professors when they talk to their students. (GL) right? Okay, anyone else?

Participant: Disease, I don't want disease.

Venerable Geshe Dorji Damdul la: I don't want miseries, okay, very good! Okay, Vivek ji, why don't you want the financial problems?

Participant: Because it will affect my mental peace.

Venerable Geshe Dorji Damdul la: Okay, with financial problem I will have ... I will not have mental peace. Okay, and ... fear. Fear, okay, fear is a ... you already touched the ground. Okay, anyone? Yash, what do you say? You said ... what did you say ... physical?

Participant: Ailment.

Venerable Geshe Dorji Damdul la: Physical ailments. Physical ailments should not affect me. What's there if it affects you?

Participant: The main focus is because if the body refuses then we cannot go further so ...

Venerable Geshe Dorji Damdul la: Why do you have to go further? (GL)

Participant: Because having sound mind we need a sound body as well.

Venerable Geshe Dorji Damdul la: Okay, why do you need sound mind?

Participant: To be happy.

Venerable Geshe Dorji Damdul la: To be happy, I don't want unhappiness, right? Okay, now two answers, very different initially. Now coming to same point. Okay, Badri ji, what did you say? No disappointment, right? No disappointment. Why do you want disappointments?

Participant: Because, unhappiness.

Venerable Geshe Dorji Damdul la: Because unhappiness, right? Disappointments equals unhappiness? I don't want unhappiness. So, we see that, finally the point is that, finally I don't want unhappiness, okay. So ... okay, just see whether you agree with her who said that I don't want fears. I don't want fears. I fear that ... I fear that someone may create disappointment. I fear that I may have financial problem. I fear that I may have a physical or external factor, my illness can affect me. I fear that I may have worries, right? And I fear that ... I have some miseries, yes?

Participant: I fear that due to anger that I may accumulate karma. I worry about that.

Venerable Geshe Dorji Damdul la: Okay, I fear that I may get anger. I fear that I may ... I accumulate negative karma because of which the consequence is there. I fear the negative consequences, very good!

Okay, so what do you don't want? The agenda ... how many of you agree with me that what is the meaning of your life? If somebody asks you what the meaning of your life? So, what is that? I don't ... the meaning of my life is to get rid of all the fears of my life. How many of you agree with me? One part of meaning is to get rid of all my fears of life. Raise your hands. Who are those people ... the ... there are new ones or old ones?

Participant: All

Venerable Geshe Dorji Damdul la: Who want to get rid of the fears?

Participant: All.

Venerable Geshe Dorji Damdul la: All, and the most of the girls? Wow! (TL) The Indians or non-Indians (GL)?

Participant: All.

Venerable Geshe Dorji Damdul la: All. Right? All the ... say, the Buddhist or the Hindus or the Muslims or the Jains or the Christians or the Sikhs or the Jews or the non-believers?

Participant: All.

Venerable Geshe Dorji Damdul la: All, okay, this is how we have to explore, are you getting it? So, what we study, what we study these two are done in such a way that it has a direct relevance to yourself, right? Direct relevance to yourself, that is required. Okay, this is one part. Number

two: Even though you may not have any fear, still there is something known as what I want. There are two things. What I don't want? I don't want fears. There is another one which is what I want, right? Okay, it's fine you may say that these two are same, I want no fear. (TL) right? I want no fear. That is what I want.

Okay, there are two things; what I want and what I don't want. What I don't want is fear and what I want is, okay, let's see, let us explore. Let us not just unilaterally decide for you, right?

Okay, let's say that you are the say, the ... say ... you are ... Okay, how many of you are Physics students? One. Okay, let's say we are all Physics students, no. We are all Physics professors. (GL) We are all Physics professors, say mediocre Physics professors, right? And suddenly the ... and Physics professor in the university. Then, suddenly the Delhi university Vice Chancellor sends you one message that, "Okay, tomorrow we are having, we ... Delhi university is convening a big talk and the main speaker is sick. So, you have to take over as the speaker and you have to speak to the international students, all Physics Phd students. The best students from Harvard, Cambridge, Oxford, Stanford universities and whatever from all the universities in the world, best students are all selected. 2000 students are there and you have to give lecture on physics followed by question and answer session. (GL) Okay, so what an honor for you, right? What honor, wow! What a big honor for me !! What is your reaction? What honor or (GL) No! (GL) your hand ... you know ... your hairs will stand up (GL) what is your reaction, tell me?

Participant: Sweating.

Venerable Geshe Dorji Damdul la: Okay, you will start sweating, you will start ... you will become nervous, right? Excessively nervous, right? Excessively nervous, you may go into depression that night. (GL) right? Okay, so why there is so much fear in you? Because these students, among these students they are the future Nobel Laureates' in Physics, right? Amongst these students there are future Nobel laureates' in Physics. Which means that very bright once are there, they can easily ask one question finish, right?

Okay, now imagine that you are the reincarnation of Albert Einstein. (GL) Now, imagine the next scenario. You are the reincarnation of Albert Einstein, and then it so happens that this time also you become a physics professor. Brilliant, brilliant physics professor same level as Albert Einstein, right? Okay, you have to give a lecture to this. What is your response? "Fine, who cares". (GL) Right? [00:50:00] You give a lecture, who cares, I am Albert Einstein. (GL) right? No fear. So, there is no fear in you. But are you really happy? Are you really happy? And you must have problem, you must have problem. Your colleagues may not be so kind to you, right? So, you may not be too happy, although fear is not there. Fear, that fear is not there but mentally you may not be looking too happy. Are you getting it? So, this happiness, this happiness that you are seeking, although you have no fear but there is no guarantee that you have a tremendous excess happiness. So, this happiness ... so tell me anyone, one and two, tell me, when is the happiest moment in your life? Anyone? Share your experience, anyone? Quick, quick, quick. When is the happiest moment? If possible, let me add this; genuinely happy moment. This is very important. Otherwise ... Okay, anyone? No happy moments.

Participant: When I held my daughter first time.

Venerable Geshe Dorji Damdul la: Okay, Vivek ji is seeing his daughter first time, meaning born.

Participant: Ya.

Venerable Geshe Dorji Damdul la: Okay, and then there was one gentleman who shares, who says something very similar to what Vivek ji has said. The happiest moment he felt was that he first touched the hand of her daughter when she was one day old. That was the happiest moment. Very touching! Anyone else? Yes?

Venerable Geshe Dorji Damdul la: Say it again. Mic.

Participant: Geshe la, when I am fully engaged in something then I forget everything including myself. It could be something simple like editing or just doing something that I get fully absorbed.

Venerable Geshe Dorji Damdul la: So, when you are fully absorbed, passionately absorbed, right? I have to do this with 3:30 dead line (TL) No joy there. right? So, because of dead line, not really dead line because of the passion you are fully absorbed there, you forget the time.

Participant: Or I am photographing.

Venerable Geshe Dorji Damdul la: You have taken the photograph, yes, yes. You have taken the photograph. You are simply dissolved, you become non-dual with the photograph, right? Okay, so that is the happiest moment, yes. That's true, anyone else? Happiest moment.

Participant: When with my children. With my boys. My son was little, very happy moment is there and then you know when he went away !!!

Venerable Geshe Dorji Damdul la: Okay, (TL, GL)

Venerable Geshe Dorji Damdul la: Okay, okay, okay, so ... yes, yes, yes. So, you get rest (TL, GL) okay, anyone else? Anyone else? Okay, so let's say that ... say the ... let's say, when you see that, when your son very naughty, very active, no, I wouldn't say naughty but very active, very energetic, full of energy, young, active, some fall asleep that's the moment you get rest, right? Now is ... I am getting rest. (GL) Okay, so, this is that ... say, I want this, now I am getting the rest. And then when you are passionately engaged in your work, you lost track of time, you lost track of time and there is so much of joy there, right? You love this. You love what you are doing, right? And then say the parents when they feel the love towards the child, particularly young, very tender child, right? Then the feeling of joy is tremendous. All because of this love and affection. So, in short, the point is that, the point is that the ... when somebody feels, when somebody feels love and affection towards the flower, towards your job or towards your child, toward your parents, towards your brother-sister or towards even a stranger or anybody, when

your mind see this genuine love and affection, that is the moment you really feel what is known as the happiness, the real happiness, the real joy and happiness and this mechanism, how that is happening, that is something which we have to study during the study of the psychology, right? Introduction to psychology. Okay, the mechanism; how when the feeling of love and affection arises, how this feeling of joy is coming. So, that will be studied as a part of the ... not full fledged psychology, the introduction to psychology for this Diploma Course it's just an introduction, not that the full Psychology will be taught.

Okay, so the idea is that the feeling of love and affection, we all have the experience. Let's say that say, when you go to a new place, where you don't know anyone, what is the feeling like? And when you go to a place say the familiar place, where everybody is so kind, so loving and affectionate towards you, right? Suddenly you go back to that place, are you happy or not?

Participant: Yes.

Venerable Geshe Dorji Damdul la: Very happy, home going, going to home, right? Whereas, to a place where you don't ... you are very apprehensive about the people around you, are you happy? No, you become very ... you feel nervous, you feel lost there, you feel lonely. Okay, the point is, the feeling of love and affection, that guarantees that you are happy, that guarantees that you have the joy. So, the feeling of love and affection to how many people? To ten people? Ten feeling of love and affection, the joy will come to you. And the love and affection towards say, the infinite people; infinite happiness will come to you. So, what we want is, what we don't want is, we don't want fear, and what we want is we want the maximum happiness, how many of you agree with me? Okay, if you ... this is how we have to explore. Now if this is the case, can we achieve that? This is next question. Can we achieve this state where you have zero suffering or zero fear and maximum happiness? Is this something achievable? This is the question, right? Don't just say yes, don't say no directly. We will have to explore, whether or not that is possible, are you getting it? Okay, say the ... say, one is we talked about the fear, the fear. Other one we talked about the infinite happiness; two things. The fear that we have to get rid of and the infinite happiness that we have to acquire. So, these two things, say the fear can we make it zero? Can we make the fear totally say the ... non-existent within yourself, this is one question? And can we have the infinite happiness?

Okay, so, for that matter, say, let's say the fear ... the fear is what? Fear, okay just ... this is very important. Don't ... we all know what fear is, but we cannot articulate what fear is. If you learn how to articulate these concepts all these psychological say, the states then we learn how to you know ... the say ... get rid of the fear. We will learn how to have this happiness. The fear is a state of your mind which does not know how to tackle the situation, which does not know how to tackle the situation and this apprehension that what you don't like may happen to you or what you like may not happen to you, right? You don't want the situation, you don't know the situation and that you have the apprehension, that you have the doubt or the apprehension that because in this situation which is not in my hand may attract what I dislike, may discard what I want, this is known as [01:00:00] fear. So, this fear when you have it, the accompanying feeling is very unpleasant. When this fear, when this mental state arises in you, the accompanying feeling is very unpleasant, this is what you don't want.

Okay, so there from this what we learnt, what fear is, from this we see that the situation is not really in your hand, are you getting it? The situation is not your hand. Okay, if the situation is 100%, if you make this situation 100% in your hand, then there is no room for fear. Are you getting it? If the situation is 100% in your hand, for example say, the moment the child in the school is very apprehensive ... Okay ... often times, the children, say some children when they come to me, right? they are very obedient. I am not going to mention these individuals, right? They are so obedient, right? Say, "Oh! You like to do this"?

"Yes, yes, yes". Right? "You don't like to do this"? "No, no, no, no". Very obedient. When the same child comes with the mother, to my house, right? Child becomes totally rebellious, (GL) right? You say, "Okay, this is good to you know, it's good to do this".

It's not like the person is not hearing, what you are saying, right? So, there, when the child is without the mother, child feels the apprehension. What could be a consequence we never know, you may tell anytime, right? With the mother, "Who cares", (GL) right? He shouts, who cares, (GL) right? Because of the confidence, confidence in the mother's love that there is somebody there, in front of my mother, he cannot shout, (GL) right? This is the confidence that he or she has. Right?

So, therefore, the point is that with this feeling of love and affection what happens is that the feeling of apprehension, the situation is ... he knows that now the situation is in my hand, right? With my mother, I can do anything I like, right? So, when she is not there, then the situation is not in my hand. Any family can shout at me, right? So, the apprehension is there, fear arises. Okay, so the point that I am saying is that when the situation is not in your hand, then the fear arises. When the situation is perfectly, you are very confident, that the situation, the whole situation is in your hand, you have no fear.

Okay, now next question is, can we make 24x7 all situations in your hand, is that possible? This the ... this is the point. Are you getting it? Okay, this point. Situation of what? Situation of happiness, right? Situation, which can otherwise give rise to suffering. See because the situation is in your hand, you can control the suffering so well. Is this something that we can do? Okay, these are questions. Don't just say from our experience, don't just say, "No, it's not possible", right?

Okay, these are the things that we have to explore. Now the situation ... situation, what is the situation external or internal?

Venerable Geshe Dorji Damdul la: Situation, what is the situation? External or internal?

Participant: External. Internal.

Venerable Geshe Dorji Damdul la: Okay, from the situation, we speak about situation, we get impression, it's external, are you getting it? We get impression that it's external. External, okay, why are we scared of this situation? Anyone? Why are we scared of the situation is not predictable? Why are we scared? Anyone? Okay, tell me, let me give you a situation, right? We go out and then we catch a taxi and the taxi made me to the accident, is that in your hand?

Participant: No.

Venerable Geshe Dorji Damdul la: That isn't in your hand. Okay, thinking of such a situation, does it scare you? Are you happy or you are unhappy?

Participant: Unhappy.

Venerable Geshe Dorji Damdul la: Seeing your, thinking of such a situation, you are unhappy. So, the situation, if the situation is not in your hand, then why you, why that is not as the say, a situation not in your hand because that situation can create unhappiness in me. Are you getting it? That situation can create unhappiness in me. So, finally what you don't want is you qualify this situation bad, good, what made you to qualify that situation bad, good, what?

Participant: Happiness?

Venerable Geshe Dorji Damdul la: Okay, somebody touches you like this say, this is good touch or bad touch?

Participant: Depends who touches.

Venerable Geshe Dorji Damdul la: Okay, say, somebody touches like this, say your mother touches you like this, good or bad?

Participant: Good.

Venerable Geshe Dorji Damdul la: Good! Your mother touches like this. Good or bad?

Participant: Bad.

Venerable Geshe Dorji Damdul la: Your mother touches like this, good or bad?

Participant: Good

Venerable Geshe Dorji Damdul la: Your mother touches like this, good or bad.

Participant: Good.

Venerable Geshe Dorji Damdul la: Like this.

Venerable Geshe Dorji Damdul la: Good! Okay, if you are having hand fracture, your mother touches like this, good or bad?

Participant: Bad.

Venerable Geshe Dorji Damdul la: He said good already. (GL) So, therefore, say, whether in

fact, good or bad, there is no 100%, there is no guarantee, whether it is good or bad. It is not intrinsically there as good or bad. It depends on your hand also. If your hand is you know, very delicate, broken like this and having fracture then, even when the mother touches like this (TL) you know, my son, my daughter like this “What are you doing!!” right? Okay, so “This is a very painful, so don’t touch it, don’t touch my hand”, are you getting it. Whereas, your hand is very healthy, your mother touches even like this its fine, it’s out of love and affection.

Okay, so the point is that external factor, situation what we call as the unconducive situation, becomes unconducive situation only when that affects you, are you getting it? Only when that affects you. If your hand is strong, then this is not a good-bad touch, right? This is not a bad touch. If your hand is very weak and fractured, even a light touch is a very bad touch, are you getting it? So, therefore, to say some ... the situation is bad or good, that is not 100% from the situation, right? So, even that situation, to describe that as a bad or good that depends on the internal factor also, again. So, like sound of a clap which we learnt since long time ago, sound of clap, so this sound of clap is dependent on my right hand or left hand?

Participant: Both.

Venerable Geshe Dorji Damdul la: Both. Likewise, to say that whether this factor, hand touch this is good or bad, that depends on the situation of your hand. If your hand is strong, this is good touch. If your hand is weak, this is a bad touch? Meaning that it can hurt you, right? so therefore, the thing is that your mind, when you encounter with a situation if it triggers unhappiness within you, unhappiness within you, then we say that the situation is unconducive. Are you getting it? Okay, now what decides whether the situation is conducive or unconducive?

Participant: Feeling.

Venerable Geshe Dorji Damdul la: The kind of feeling is that coming to you. because the encountering with that situation if the pleasant feeling comes to you then we say that it's good conducive factor. If the unpleasant feeling come to you, this is a what? This is an unconducive situation.

Okay, now this feeling of pleasant or unpleasant feeling, right? That decides that decides ... that decides but that, is that 100%, is that unpleasant feeling is that 100% coming from the external factor? No. So, internal factors are involved like in the sound of clap. (Geshe la making a sound of clap) Sound of clap, two hands coming together then the sound comes into being. Are you getting it? So, therefore, whether the external factor is unconducive factor or a conducive factor, it is not 100% from the object. That depends on the internal factor. If the internal factor, if you provide the internal factor then the ... if you provide the internal factor, right? Then, the external factor can be very unconducive. When you don’t provide the internal factor, however unconducive the external factor is for other situations, for other people, for you it makes no difference. Of the two hands, right? Say, like this (Geshe la putting hands together to make a sound of clap) Second one is much louder but with the same hand the force of the second hand, but if the first hand is not there, no sound, sound stops. [01:10:00] So, therefore, this is very unconducive or conducive, it makes no sense. Are you getting it? So, the point is that fear arises

from situation and the situation whether they are good situation or bad situation that depends, it is not 100% from the external situation but internal situation is also there. So, when you don't give in to the internal situation, if the internal is situation under control, however negative the external situation is, it cannot affect you. If it does not affect you that is not negative situation. Getting it? This is so important.

With this in mind, how to get rid of the fears of life, the fears of life, what you don't want is, I don't want the fear. If you don't want the fear, fear is because of the ... you are being unable to predict the external, the situation and the situation wise, the situation is bad or good, it's not 100% from the object, that is determined by the internal factor also. If you remove the internal factor altogether, then the external factor, however vicious, however strong, however the ... say, the bad it cannot affect you. If it does not affect you, it is not a bad ... it is not an uncondusive situation. So, the uncondusive situation is transformed. What we otherwise see as the uncondusive situation, it's transformed into non-uncondusive situation. Okay, so this is very important.

So, how to get rid of the fear? Instead of tackling the external situations and of course, what we are talking about here is say, we have to think about the immediate plan and the long-term plan; two. What we are talking about is the long-term plan. Immediate plan, we have to do whatever you can do to avoid external factors, do that. For example, you know, for people particularly around the Tibetan Colony, Majnu Ka Tila area, Delhi India, walking in the nights is not at all advisable. Do you know about that situation? Oh! It seems that there is no one from Majnu Ka Tila. So, the chain snatchers, they are very frequent around that area, chain snatchers, very frequent. So, therefore, we have to get away from this external factor to the best you can. But, can you expect that external factors can remain zero? Never, right? So, now if you don't want the fears at all, then finally we have to think of what came with the internal factor, remove the internal factor, fears are got rid off completely. Okay, this is what we need to do.

Now with that in mind the Buddha teaches us, how to get ... finally how to get rid of the internal factors. Right? Internal factors. Because once you get rid of the internal factors, internal factors responsible for attracting all the fears. The Buddha teaches us how to get rid of the internal factors. Okay, within the internal factors we see that, like gold mixed with the soil, mixed with the soil, why this gold is not expensive when mixed with the soil, because of the mixture. It's not that which gold is ... which is ... say the diamond, right? Okay, say, the ... which is the real gold? The gold mixed with the soil or the gold in the ... what? What to say? Shop

Participant: Jewellery Shop.

Venerable Geshe Dorji Damdul la: Jewel shop? Ya, right? Jewel shop, the gold there and the gold in the gold mixed with the soil, which is the real gold?

Participant: Both.

Venerable Geshe Dorji Damdul la: Both are real gold. But why the one in the jewel shop is more expensive, why with the soil is, why mixed with the soil is not expensive?

Participant: Impure.

Venerable Geshe Dorji Damdul la: Because it's impure, right? Impure meaning, gold is there, there is additional substance which makes this impure. So, the stain of fearlessness, it's within you, but why we feel the fear is because impurity is there to make our mind the state of the fear. Impurity is there, gold is there but the impurity is there. So, how to make the gold as a pure gold?

Participant: Remove impurities.

Venerable Geshe Dorji Damdul la: Remove the impurities, as simple as that. Likewise, our mind, analogy that we gave is of the say the gold mixed with the soil. The gold is there but the gold is not visible. Because, that is obscured by the presence of the mixtures. But it's not with the soil. So, remove the soil, the gold, it will start ... it will start glow more and more.

Likewise, mental stains are there which obscure this gold like the seed of perfection within yourself. So, remove the mental stains, the gold inside will start to glow within yourself, right? So, how to remove this soil? What is this soil? This soil are the internal factors which attract all miseries. Remove the internal factors, miseries will not have, miseries are all stops, all fears will stop, right? So, what is this internal factor? So, this internal factor, which defiles this true nature of your mind, which ... in the absence of which your mind feels the total fearlessness that you are not going to be affected by any external factors. Whereas, the external factors become active, when the internal factors are there. When the internal factors are there, external factors will become active, right? When the internal factors are not there, external factors cannot affect you in any ways.

Okay, so the internal factors, internal factors ... so, these internal factors, what are these internal factors? Okay, so, for that say, these internal factors or the soil, soil like mental defilements, is of two kinds; the gross and the subtle. Are you getting it? Gross and the subtle, so the Buddha, Prince Siddhartha, he became Buddha and his job is not to drag us into enlightenment one by one like this, impossible! If this is something to be done, why not? Why not? Why anybody suffering in this world today? Everybody should have been Enlightened because every ... all these Enlightened Beings Buddha, Jesus Christ, Prophet Mohammed, Ram, Krishna, Mahavir, Bahá'u'lláh and the Abraham and all these Enlightened Beings, they are very compassionate. Why should they leave us suffering if they can drag us like this you know, one by us like this? Why anybody should suffer today?

So, the fact is that this is not possible, this is not possible that nobody can drag us from the suffering to the happiness like this, right? Okay, so the point is, so this Buddha, he appeared on this Earth for what? For to teach us that each one of us, we have this incredible say, diamond within each one of us, incredible diamond. What we remain now, we remain now as a beggar. Beggar meaning somebody who is deprived of the wealth, the wealth of happiness, who is deprived of the freedom not to have suffering, not to have fears, right? So, we are like the beggars. So, the Buddha said why should you remain as a beggar? You have the treasure inside, treasure of ultimate happiness. But, why don't I see that? Because that is mixed with the soil. So, what is that soil like? This soil is of two kinds. The gross and the subtle, like the solid garlic and

the smell of the garlic. You remove the garlic, right? Smash the garlic in the mug and then I don't take any garlic then you feel apologetic, you remove the garlic, you wash it so well. Okay, no garlic there left now. You smell it, it still smells garlic.

Likewise, the mental stains, it is of two kinds; one which is solid garlic like mental stain, the other one; subtle one; which is like the smell of the garlic; two. So, the gross one that attracts all the fears and subtle one deprives you of the infinite happiness. What you want is, what you don't want is fear, what you want is infinite happiness. Are you getting it? So, the mental defilements these two, stop you from having the fearlessness and having the infinite happiness. The gross one attracts all the fear and the subtle one deprives you of the infinite happiness. What you want is you are deprived of that, you are deprived of what you want by the subtle stains and you are rich with what you don't want [01:20:00] attracted by the gross mental stains. So, these gross one, gross mental stain in Tibetan it is known as **(Tibetan) [01:20:09]??** and in English it is afflictive obscurations. The gross one is known as **(Tibetan) [01:20:18]??** in Tibetan. In English is afflictive obscurations and this one what? It attracts suffering, it attracts fear of life. If you remove this, you will achieve the total freedom, right? If you remove this gross one, you will achieve freedom which is technically known as Nirvana. Nirvana meaning freedom from the fears and fears of life. Freedom from the fears and the miseries of life, the gross one. Subtle one, if you remove the subtle one, the subtle one is also known as ... subtle one is known as cognitive obscuration. You remove it and not only all fears are gone you will have the infinite happiness. So, the infinite happiness will be attracted by abandoning the subtle stains; cognitive obscuration.

Okay, this is a basic framework, this is a basic framework for what we are learning about Theravada, Mahayana. Within Mahayana, Sutrayana, Vajrayana, right? This becomes the basic framework. Okay, if you understood this much then you are ready for the next part which is say, distinguishing or say identifying the different traditions of Buddhism and why they are different? In what way they are different? In what way I can learn ... you know, I can benefit of all these traditions. Okay, this makes sense if we understood up to this point. Okay, so to paraphrase, to paraphrase or in other words to quickly summarize to recapitulate what we did thus far is that we all have, we all have the seed of perfection, we all have the final treasure of happiness, the treasure which is freed of all sufferings and fears. The treasure which has the abundance infinite happiness, we have that. Why that has not been removed? Why that is not visible? Why that is not visible is because of the ... this treasure not being ... this treasure being mixed with the mental defilements. What kinds of mental defilements are there? The gross and the subtle. The gross one is known as?

Participant: Afflictive ...

Venerable Geshe Dorji Damdul la: Afflictive obscurations and subtle ones known as?

Participant: Cognitive ...

Venerable Geshe Dorji Damdul la: Cognitive obscurations. Gross one; analogy, the metaphor that we gave is the solid garlic and the subtle one the metaphor that we gave is the smell of the

garlic. Okay, so the gross one, what does this gross one does? Okay, the gross one, the presence of the gross one attracts all the fears. Presence of the subtle once deprives you of infinite happiness, are you getting it? So, what do you want is, you want the freedom from all fears? If you don't want fears, if you want to have freedom from all fears, what should you do? You should get rid of the gross mental stains or afflictive obscurations. If you want infinite happiness, what should you do? You should get rid of the?

Participant: Cognitive obscurations.

Venerable Geshe Dorji Damdul la: Cognitive obscurations. Okay, this much if you have understood, you are ready for the next part of the class.

Okay, now the next part of the class. Infinite happiness and from what we have learnt, infinite happiness comes how? How this infinite happiness, how does it come, infinite happiness? From what we ... I asked you to share your experience, some say that when I feel the first touch of my daughter's hand, right? When she was only one day old. When I am passionately absorbed into what I am doing taking photographs and so forth, right? So, there, in all these incidences, we see that the feeling of the love, love for your work, what you loved for, what you are doing, love for your daughter, love for your son and love for your own peace of mind that suddenly sleeping that you have the peace of mind. You are rested, right?

Okay, so, we see that when you ... that feeling of ... this feeling of love that attracts the happiness, feeling of love. So, depending on to what number of the people, what number of the beings, what number of things, not only human beings or beings you love to that extent you get the happiness. You see anything you love it, you hear anything you love it, your happiness is infinite. So, if the love and affection spreads infinitely, your happiness becomes infinite. This is what we have learnt, right? This is what we have learnt. Okay, with this in mind, with this in mind ... the ... say, the first one, the afflictive obscurations, what does it do? In what way it harms you? So, how many of you have the afflictive obscuration? And how many you have cognitive obscurations?

Participant: Both.

Venerable Geshe Dorji Damdul la: How many of you don't have the afflictive obscurations but only the cognitive obscurations? Or how many of you have the cognitive obscuration not the afflictive obscuration? Okay, if there is anyone, who does not have any of these two, 100% you will not come here, right? Because the whole purpose of this class, you have already accomplished it, right? Okay, so afflictive obscurations, we have it and what is the consequence of this, tell me, quickly, anyone? Now you can be ... you know, after learning all these things you can assume yourself as a philosopher, it's fine (GL). Yes ...

Participant: Some unhappy state of mind.

Venerable Geshe Dorji Damdul la: Okay, it's stops us from the fears or the unhappy state of the mind, it stops us from, it frees you from the fears and unhappy state of your mind, very

good. Okay, what does the cognitive obscurations do to you? What does the cognitive obscurations do to you, anyone?

Participant: It deprives infinite happiness.

Venerable Geshe Dorji Damdul la: It deprives you of the infinite happiness, are you getting it? It deprives you of the infinite happiness. With the cognitive obscuration the thing ... indication is that your love and affection, the infinite free flow of love and affection towards the infinite beings this is not happening. Okay, say, if you are grade somebody, if you are grade somebody who thinks on the basis of what you learnt thus far, right? Afflictive obscuration attracts fears, cognitive obscuration does not allow you to have the infinite love and affection towards others. So, therefore, does not allow you to have the infinite happiness, right? Okay, which of the two, if you have agreed, right? Although it's very cruel, it does not matter, say, somebody who is freed from afflictive obscurations, but still has cognitive obscuration and somebody who has eradicated the cognitive obscuration, right? Who, which of the two person you consider as more compassionate? The first or the second?

Participant: Second.

Venerable Geshe Dorji Damdul la: Second one. Second one you will see as more compassionate. Okay, what do you mean by you are compassionate? Anyone? Okay, this is not philosophy. What does it mean by somebody who is more compassionate? Yes?

Participant: Easy flow of love. With ease with which your love flows.

Venerable Geshe Dorji Damdul la: Okay, more compassionate meaning with the ease the love and affection flows towards ...

Participant: Everyone.

Venerable Geshe Dorji Damdul la: Everyone? Or say, more compassionate, some people who love flow to only one's mother. [01:30:00] and another child loves both the parents. Who is more compassionate?

Participant: Loves both.

Venerable Geshe Dorji Damdul la: Both. (GL) Does he love everyone?

Participant: Not necessary.

Venerable Geshe Dorji Damdul la: Not necessary, right? Okay, so point is, the point is that who is more compassionate? Meaning that if there is a comparison; one. Object of compassion is less for the other, object of compassion is more, are you getting it? This is how we distinguish two things. Are you getting it? Okay, in other words, let's say, now knowing this, knowing this, the point is afflictive obscurations and the cognitive obscurations, right? Okay, which of the two

is more difficult to abandon?

Participant: Cognitive.

Venerable Geshe Dorji Damdul la: Cognitive obscurations. From this what we learnt is that if we abandon the afflictive obscurations, it does not guarantee that you have abandoned cognitive obscurations. Whereas, if you abandon the cognitive obscurations, you have already abandoned the?

Participant: Afflictive ...

Venerable Geshe Dorji Damdul la: Afflictive obscuration. Don't forget it. Are you getting it? In other words, say your mind ... your mind ... imagine ... okay, now imagine, your mind is like the diamond, solid diamond, one kg diamond. Solid diamond and imagine that this mind, this diamond was picked up, our mind is like diamond, it's picked up from the showroom or from the sewage.

Participant: Sewage.

Venerable Geshe Dorji Damdul la: (TL) All right, okay from the showroom it's clean outside the inside both, right? From the sewage, it's very dirty, right? Okay, so our mind is like that, the one, the diamond picked up. It's a diamond but it's picked up from the sewage. Ordinary people, what will they do? The one picked up from the sewage,

"It stinks ... no....dump it, you can throw this away", right? The one from the showroom, "Wow! It's so good". Okay, this is how ordinary people will look at.

"Oh! Enlightened Beings, they are so great". "Sentient beings, my neighbor terrible neighbor", right? "Who always complains, throws garbage next to me", right? You go to the ... you, me with best of intention and you go to talk to the neighbor "Oh! The terrace is very dirty" like this, you go there to convince him and the moment you start talking to make friends to convince him and the neighbor starts to say that, "This a problem, you are responsible", like this, right? What is your reaction to the neighbor? "No, I will not go to the neighbor, enough".

Right? So, say the point is that this is how the ordinary people think, right? The moment you see little defect, you don't want to. What is this? It's very ... Dump it, dump it, dump it, right? But, coming from the showroom, "It's so beautiful". "The Buddhas, Enlightened Beings ..." "Wow! Amazing! And the sentient beings, "Very complicated", right? (GL) "Sentient beings, my neighbor, very complicated", right?

Okay, so this is how we demarcate, how we demarcate. In actuality in the eyes of the value experts, which is more precious? The one from the one kg diamond from the showroom? One kg diamond from the sewage, which is more precious?

In the eyes of the diamond experts, there is no difference. There is no difference, just pick this

up, clean this up and put in the showroom. All the diamonds in showroom came like this. (GL), right? Came like this. While we, the ordinary people cannot see that.

Okay, so therefore, the point is that our mind which is like the diamond but unfortunately it came from the sewage which means it's very dirty. So, this the dirt, the filth, which obscures this diamond which makes the diamond stink. This filth, partially cleansed and fully cleansed, fully cleansed, right? 25% cleansed and 100% cleansed. 100% cleansed, it will go to the showroom, right? 25% cleansed, it's amazing! Very good. In the eyes of ordinary people, ok that's good.

Okay, so, when the partially cleansed, cleansed, you have cleansed what? Afflictive obscuration. When you remove the afflictive obscurations, you have removed the solid garlic like smell. So, that way, you are free from all fears of life, don't forget it. You are freed from all fears of life for you, for you.

Whereas, in the second case, you have to remove all mental defilements, not only you are freed from all these the fears, your love and affection spreads to all sentient beings, right? Sentient beings to help all sentient beings. Okay, don't forget this.

Okay, now with this, what I would like to say is that the Buddha Shakyamuni after been Enlightened then, the ... say, the people come to receive advice from him.

“Okay, I have this problem, please guide me”.

Okay, let's go back 2500 years ago. Let's go back 2500 years ago in time we go back there, and imagine that say, can you imagine that Buddha Shakyamuni being escorted by Ananda, right? Ananda, sometimes he goes by you know he walks by himself. Other times, Ananda escorted him, still others four-five people they you know, they escort the Buddha. Can you imagine that?

Okay, so now with this say, Buddha Shakyamuni you know, was barefooted, but he looked very different, there is a tremendous elegance and radiance, radiance is there, elegance is there and the from his demeanour people who see that he is someone very special, very wise, very compassionate. Then, people have all these complications, their family problems are there. Then, the problems amongst the tribes, there. So, then to the Buddha Shakyamuni ... “You look so wise, so compassionate”. “So, can you please help us”? “I am just wondering”. “I live in my family, this is the problem”. “I have this problem; can you please help me”?

Okay, then the Buddha gives some advice. That becomes the Buddha's teaching, are you getting it? Buddha's teaching. Then, another person comes, okay we have ... say, the ... I want to tell people, I want to tell the people that we should not be selfish, we should go for community. But, nobody is ... the ... co-operating with me. Would you mind please advising then?

Okay, tell me, of these two scenarios, one; who said that I have a problem, my family is a problem, please guide me how to diagnose this problem. And somebody says that I am encouraging everybody to be cooperative, to be kind, understanding, harmony but nobody is cooperating. Okay, two ... of the Two requests coming to the Buddha, tell me, in terms of

number, which would be greater? Seeking advice for a person or seeking advice for the community, which of the two you think is more common?

Participant: Personal.

Venerable Geshe Dorji Damdul la: Personal, are you getting it? Okay, so those teachings, those teachings which the Buddha gave in order to give a personal advice, personal advice to remove one's personal fears; this one category. Teachings meant to dispel one's personal fears. In other words, personal to teachings meant to, meant to give rise to personal liberation. Teachings meant to give rise to personal liberation, this is one class of teaching.

The second class of teaching is meant to nurture the person, meant to awaken the person fully. So, the person can benefit the whole community. Person can benefit all sentient beings, not only personal freedom. But to awaken fully, that the ... he or she is able to benefit all other Beings. That is second class of teaching. Are you getting it? That is second class of teaching. Okay, then there is a third class of teaching, within this second category, [01:40:00] within the second category, then there are ... the few exceptions, two or three? They are two or three, who if you send them to NASA company, they will make whole difference to the whole world, right? And NASA company accepts only few, right? Okay, so, somebody who can make such a difference within a short span of time, our teachings given to the class of people, the beings who have the capacity to benefit the infinite sentient beings within just a short span of time, okay.

Okay, say, I don't know any Indian, I don't think this is so popular, I don't know whether it exists in the first place, say, somebody who can do Phd, right, directly after the BA or BSc.

Participant: Not possible.

Venerable Geshe Dorji Damdul la: Not possible.

Participant: After the Masters.

Venerable Geshe Dorji Damdul la: After the Masters. Whereas, in some other universities in the world, you are doing your BA, particularly BA, I am very sure. Bcom. I am not very sure; BSc I am not sure. BA, then next directly they do the Phd, right? Okay, so point is ... say, one class of teaching is to teach how to give yourself, how to give you the personal liberation from fears; number one; just for personal benefit that you are free from suffering, finish. Number two is say, how to teach the ... give the skill teach the person the skills how to benefit all sentient beings, not only yourself but all sentient beings; number two. Within that there are few who are gifted, who are gifted who can do Phd directly after BA, right? So, for them, it's rare, rare number of people. So, for them this is specific another class of teaching, okay; three. Don't forget it. Okay, so the next class we pick up from this, Sunday afternoon. Okay, we will stop here. Okay, any questions? Any questions Badri ji?

Participant: Geshe la, although Buddha taught this graded path to Enlightenment, where he said that you need clear the grosser obscurations first and then the subtle ones. Buddha himself,

did he ever go through this process in his previous lives? Because I only come across accounts where he was only the Bodhisattva. But, was he ever an Arhat?

Venerable Geshe Dorji Damdul la: Okay, this is a good question. Okay, I don't want to go into too technically but, say, Arhat does not necessarily mean ... the somebody who seek personal liberation, it does not mean that. Amongst the Bodhisattvas, there are Arhats, say, the Bodhisattvas when they reach an advance level, what is known as *Bhumis*, *Gate Gate Paragate* ...

Participant: *Parasamgate*...

Venerable Geshe Dorji Damdul la: *Parasamgate* ...

Participant: *Bodhi Svâhâ*.

Venerable Geshe Dorji Damdul la: *Bodhi Svâhâ*. When we reach the *Gate Gate Paragate*, when we reach the third one, *Paragate* and *Parasamgate*, these two, when the Bodhisattva reaches these two levels, then these two levels, are further split into ten divisions. These ten divisions are known as ten *Bhumis* or the ten Bodhisattva grounds. Ten Bodhisattva grounds or the ten *Bhumis*. So, say when you reach the ... these two on the *Bhumi* level, when you reach the eighth *Bhumi*, you become Arhat, automatically you become Arhat. So, Arhat does not mean the ... say, Arhat in the context of personal liberation, when the Bodhisattvas when they reach the eighth level automatically they become Arhat.

Okay, now Arhat in the sense of the personal liberation, it's not necessary. Graded path in Tibetan is known as *Lam-rim*. Graded path does not necessarily mean that first you have to follow the ... say personal liberation then follow the Bodhisattva path, this is not the connotation. Connotation is that first you have to remove the gross stains, then you remove the subtle stains. The moment you remove the gross stain does not mean that you will ... you seek personal liberation. Personal ... you achieve liberation for yourself but that is known as personal liberation. It's not necessarily known as personal liberation. It depends on your motivation. When you start your journey, the motivation is that I must be freed suffering, others I am not too sure, you know. I am not really, say ... I must liberate be liberated from my, you know ... from my suffering. I must free myself from suffering, others they are freed, good but if not but I must be liberated. If this is how you have started then the liberation that you get, the Enlightenment that you get is known as personal liberation. If you start by saying that, "Okay, I have to study, I must do Phd so that I can benefit so many other people". If this is how you have started, automatically you have to finish class ten. Then, you have to finish bachelors, then you have to finish in India, Masters then you can do Phd. M.Phil. or Phd, right?

Okay, so there it is not the personal, motivation is for all Beings. Okay, so, therefore, the graded path here means first, I have to ... say, engage in the small scope teaching. Teaching meant for the small scope Beings meaning how to achieve a favourable birth next life; number one. Then, number two; once you are confident with this, how to then get out of Samsara altogether. Number two; how to remove the mental stain, gross mental stain is number two. Once you get this confidence then how to get rid of the subtle stains so that my ... the Buddha nature inside,

the purity, diamond inside will become totally, perfectly clean, right? Okay, this one is a graded path. Okay, good, more question? Yes, Vivek Ji.

Participant: Geshe la, you have given earlier example of the flower that we see from the distance, we like it and we go closer, we feel aversion. Can you give example of anything for which we don't like when we go closer we become interested.

Venerable Geshe Dorji Damdul la: Okay, good point. So, did I teach this in the Diploma Course?

Participant: Yes.

Venerable Geshe Dorji Damdul la: Strange.

Participant: Last to last class.

Venerable Geshe Dorji Damdul la: Okay, it's the trailer, right? (GL) Not as a main course. What do you call it? A trailer, right?

Participant: You just started.

Venerable Geshe Dorji Damdul la: Right.

Venerable Geshe Dorji Damdul la: It's just a starter, appetizer (TL, GL) no, not the real course right? Okay, anyway, this is an interesting question. Okay, say, you look at the flower, attractive flower, when you feel attracted and then the desire arises, attachment arises, how to quell it. You look at the same object to see that this object which is so attractive is nothing but coming from my mind, nothing really from the object. How? You go towards, closer to this object, you will see the atoms, then the appearance of the flower, the flower disappears. It's just the absence. Which means what I earlier saw just coming from my mind, right? So, this is how the say, the appeal, attraction, the attachment stops. Likewise, can we have the same practice to do pertaining to undesirable object? Undesirable object, okay, let's say, what example should I give? Okay, let's say the ... Okay, the Nalanda Diploma Course completion of six months, so I will give you presents, right? Okay, Adarsh, okay say ... the ...what present do you want? (GL)

Okay, let's say, a pen, Mont Blanc pen ... Mont Blanc [01:50:00] like pen, right? Okay, and then the, for Vivek ji, this pen ... (GL) no, not my intentionally ... because it was so happened that there are so many pens and one happen to be Mont Blanc and I did not know that and then the other pen is this ordinary pen. right? Then Deepesh looked at Mont Blanc and then picked up this one (TL) and this becomes very ugly (GL), right? Exactly.

Okay, now look at this. What is ugly about this pen? Ten rupees, right? Very, very cheap pen. Okay, so, this pen, going to the atoms, this cheap pen disappears. The pen which you see as undesirable, that pen disappear, right? I just see the atoms and the Mont blanc one also atom. (TL, GL) Atoms of Mont Blanc one, atoms of the cheap pen, there is no difference. Is there

difference? Atoms which constitute Mont Blanc like pen and atoms which constitute the cheap pen, is there difference?

Participant: No.

Venerable Geshe Dorji Damdul 1a: No difference at all, right? It's simply the mental projection. From the object there is no difference, it's just both electrons, protons, neutrons that's it, right? So, you see that, if you truly see that it's just what the Mont Blanc is just coming from the mind, what is it? Reynolds ...What is it? Ultra-Gel ...Ultra Gel pen, ten rupees, is also coming from our mind, right? The undesirable thing is also coming from my mind, nothing is really there from ... as desirable and desirable, right? The same thing applies there, okay. Any more question? Yes, Mark?

Participant: This general comparison of two pens, it's the same because of the atoms of pen. That will be application of this to know that, at least everything is at energy levels protons, electrons, neutrons and quantum physics so you know everything according to physics is ultimately an illusion. But there are ways to upload a normal pen, mirror and it becomes different and objectively real So, is this true? So a pen can be more than a pen because of the way it is uploaded.

Venerable Geshe Dorji Damdul 1a: Okay, okay. Okay, this is a very, again a very serious question. So, the answer that I gave to Vivek ji is just to comply with his request, right? Because this is just the ... what I introduced to you is just a very beginning level intro and we did not really go deeper. So, at the same time, say the ... there is a distinction there. There is a distinction there. Mont Blanc pen and the ordinary pen we use it, it's very different, right? Ordinary pen, how it works and the Mont Blanc how it works is very different. One; there is ease there, there is ease there but even this ease is also coming from the mind, not from the object, right?

Okay, so the point is that things do exists. Two questions; do things exists? Good, bad, right? Desirable, undesirable. Do things exists? Answer is yes. If you say no, you go into? Nihilism, right? Do things exists? Yes. Second question; do things exists objectively? Answer is no, right? If they don't exists objectively then, how do they exist? They exist subjectively coming from my mind, right? When you know that things exist, then you saw good things exists, bad things exist. With the virtues, only happiness will come, with non-virtues, only miseries will happen. This is for sure, but this mechanism is also coming from the mind. Why it comes from the mind, there is the infallibility of the cause-effect relationship. Infallibility of the cause and effect relationship. With the good causes, only good things happen even it is coming from your mind, not bad things. With the bad ...with the non-virtuous actions that you did, only bad things will come from your mind, not good things from your mind, right? So, that is the infallibility of cause and effect relationship or the efficacy of the cause and effect is guaranteed, while everything is coming from the subject.

Okay, so therefore, I said that whether or not this stop because when this is not taught, then people can easily enter into confusion, easily confusion. Now what Mark said is that same, coming from your mind, coming from your mind while everything is subjectively real within the

subjectivity some can be ... say, can be powered. Can be powered, get more power because of the prayers and so forth and some can have less power with the say, the factors missing, right? So therefore, in other words, infallibility of cause and effect, the efficacy of the cause and effect that is ... that remains while everything is subjectively real.

Okay, may be Dr. Jennet if you have question? Okay, anyone else? Okay, we will quickly do the end dedication prayer. Page 278,

Okay, so there is a request coming. So, basically the offers whether this is request or not this is not the issue, the point is that there is a tremendous disaster, there was, there is and they can be more disasters happening, the Kerala, the flood. Okay, so ... so many people, they lost their lives and so many people they are suffering, who are alive they are suffering. Let us all pray for them as we make this ... say the prayers here, let us dedicate the virtues that all those people who passed away because of this unfortunate flood, let us pray that they take birth that they have a favourable birth where they meet with the Dharma of the wisdom and the Dharma of compassion so that their seeds of perfection within gets activated and they are able to benefit as innumerable beings as possible. Let us pray that. And let us ... the ... those who survived and with so much of difficulty going through the traumatic experiences, lots of family members and so forth. And lets pray that they meet with the conducive factors, they meet with the proper aids, support from the government individuals, institutions and then the problems are removed and the mental agony that they go through, lets pray that they minimize and eventually they meet with the Dharma of compassion-wisdom and they, finally they are freed from this kind of suffering altogether by meeting with the teaching or the Wisdom of Emptiness and the teaching on unconditional love so that each one of them becomes such a source of light, the beacon of hope, beacon of light for the ... for all dear mother sentient beings equally so that none will ever suffer from these problems anymore.

Okay, so let us include all of them in our prayer and also the ... so many problems are happening all over the world. We read newspapers, we watch the television, we see that so, this world ... it's just the ... say ... a place like say, the cauldron of problems. So, let us pray that all the problems, the root of the problems, first of all, the immediate problems go away and the cause of the problems also go away through seeing the light of the wisdom and compassion.

Quickly with that in mind let's do the dedication.

Class 22 – Mahayana & Theravada – Part 2 of 5

Session 1 of 23rd Sep 2018

Subject : Overview of Mahayana and Theravada Buddhism
Teacher : Venerable Geshe Dorji Damdul La
Location : Tibet House Delhi
Date : 23 September 2018
Transcriber : Stanzin Lhadol
Verified by : Pooja Dabral
Edited by : Pooja Dabral

Starting Prayers And Meditation

(Main Teaching Starts)

Different Traditions in Buddhism

We will continue from where we left last time. Basically, the distinction among the different traditions in Buddhism like what is commonly referred to as the Theravada, Chinese tradition and the Tibetan tradition. Often times, in the universities as well as other places, people classify Buddhism into Theravada, Mahayana and Vajrayana. Mahayana referring to Chinese tradition and Vajrayana referring to Tibetan tradition but this is not really an intelligent way of classifying Buddhism. We will begin with a quick review of what we did last time. Just raise your hands, those who were absent in the last class. Last class which we had when? Wednesday. Raise your hands! One, two, three, four, five, six, seven, eight, nine, ten, eleven, twelve, ok twelve are there. Therefore, we need a very quick review. May be some of you who were absent last time already listened to the recordings. Before we start with the traditions, we need to know that all these traditions came from the Buddha Shakyamuni. Therefore, we will start with Buddha Shakyamuni.

Buddha Shakyamuni, the young prince who started his journey from the palace of Kapilavastu. He left his palace, the royal enjoyments at the age of 29. Then, meeting with two teachers for six years, say six years of austerity which we can call penance, it is not really penance like the severe austerity, he practised the path for six years. Eventually, at the age of 35, he got fully Enlightened and meant to benefit all sentient beings but he remained silent for 49 days without giving teachings. Then, the kings of the celestial beings, the god and goddesses, Indra, Brahma, sensing that the prince Siddharth became Enlightened and not giving any teachings, they descended to make prostrations to the Buddha. And they made request to the Buddha to turn the wheel of Dharma. This is how, he started and then Buddha said this stanza, 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 means that the path that I have discovered is profound, peaceful, devoid of elaboration, non-composite and clear light. Such a nectar like Dharma is what I have discovered and finding no one to fathom this teaching, in silence I will retire into the woods. This is what the Buddha said. And then the kings of the god and goddesses, Brahma, Indra they made more requests to the Buddha and finally the Buddha ascended to the request. Then, the Buddha started to give the teachings in Varanasi, Sarnath.

This is how the teachings started to happen. From there we talk about the teachings and we get the impression that all teachings should be very formal teachings. It is not like that. Any word coming from [0:20:00] the Buddha, they become the teachings of the Buddha. Any word, say even the Buddha said ‘be kind,’ even that is a teachings and even the Buddha said, ‘may I know what you are saying?’, even that becomes the teaching of the Buddha. In fact, Buddha is not confined to Buddha Shakyamuni, say each one of us here, when our Buddha nature, the treasure of the Enlightenment within us, when that gets fully unravelled due to the removal of all the mental defilements, you also become Buddha. When you become a Buddha, then any word you utter, even a breath that you take in or take out and any movement of your body, it is said that it is done with the purpose of benefiting the beings.

So, when Buddha was setting his meditation hut or going out to give teachings to the disciples or go out to meet with the common people, then any word the Buddha uttered they become the teaching of the Buddha. And the teachings of the Buddha is given in an accordance with the mental predisposition, tendencies, the temperament of the audience or the people. And, there are different kinds of people, innumerable thinking systems and the thinking pattern of the people. Some requested for teachings more for the personal reasons, whereas some asked teachings for larger group of the community and so forth. We see that some people they are more confined to seek advice for one’s personal happiness and the others were seeking advice from Buddha for the benefit of larger good, for the community and so forth. These two things are there and because of which Buddha gave the teachings accordingly. So the set of the teachings meant to help the individual person, they are technically classified as the teachings for personal liberation. And the other that are meant to benefit the community, such as everyone in the village, everyone in the community or all sentient beings or all animals and so forth, this class of teachings, we call them Mahayana teachings.

One is teaching for the personal liberation and other is known as Mahayana teaching. In many books, they are called as the Hinayana teachings Mahayana teachings. This word Hinayana is quite offensive, therefore we don’t really use this word. It is always better to skip this word. But we have to know that there is a class of teachings that are meant for people who seek personal liberation. Don’t forget that. Should you see such word Hinayana in any book, this refers to those teachings that are meant for personal liberation. When you use these words yourself better not use this word Hinayana, right. Hinayana gives a derogatory sense or some kind of prejudice is there. This is how people feel it, so better not use this word. The point is that we have to know the essence or the nature of the Buddhas teaching and then accordingly the different traditions.

True Nature of Mind and Mental Defilements

The purpose for the teaching of the Buddha is to take us from the state of suffering to the state of ultimate happiness. Don't forget it. This is the purpose. Given that this is the purpose, the question arises whether or not somebody like Buddha can actually help us to move from the state suffering to the state of happiness. Whether or not that is possible, so for that matter we learned these examples. Example of the hand full of sand and hand full of sunflower seeds. Hand full of sand, you squeeze it no oil comes out of that and hand full of sunflower seeds, you squeeze them, oil will come out of them. There is a difference because hand full of sand does not have the potential to give rise to oil. Likewise, if we are like the hand full of sand then there is no point in somebody trying to help us because in any ways we are not going to be helped, we are not going to get enlightened. Whereas, luckily the things is that no matter how defiled, no matter how bad, cruel, harsh or how nasty we are, we are not like the hand full of sand, luckily we are all like the hand full of the sunflower seeds. It means that you squeeze it with the proper mechanism then the oil of the Buddhahood will come out.

The another example that we gave is of the water. Water that you take from very dirty sewage and from the very clean river, let us say from Himalaya, so what is the difference between these two water? Superficially, one is very clean whereas other is very unclean. And if you go to the root in terms of the true nature, you remove the dirt from the water you took from the sewage it becomes so clean. Where did this purity of water come from? It did not come from anywhere else or from outside. It was just there within the sewage water itself. Then, why was it not clean before? Because the true nature of the water, which is so pure was mixed with the temporary nature, the stains. When you remove the stains, the true nature becomes manifest, that is purity. In terms of the true nature of the water, the water from the very clean Mount Kailash and the water from the sewage, there is no difference. Superficially there is difference. Likewise, however defiled our mind is, the true nature of mind is so pure. In terms of the true nature of the mind, our mind and the Buddhas mind, there is no difference, both are equally pure. This is the hope for everyone. And who has this Buddha nature? The Buddhist or non-Buddhist? Everyone, male or female? Everyone, educated or uneducated? Everyone, believers or non-believers? Everyone. We all have this potential, the seed of the perfection, purity inside us. This is the fact and never ever believe blindly. Whatever you learn just see how much you can gain conviction in that, don't just take things for granted. Okay, this is said by the Buddha, it may be true, it is said by him it may be true. Never ever take things blindly. This is what the Buddha said that the Bhikshus and the wise people, just as goldsmith tests the purity of the gold by cutting, rubbing, burning the gold, you should also examine my words and put them into practise, not simply because you respect me. This is incredibly precious advice for us. This is how we have to approach. Now with this approach we realize that no matter who we are, whether believer, non-believer, we all have this potential. From the point of view, we are all equal. The Buddha was totally against the cast system for that reason. For the reason that deep inside there is no difference between males and females. Both are equally pure, so where is the room for discrimination or prejudices.

If this is the true nature, [0:30:00] this is amazing. But if that is our true nature then why we aren't so pure. We see ourselves as so defiled, there are so many limitations, problems, anxiety, stress and so forth, why these things are happening if the true nature is so pure. It is because the

true nature is not visible at the moment, though it is there, it is not visible. Like the water, the true nature of water while being so pure, it is not visible when that is tainted by the external pollutants. How can we know that there is something like this, or how can I have this come out? Just remove the dirt. The bottle of water you have they are all same. Initially they are not as clean as what we get. It is only through the process where the external pollutants are removed, the true nature of water which is so pure comes out. Likewise for us the purity will come out by resorting to the means to remove the mental dirt.

The Mental Defilements- Afflictive Obscuration and Cognitive Obscuration

The mental dirts or defilements obscure our true nature and therefore are responsible for us not to be happy, for us to be stressful, for us to have all these limitations and so forth. If these mental dirts are responsible for all these then what is the nature of these mental defilements, mental dirts? For that the analogy given is of the solid garlic and the smell of the garlic. So the dirt is of two kinds, one the solid dirt and the other the subtle stains of the dirt. Solid mental dirt is known as afflictive obscuration and the subtle which are like smell of the garlic is known as cognitive obscuration. By the way, is here anyone who is vegan? Vegan, do they use garlic?

Participant: Jainism.

Venerable Geshe Dorji Damdul La: This is not my question, my question is are you vegan or not? If yes, are you human being? You say yes, do you mean human beings eat food? So that are you human being? Answer is yes. Human beings, do they eat food? Yes, do they eat garlic? Yes, do all human beings eat garlic? No. Likewise, are you vegan? Yes. Do vegans eat garlic, this is my question. What is definition of vegan? Garlic eating or not eating? Included or not included? Garlic is permissible. So, Vegan is more like not using animal products. Let's say somebody who is totally against eating garlic and another person accidentally smashed the garlic in his or her mug. It is a disaster, right? Then, you may become so upset and other person feel so apologetic and removes the solid garlic, washes it. Is there any garlic in this mug now? No garlic, no traces of the garlic at all. But when you smell it, it still smells garlic. The garlic should be understand in two ways, one the solid garlic and the other the smell. Likewise the mental stains, one is like the solid garlic, solid stains which are so visible within us and the other very subtle one which is like the smell of the garlic.

The solid one is known as afflictive obscuration and the subtle one is known as cognitive obscuration. We must know these technical aspects. Solid mental defilement is known as afflictive obscuration and the subtle part is known as cognitive obscuration. Now tell me why are we exploring these things in the first place, why are we studying all these things? About the true nature of the mind that is so pure and yet it is not visible as pure because of the mental stains, mental defilements. And these defilements there are two kinds (1) the gross one, afflictive obscurations, (2) the subtle one, cognitive obscurations. Why are we studying all these things? Yes Rimpi la?

Participant: To find the true nature of the mind.

Venerable Geshe Dorji Damdul La: Why do we have to find the true nature of the mind?

Participant: To seek happiness.

Venerable Geshe Dorji Damdul La: Why do we have to look for the true nature of mind? Finally we all have some agenda of life. Once I was in Cambridge, end of 2003, with a physicist. He hosted a meal for us and his wife was also there. They were doing the discussion and he was so keen on discussion on philosophy, science, the physic. His wife said that I am not really interested in all these discussions. I am going to be very honest about finally what is the main meaning of my life. And she said 'I want more money, with more money my life will be very easy'. This is what she said. Some people ambition or the goal is to get more money. Some people want more power and some people aspire to have higher position, promotion and some are looking for a job somewhere. And some people they say that they like to fight for animals, animal rights, animal activist. And then the environment activist, so people have different agendas of their life. We see that people are very different because some people they are seeking money, and some say that we do need money but it is not really the ultimate we need something else. Some say I need promotion, I need a decent place to live. We see that there are divergent aspirations. But when you ask the second question then you realise that you are all one. Why do you need more money? So that my life will be very comfortable, so I will be happy. Why do you need more power? With the more power I can get what I want. What is there if you get what you want? Then, I will be happy. Why do you need promotion? If I get promotion then I will be happy. And why you are fighting for the animal rights? If you see that the number of animal torture goes down I will be happy. And why are you working for the environment? Environment is home. So what? This home should be nice. If the plants are not suffocating, if the forest is not suffocating, if the whole world is green and eco-friendly then it will make me happy. We see that everybody will have different answers to the first question. With the second question, all answers will converge to the same point that I want happiness. [0:40:00] Finally, this is agenda.

With this in mind we come to what we learned last time. I sought your opinion and we all agreed to the point that there are two things, what we dislike and what we like. Of course you can debate more, but generally speaking what we dislike is fear. Fear in different forms, fear is not necessarily somebody attacking you this is very obvious fear but there are different forms of fear. For example, fear of not getting a job, fear of not getting a promotion. Even if you get promotion, fear of not becoming the boss is there. And the fear of environment being destroyed, the fear of seeing the more animals are suffering because of the experiments, researches and so forth. The fear of not getting the power, the political power and so forth. All these things fall under fear. This fear is what we don't want. We gave the example of Albert Einstein giving lecture to 1000 top ranking PHD students in physics, he has no fear but he may not be very happy. Of course Albert Einstein is very different, I am just giving the analogy, I am just creating a scenario. Let us say, at home he may be feeling lonely, people may not be cooperating with him, so he will not be happy. But in terms of giving lectures he is fearless.

So there are two things, one we don't want fear and second we want happiness. These two things can overlap but generally speaking there are two things and because there are two aspirations, one to get rid of fear and other to acquire happiness. There are two aspirations, how many of

you agree with me? How many of you want to get rid of all of your fear? What about those who did not raise your hands. You see fun to have fears? (TL, GL) no fun at all, fear is never fun. Everyone whether you are educated, uneducated, whether you are believer or non-believer, whether you are male or female, whether young or old, nobody wants fear. Fearlessness is what we seek. Now, what attracts fear? Don't forget it, what you want? I want happiness, what percentage of happiness 10%, 20% or what? If possible 100%. But do we have it now? We don't have it. Do we have the fearlessness? We don't have it. Do you have the 100% happiness? We don't have it. We all aspire these two things but we don't have them. Yet, the true nature of mind has both the qualities, the fearlessness and the maximum, infinite happiness. While we have this potential for both the qualities, why don't we have these two things? It is because of the two defilements. One defilement which attracts all the fears, therefore we are deprived of the fearlessness. And other kind of defilement which pushes away infinite happiness.

What are the two defilement which we have learned? The solid one and the subtle smell. What is the solid one known as? Afflictive obscuration. We see that we have two aspirations and likewise we have two defilements inside. Everyone has two aspirations. And likewise everyone has the two defilements. Who have not yet accomplished the two aspirations, they have two defilements inside. The gross one is known as afflictive obscuration whose job is to attract all the fears. Therefore, you are deprived of the fearlessness. Then, the subtle stain is the one which pushes away the infinite happiness. Subtle stain also known as cognitive obscuration. Cognitive obscuration pushes away the infinite happiness. Gradually, we have to learn that how the gross one, the afflictive obscuration attracts all the fears. Don't just take them blindly. We have to learn the mechanism of how the gross afflictive obscurations, they attract all the fears. And how the cognitive obscuration, the subtle stains they push away the infinite happiness. This is what we have to learn.

Nirvana and Buddhahood

When you remove the afflictive obscurations then you achieve the state of fearlessness. That state of fearlessness is technically known as Nirvana. You not only remove the gross, afflictive obscuration, but also the subtle one that is cognitive obscuration. When you remove the cognitive obscuration then you achieve the infinite happiness. The fearlessness plus infinite happiness that state is technically known as Buddhahood. This word 'Buddhahood' is invariably tied up with the Buddhism but keep this in mind that you can tie up this with Buddhism but in very a precise context this Buddhahood means the full awakening. Everyone whether you are Buddhist or non-Buddhist, whether Christians, Jews, Hindus, Muslims, Jains, Christian, Sikhs, we all have this seed of perfection. This perfection when there is awakened fully by removing all the mental dirts, that is known as full awakening. Full awakening in Sanskrit is known as Buddha. So this is about Buddhism. If you think like this, you are truly deprived of knowing this incredible treasure that exist within yourself.

Now, what we come to learn is, anybody who has a mind should necessarily have the capacity to achieve the two aspirations which are common to everyone and these two aspirations underscore all other aspirations. What are the two aspirations? Aspirations for fearlessness and the aspiration for infinite happiness. The next question is that do you have the potential to accomplish these

two aspirations. Answer is yes. What makes you have this confidence that the two aspiration can be accomplished. Because we have the Buddha nature inside. This seed of the perfection is within each one of us. Perfection means that which is freed of all the fears and endowed with infinite happiness. [0:50:00]

The next question is if you have this, why that is not visible? That is not visible because this seed of perfection, purity is obscured by mental defilements. What mental defilements are there? How many kinds are there? Two. What are they? (1) Afflictive obscuration and (2) Cognitive obscuration. From this we come to know that we have two aspirations and we have the Buddha nature which is the potential to achieve these two aspirations. But why we don't achieve these two aspiration is because Buddha nature is obscured by the two defilements. So, we come to realise that we have the two obscuration or two mental defilements. The first one, the gross one stops us from achieving Nirvana. In a very vernacular sense Nirvana is a state of fearlessness. What exactly is Nirvana or in technical sense? This we have to study eventually. For the time being I am explaining something in a very simple language. Later on we have to know very precisely, what Nirvana is and how that is achievable. We have to learn all these things. So, the presence of afflictive obscuration stops us from achieving Nirvana. Then the cognitive obscuration, presence of this stops us from achieving full awakening or Buddhahood. This is the main background which we did last time.

How does the Buddha help us?

The prince Siddhartha became Enlightened under the Bodhi tree. And what is the purpose? The kings of the god and goddesses, the king Indra and king Brahma they descended on earth to make requests to Buddha which clearly tells us the intention of Buddha. Intention of Buddha is to help the beings to remove the two mental defilements, so that the Buddha nature gets awakened fully and the two aspiration are accomplished. That is the whole purpose to help awaken the beings. How does Buddha do it? Does Buddha perform miracles? No, he helps beings only by giving teachings. Of course, Buddha Shakyamuni performed many miracles. let's say that December first the Buddha Shakyamuni is going to give teaching on Emptiness. And, January first, the Buddha Shakyamuni is going to perform miracles, two occasions are advertised. Tell me how many people will come on December first and how many people will come on January first? The January first, traffic jam (GL) guaranteed. And December first, people will not know that teaching is happening, no traffic jam. January first traffic jam, millions would be there. It clearly indicates that people are looking for short cuts, this is the human tendency. People look for short cuts and yet the short cut will never take you anywhere. You see that Buddha flying in the air and then after that you cannot sit there for too long and you go home. What is taken home? Taken away is 'wow!' (GL). Nothing in your mind, you cannot fly even one inch. Buddha flew that is fine, but you are left with the 'wow!'. You are not benefited in anyway. If you are lucky you may feel that I must follow the Buddha so that I will also learn how to fly (TL).

One time I was in a very important programme with the His Holiness the Dalai Lama, and it was programme with the Jain monks. There was a young Jain monk, very young Jain monk and then I had my mala (rosary) on my wrist. He may be age like 16 or 17. He was sitting next to me. So from his body language I could see that he was so comfortable. Then, he slowly started to even

touch my mala (rosary), he was so fascinated. And then there was another Jain monk, who was little daring, audacious. He was maybe age nineteen. He called me separately in more like a private space. Then showing his back to the other people and keeping one sheet of paper with a pen he said, what is your telephone number? (GL) So, he was asking for my telephone number. I asked him, why do you need my telephone number. He said, 'I like to communicate with you, I want to correspond with you'. I said, what for? He asked, 'can you fly?' (GL) I said no, (GL) no I cannot fly. He never gave up and he asked, 'does the Dalai Lama know how to fly?' (TL, GL) I said I am not too sure, 100% I cannot fly but His Holiness the Dalai Lama I have no clue. Then I said, you want to fly? He said, yes. (GL) I said why do you want to fly? He said if I can fly then I can go to all the pilgrimages (GL). I can visit all the pilgrimage sites, this is what he said. He was interested in that part.

Finally, the point is that with the miracle you will not be benefited in any ways. Buddha performed lots of miracles in his life and yet Buddha restricted his disciples, particularly the monks and nuns from performing the miracles. It is because that the people become so obsessed with the miracle. Also, miracles as opposed to looking for ways to get rid of mental defilements, out of these two things, miracle part is more interesting for the ordinary people and miracle part is easier to be accomplished. Whereas other one requires lots of efforts, study, enthusiasm, consistency which people cannot invest as much time, energy and so forth. And what really helps for example we learned about the Buddha nature, we learned about this purity, the seed of perfection that exists within us. To know this is thousand times more beneficial than watching somebody flying in the air.

Now the point is that the Buddha performed miracles at one point, [1:00:00]. There was one girl, who was the Ananda Pindika's daughter. Ananda Pindika happened to be one of the greatest donors, sponsors and the supporters of the Buddha's Sangha and Buddha's disciples. He was very rich and he had this power to see the treasure underneath the ground. His daughter somehow got married in to a family, far away from where the Buddha was living. When she was with her father, she had the every opportunity to meet the Buddha, to receive direct teaching from the Buddha. But after getting to her husband's place, she missed the Buddha and the Sangha members. She was so distressed. And the husband's family, they were very sympathetic and the husband family they were not worshipping the Buddha, they were worshipping some other deities. And she missed the Buddha, she was not eating anything, she almost became frail. Then, her husband's family enquired about her problem asking, 'what we can do for you? What is the problem? Tell us what is the problem? Then we surely rectify the problem'. She said that before I got married I was so lucky that I was always meeting with the Buddha, receiving teaching from him and seeing him meditating. Now no where I can see the Buddha, I can not see the Sangha members, this is what I miss a lot. Then, they said, 'don't worry, if this is how close you feel to Buddha, you can invite him, then we will organize lunch for him'. She said that Buddha will not come alone. Buddha will be escorted by his entourage and the host of monks. And the family said of course no problem, we can organize lunch for all the 500 monks. Whatever number of monks come we will be ready. And then she said, 'are you sure?'. Then they said 'yes of course'. If this is the case then prepare the lunch right now. The place where the Buddha was living was by walking minimum three days away. And the girl was telling the family to prepare the food right now. The family said, 'how crazy you are? It will take three days for

Buddha and Buddha's group to come to our place. So we have three days to prepare'. She said 'no, your job is to prepare and my job is to invite the Buddha right now'. They said 'no, it can't be true'. She said 'leave it on me, trust me. Do your job and I will do my job'. She was not crazy but what she was saying seemed to be crazy and impossible. She said 'I am very serious, I am firm. Do your job, prepare the food for 500 monks and then I will invite the Buddha right now'. Then they prepared the food for 500 people and then they said 'now we are ready, where is your Buddha?' Then she went up the roof top and turned with folded hands towards the Buddha's place. Then, she said the verse of invocation, inviting the Buddha and all the monks. She said, 'with this particular stanza of supplication, Buddha and all the monks please accept my invitation, please come to my place for meal'. Buddha was then giving teachings and all monks saw very auspicious parasols hanging in the air. Then, Ananda and the other monks they asked the Buddha, 'Tathagata, what are all these things?'. The Buddha said that Ananda Pindika's daughter from the distance, which is three days walking distance from here, is inviting us for a meal.

Further, Buddha said that all the monks who have miracle powers will come with me. And about 500 monks had miracle powers. So, whoever has miracle powers, they would join the Buddha to attend the meal. On the other side, the family members were just observing what the girl was doing. And the girl was just fervently, as if the Buddha was sitting just next to her, she was making such fervent prayers to the Buddha. Slowly they could visibly see change in cloud formations and so forth in the sky. At that point, the Buddha told the monks who joined him, to perform whatever miracle that they are skilled at. This is what Buddha consented, Buddha gave the permission and the first monk came, performing miracles from the sky and that site was so astounding for the family of girl's husband. They were so astonished. Also, now his girl became so important. Seeing that monk in the sky they asked her, 'Is this your Buddha?' She said, 'no'. She identified all the monks, and said, 'He is Venerable Shariputra, the one who is known for his the power of the wisdom, the most intelligent one of the Buddha's followers'. And, venerable Shariputra descended. Next monk came with performing all the miracles of the fire while from the top the rain as showering and he was in the middle. They again said, 'he must be your Buddha'. She said 'no, he is Arhat Mughalyana'. In this way, all the Arhats came one by one, then finally Indra, Brahma they were all coming with the brooms in their hand, clearing the way. Then the Buddha came escorted by Ananda and the others. And the lunch was hosted. Like this the Buddha performed so many miracles in his life time. Yet, the Buddha restricted his disciples, precisely the monk and the nuns from performing the miracles. And there are so many reasons.

Participant: I asked that why it is so important to mention that he did all the miracle?

Venerable Geshe Dorji Damdul La: Two things, why the Buddha performed so many miracles. Number two, why this is important for me to say that the Buddha performed miracles?

Participant: Yes, the second question.

Venerable Geshe Dorji Damdul La: Yes, there it is very clear that, Buddha very clearly prohibited monks from performing miracles. And then people may wonder, oh Buddha himself does not know the miracle. Therefore he stops people who have the miracle power so that his

fame will not [1:10:00] be undermined. He restricted the monks from performing miracles while he himself had the miracles power. So what miracles power he had? People will again ask, what are the indications? What are the clues that he had miracle power? Or are there records that he performed miracles? While somebody has enormous miracle power, he can actually boast of his miracle power but he undermined that. He said that this is not to be emphasised. If he emphasised on this part then the main agenda of your life will be defeated. The agenda of your life is not to see miracle powers because it does not help you in any ways. The agenda of your life is that you have fears which you don't want and also you want happiness. Seeing miracle it will give you a temporary happiness which will be seen by now and then finished. Whereas if you learn something, you have this treasure of infinite happiness inside, if you learn how to unfold this treasure then this is the purpose. Therefore, the emphasis should not be on miracles. This is what the Buddha is saying. And at the same time, we have to know that Buddha did perform lots of miracle. If you don't know this then we get a wrong impression. We may think that since he himself does not have any miracle power, therefore he stops all the monks from performing miracles. Otherwise if he has miracle powers, he will not stop others from performing miracles. This kind of misconception can come. And due to which people may lose interest in the main part of the purpose of the life and be focussed more on the trivialities.

Now the point is that how the Buddha can help us. Of course through physical deeds like performing miracles, then mentally like through clairvoyance and so forth. Then, also through teachings or giving advice. What can best help us is through the teachings. This is true. Buddha Shakyamuni existed 2500 years ago, till date so many beings have been benefited, even today so many receive benefits from his teachings. Teachings to get rid of the fears of life and to acquire infinite happiness. So many people continuously got benefited through his teachings, not through his miracle powers that he once performed and finished. When he assumed *Mahaparinirvana*, then the later generation they do believe in it, they cannot see his miracle powers. Whereas the teachings they can feel even today so vibrantly, through study, reflection and meditation. You can actually replicate what he actually went through, we can replicate that through study, reflection and meditation. That is only with teaching of the Buddha. Therefore, the teachings become a very important mean to benefit beings. And then these teaching for what? Teachings to teach us to how to get rid of the two mental defilements. There are teachings that are meant to get rid of the first mental defilement, which came to known as the Hinayana or *Pratimoksha* teaching. The class of teaching meant primarily to get rid of the first class of defilement i.e. afflictive obscuration is known as the Hinayana teachings. Hinayana teachings or *Pratimoksha* teachings and I will explain why it is called as *Pratimoksha* or Hinayana teaching. And the class of teachings meant to get rid of cognitive obscuration along with the afflictive obscuration is known as the Mahayana teachings.

Now from this we come to know the two systems of the teachings, first Hinayana teaching or Hinayana system. And the other one is Mahayana system. Since the first system is meant for personal liberation, it is known as Hinayana. Why is it known as *Pratimoksha*? *Prati* has the connotation of individual or the best, supreme and so forth. But in this context it is the individual, *prati* means individual. And, *Moksha* is liberation. *Prati* and *Moksha* combined together as individual liberation, individual salvation. Salvation for oneself, in the simple terms personal liberation, *pratimoksha* refers to personal liberation. What happens if you get rid of the first

mental defilement? You will be freed of all your fears of Samsara. So there is one group of people, who seeks personal liberation, who say I am so scared of Samsara, I want to get rid of Samsara. I took birth as human being, but there is no guarantee that I will always be human being. One can take birth as hell being, hungry ghost being, so this it is totally unreliable. Therefore it is very scary. And then taking birth, sickness, ageing, death, depression, tension and then say terrorism. All these things are bound to be there and totally unpredictable. Unless I get rid of Samsara altogether I can never be freed from these problems. Therefore, I must be freed from all fears of Samsara. But what about others? Others if they are liberated from the fears of Samsara that is wonderful but I must be liberated. I and others, emphasis is on I, I must be liberated. These practitioners are known as the personal liberation practitioners, *Pratimoksh* practitioners. In ancient times, it is also known as Hinayana practitioners. Why Hinayana? *Hin* has the connotation of small. Small meaning thinking of oneself not thinking of all others. The scope of thinking is very narrow, personal and not really for others. If others are liberated, very good but I must be liberated. Emphasis is on I, so scope of thinking is small. *Hin* means the small and *Yana* means vehicle, therefore small vehicle. But because this word is little offensive so, therefore more sensitive people don't prefer to use this word nowadays. Instead of Hinayana they prefer to use personal liberation or *Pratimoksha* vehicle. This is one class. Now, the second one is those teachings that are meant to get rid of all the mental defilements, both cognitive and afflictive, these teachings are known as Mahayana teachings. *Maha* means great, why great? Because it thinks about all sentient beings. *Yana* is the system or the vehicle.

Pratimoksha or Personal Liberation System

Firstly we will learn about [1:20:00] personal liberation teaching or the personal liberation (*pratimoksha*) system. Immediately after the *Mahaparinirvana* of the Buddha Shakyamuni, this system of the teaching in general split into 18 groups. The teaching of the Buddha which existed at the time of Buddha split into 18 groups after the Buddha Shakyamuni assumed *Mahaparinirvana*. They did not break into 18 groups in one time but overtime. One time split into four and the one of the four again split further into six, into seven like this. In total it broke down into 18 groups. Which of the 18 groups are authentic and which are not authentic? That is an interesting question. Basically what we see is that they initially broke down into four. These four had four abbots as their chief abbots. Each system again broke further, eventually it broke down into 18. So which of the 18 systems are correct or authentic? And which are more diluted? This is the question.

Even before Buddha Shakyamuni came on this earth, there was Buddha Kashyap. At the time of Buddha Kashyap, there was a king. And the king had several dreams, very interesting dreams. One of the dream was at the time of Buddha Kashyap. What was that? There were eighteen people and there was a piece of cloth. Those eighteen people were fighting for this piece of cloth. They were pulling the cloth from all sides and finally all the eighteen people they got one complete cloth, each one of them got one complete cloth. Seeing this dream, the king was fascinated. Along with that there were other dreams also, I think about ten different dreams. He had very strange dreams. And he was little disturbed by these dreams. Therefore, he reported these dreams to Buddha Kashyap and the Buddha Kashyap made a prophecy about all these dreams. So this dream pertaining to eighteen people pulling the cloth and eventually each of the

eighteen getting complete cloth for themselves. So this dream the Buddha Kashyap said that this is nothing to do with you. You meaning that king, this is nothing to do with you. It is a prophecy of what is going to happen at the time of next Buddha. Who is next Buddha? Buddha Shakyamuni. After the *Mahaparinirvana* of Buddha Shakyamuni, his whole system will split into eighteen divisions. And just as each of the eighteen people they got the complete cloth, likewise each one of the eighteen traditions they have the complete system of Buddha Shakyamuni. They all are authentic and complete. It is not that the one is better than other, they are all equally good. This was on the basis of the prophecy made by Buddha Kashyap to that king. So, all these 18 traditions are correct.

Now, how many these 18 groups are left? What is the basic goal aspired by these 18 traditions? Is it Personal liberation or Buddhahood? The answer is Personal liberation, this is the main goal of all 18. The main goal is personal liberation. How many of these 18 divisions are left today? Only three are left. All the 18 as I said earlier as prophesied by Buddha Kashyap are very authentic, they are very perfect and complete. Only three traditions are left today, which are (1) Theravada, (2) Dharmagupta and (3) Mulasarvastivada.

People classify Buddhism today as Theravada, Mahayana, Vajrayana, Chinese Buddhism, Tibetan Buddhism. Theravada is very popular. It is one out of 18 traditions. Number two is Dharmagupta. Dharmagupta is the Chinese tradition. Number three is Mulasarvastivada that is the Tibetan tradition. We said that all the 18 traditions are perfect and complete. And what is their aspired goal? Personal liberation. Don't forget it. Some of you may have question that where is Mahayana then. Where is Tibetan Buddhism? Tibetan Buddhism is about Buddhahood, right? We say, I go for refuge until I am Enlightened to Buddha, Dharma and Sangha. And then what? By the accumulation of practise of generosity and so forth may I become Buddha, we never say that may I achieve Personal liberation. We never say may I achieve Nirvana, we never say this. We all say may I become Buddha for the benefit of all sentient beings. If the Tibetan tradition is the Mulasarvastivada, seeking to achieve Personal liberation, then where is Mahayana? This is the question. Don't forget this question but for the time being just listen to what I am saying then as we go further, you will get the answer to this question. The goal of all these 18 traditions is to seek Personal liberation. That is their goal and what do they practise?

The practice wise what you study, contemplate and meditate is the three higher trainings. This is very important. The three higher trainings, number one is morality or *Shila* in Sanskrit; number two is meditative concentration, in Sanskrit *Samadhi*; number three is wisdom, *Pragya* or *Prajna* both are same [1:30:00] *Prajna* is Pali, *Pragya* is Sanskrit. One is intended to study, reflect and meditate these three things *Shila*, *Samadhi* and *Pragya* in order to achieve the goal of Personal liberation. This is something common to all the 18 schools and now of the 18 schools three are left. All these three should follow these three higher trainings in order to achieve the goal. Now, why do we need these three things to achieve the goal of Personal liberation or Nirvana. What is the opposite of Nirvana? Nirvana is fearlessness, what is the opposite of fearlessness?

Participant: Samsara.

Venerable Geshe Dorji Damdul La: Fear. So opposite of Nirvana is fear, opposite of Nirvana

is Samsara, fear of Samsara. All the fears of Samsara, miseries of Samsara, we learned one stanza from Arya Nagarjuna, what is that stanza? Anyone who has this stanza by heart? ‘Cessation of karma and affliction is Nirvana, karma and afflictions arise from inappropriate attention and which in turn arises from elaboration of self-grasping ignorance. And the self-grasping ignorance ceases by the wisdom of Emptiness’. You must have this stanza by heart. Which page is it on? Page number 310. I don’t mind saying 310 all the time. It is on three different places to tell us that we should have it by heart. So what other places?

Participant: 111.

Venerable Geshe Dorji Damdul La: The original source, stanza five of page 111. In future if somebody says this stanza you say page number 111, this is from Arya Nagarjuna’s text, the Mulamadhyamakakarika, chapter 18, Examination of self and phenomena. Is it in other places?

Participant: 203.

Venerable Geshe Dorji Damdul La: 203 is also there and then another? No? It is in Wheel of Life. Yes, it is there. Is it in Staircase to Emptiness? no? It does not matter. The point is if you know that it is on page 111, that is the best. Now, from this tell me, ceasing of karma and afflictions leads to Nirvana and what is opposite of Nirvana? Samsara. How many points are indicated in this stanza? Three?

Participant: Five.

Venerable Geshe Dorji Damdul La: Five? Six? What are the five? What are the five points cited in this stanza? I think we did them in Diploma Course, right?

Participant: Yes.

Venerable Geshe Dorji Damdul La: We did it? Two years ago? (GL) we did recently or two years ago? Recently so, what are the five points tell me? First one is suffering, then contaminated, the immediate cause of suffering is contaminated karma. And the immediate cause of contaminated karma is affliction, so number three is affliction. And immediate cause of affliction is inappropriate attention, so number four is inappropriate attention which arises from self-grasping ignorance that is number five. They are: (1) suffering, (2) contaminated karma, (3) afflictions, (4) inappropriate attention, and (5) self-grasping ignorance. If you are really, really frustrated with suffering, how many you are really frustrated with suffering? We all are. If you are really frustrated with suffering we have to get rid of the final cause of suffering.

In fact I remember, one time I was with one professor, highly respected professor. And I was having lunch with him and his wife. We were just having chat. And during the chat, I was talking about the next life. The moment I talked about next life, the wife of the professor said, no, no, no I will not come to next life, I am frustrated with my suffering, this life is enough. I will never come back to Samsara again, it is so problematic. I will not come back. She was so serious, (TL) that is amazing, I don’t want to come back to Samsara again, no more next life. (GL) If one does

not want to come back to Samsara again, what should one be doing? Finally what should we be doing? We should get rid of the self-grasping ignorance because the self-grasping ignorance is the root of the suffering. Without identifying this, without getting rid of this self-grasping ignorance even if you don't like suffering, we can't help. We have to go through this, no choice. Therefore, the wisest thing to do is to get rid of the self-grasping ignorance. Now tell me, what are the three traditions? Theravada, Dharmagupta, and Mulasarvastivada tradition.

Three Higher Trainings: Shila, Samadhi and Pragya

What is the goal of these three traditions? It is to achieve Personal liberation meaning Nirvana. To achieve Nirvana, what should we do? In the final analysis, what should we do? We should get rid of the self-grasping ignorance. How can we get rid of the ignorance? By introducing the light of the wisdom. It is only through the light of the wisdom, that darkness of ignorance can be eliminated. Finally, we need to have light of wisdom. In what context I am saying this? Anyone?

Participant: We are talking about the three higher trainings.

Venerable Geshe Dorji Damdul La: We are talking about the higher trainings. Why do we need the three higher training? So the light of wisdom has to be introduced. This light of wisdom is required for us to eradicate this pitch darkness of ignorance. Now, this light of wisdom should have two qualities, one the light must be very bright. If I like to read this book and particularly say sometimes the letters are very small. Some times the font size is very small like 8 or 9 then can you read the book? And particularly when the light is dim, can you read it? Impossible. [1:40:00] The purpose of the light is to read the materials and if the light is dim, again we cannot read the material well. So the light should be very bright. Do you agree with me?

Participant: Yes.

Venerable Geshe Dorji Damdul La: How many of have that experience, when tomorrow is exam? Tomorrow is the board exam, class 10th board exam, class 12th board exam and you think that tonight I will study so well and there is power cut. How many of you had that problem? How many of you never had such problem in your life? Raise your hands? Which means we all have this problem. My question is about the light, in order to full fill the goal of removing the darkness, the light must be very bright. You agree with or not?

Participant: Yes.

Venerable Geshe Dorji Damdul La: Yes. It must be very bright light. Number two, the light that we have is flicker, this is the problem. If you use a bright candle but from corner there is a wind blowing. And the light is very flickery, does it help you to read the books? No, why? Is the light not bright? It is bright. Then, what is the problem? The problem is that it is not steady. We need the light to be very steady. Particularly for somebody to take the photographs, photography experts are there, Gauri ji, who else? Experts? Who?

Participant: Sonam Norbu.

Venerable Geshe Dorji Damdul La: Sonam Norbu, okay photographer?

Participant: Yes.

Venerable Geshe Dorji Damdul La: Okay, very good. We have two photographers here. If the light is flickery then is there fun in taking the photographs, Sonam Norbu la? Fun? No fun? While the light is flickery?

Participant: No.

Venerable Geshe Dorji Damdul La: No, (TL) Gauri ji?

Participant: Can't focus.

Venerable Geshe Dorji Damdul La: Can't focus the object. So, the light should be very steady. To read the books and particularly reading a book if the light is flickery, it is very disturbing. It is such a strain on your eyes. So the light must be very bright and it must be? Hey? Your mind is so steady, right? (TL, GL) your mind is not working at all. Okay, be more attentive.

In order for you to read books, the light should have how many qualities? Two, what are they? Brightness and the steadiness. Very good. The brightness and the steadiness. Likewise, our wisdom should have two qualities. One that the wisdom should be very bright and the number two the wisdom should be very steady. For the wisdom to be very bright and steady, we have to train in these two things separately. Later on when you gain expertise in these two then you can merge the two. You can merge the two to make one wisdom with two qualities. Initially when you train, you train into them separately. For that matter we need to train in sharpening the wisdom to create the brightness, that is the analysis. That we call as cultivating the wisdom, the brightness of the wisdom.

Then number two, we need this steadiness of the wisdom. The steadiness part of the mind is known as Samadhi. First let me put it like this. How do we know that our mind is not steady? How do we know that? Anyone just speak your mind? From your own experience? How do you know that this person's mind is very steady and this person's mind is not so steady. Anyone?

Participant: Person is so calm.

Venerable Geshe Dorji Damdul La: Okay, the person is calm, the mind is steady. Anyone else?

Participant: Lack of focus.

Venerable Geshe Dorji Damdul La: Okay, lack of focus. Person is very calm, but focus is not there. My mind is very calm you know, into what? In to the shopping mall, Emptiness? Oh, yes, yes. And then still very calm (TL, GL), right? Tell me anyone, how we sense that somebody has a very steady mind?

Participant: It is not sort of really one moving to another. It will be steady, focused into.

Venerable Geshe Dorji Damdul La: The mind is not jumping from one to next so easily but focused on one particular object.

Participant: Focused on Emptiness.

Venerable Geshe Dorji Damdul La: Focused on Emptiness, focused on whatever you intend to focus.

Participant: Meditate on whatever.

Venerable Geshe Dorji Damdul La: Okay, meditate on whatever you intended to meditate on. Very good, over there?

Participant: That whatever he or she is doing is fully present in the moment.

Venerable Geshe Dorji Damdul La: Okay, how do we know that person is not present in the moment?

Participant: Because then you are very attentive. May be he knows, the mind is more awakened.

Venerable Geshe Dorji Damdul La: No, be attentive?

Participant: Yeah, be attentive.

Venerable Geshe Dorji Damdul La: No, be attentive to what I am saying? Be attentive to my question, my question is how do we know that he is not attentive, you did not attend to my question. (GL) how can we know that person is not attentive?

Participant: Focus of course what she said and the mind if not distracted by.

Venerable Geshe Dorji Damdul La: No, no what symptoms are there? What symptoms are there that the person is distracted?

Participant: Very calm.

Venerable Geshe Dorji Damdul La: Be attentive, again you are not attending to my question. (GL) my question is not other side, my question is not that how do you know that person has a concentration or steadiness? This is not my question. My question is what symptoms are there if the person does not have the steadiness in the mind?

Participant: Oh, does not have the steadiness?

Venerable Geshe Dorji Damdul La: Yes, now you are attentive (IL, GL).

Participant: It was flighty and with the physical gesture also sometimes.

Venerable Geshe Dorji Damdul La: Physical gesture like what? Sitting calm like this?

Participant: No.

Venerable Geshe Dorji Damdul La: Then don't just say physical gesture. Describe the physical gesture.

Participant: Flighty, not attentive being you know, restless.

Venerable Geshe Dorji Damdul La: Restless is good.

The point is how do you know that somebody's mind is not attentive. You can see that in person's physical gestures. Sometimes it is very interesting, you can easily figure out whether the person is interested in you or not? If there is another person and you are talking and the person should be listening to me but the other person is engrossed with what is said by another person? We can easily figure that out. Just talk to the person and then from his body language we can see that his or her mind is more towards other person. You can easily sense that his or her mind is not really focused there, it is pulled somewhere else. We can easily figure that out. The point is that the steadiness of the mind and the non-steadiness of mind can be easily seen with the body language, verbal language. For example, when we start to meditate even for five minutes, suddenly so many thoughts come that okay I have this thing to do or that thing to do and you stand up (TL).

These are the physical gestures which tell us that we are not steady. And how is verbal, let us not talk for the next one hour until the bell rings, oh for one hour we cannot talk, again we talk (GL), right? So, we see that this steadiness is not there. Absence of the steadiness is reflected in your body language, in how your body and speech perform. Lack of steadiness is lack of discipline. Discipline of body, discipline of speech and discipline of the mind, [1:50:00] three things. The discipline of the mind, body and speech these three are cultivated by the training of the introspection and mindfulness. We need to build the power of the introspection and the power of the mindfulness to bring the steadiness of the mind. Lack of the mindfulness and introspection and having the mindfulness and introspection that is seen in your body, speech and mind. How your body behaves, that is also controlled by your mind, how your speech behaves that is also controlled by your mind. And how your mind behaves also controlled by your mind. So finally, body, speech and mind all three are controlled by your own mind. Now if you look at mind, within the mind we see that one part of mind is responsible for controlling your body action. Another set of mind is responsible for controlling your speech actions. Still another section of the mind is responsible for controlling your mental actions. Your thought processes are expressed in three ways that are body, speech and mind. These three are determined by the mind. We see that within mind there are three kinds one which dictates the bodily action, verbal action and the mental action. Now, let's say that somebody says that do you go to Tibet House. Yes, of course. What for you go there, it is just non-sense. What non-sense, then you pick up the glass. Right? You are so fast. Somebody says that it does not make any sense and then instantly

the punch, right? Therefore the physical and then when somebody says you are stupid, then instantly what is the response. You stupid! It is a verbal. We see that one is physical, one is verbal and tell me which of the two is easier to be controlled? The physical or the verbal?

Participant: Physical.

Venerable Geshe Dorji Damdul La: Physical is easier to control. You are right, physical is much easier to control. And then verbal and mental which is easier to control?

Participant: Verbal.

Venerable Geshe Dorji Damdul La: Verbal is easier to control. And Buddha did not really make rules for the mental while the mental is so spontaneous, so fast. Somebody say you stupid instantly you don't have to even think, your mind is easily hurt and feels rejected. This is how mind behaves. So there are three things, the introspection and mindfulness which determine the body actions, which determines the verbal actions and the mental actions. Of the three we see that physical and verbal they are relatively easier to control as compared to mental. We have to train the mind to control the physical and verbal actions and also train the mental in terms of the steadiness.

First we should train physical, verbal or mental? Physical and verbal are gross. Gross must be trained first. First we train in mindfulness and introspection, to control the physical and verbal wrong actions, negative karmas and this training is known as the *Shila* or morality. The system to train mindfulness and introspection, which determines your bodily and verbal actions, is known as the practice of *Shila* or morality. Once the turbulent waves on the surface stop then you will see the water more clearly. You can see the dirts inside the water more clearly. Likewise, once your physical and verbal actions are under control or well trained, you can see the mental problems more clearly. This system of training in mindfulness and introspection to control the mental actions is known as *Samadhi*.

These two things *Shila* and the *Samadhi*, are meant to build the steadiness of mind. And the third one which is *Pragya* is to build the sharpness of your wisdom. These three training are known as the three higher trainings. You may be wondering why these three are known as the higher training. Higher with respect to the training given by the traditions, which are devoid of wisdom of Emptiness or in other words higher to the training which do not have the capacity to take you to Nirvana. So these are higher as compared to those trainings which do not have the capacity to give rise to Nirvana. Therefore, these trainings are known as the three higher trainings.

These three trainings are common to all the three traditions Theravada, Dharmagupta, Mulasarvastivada. People do not have these detailed information but we are learning it in quite detail and of course still not complete, we are yet to do the Mahayana. And within Mahayana, Sutrayana, Tantrayana that is yet to be covered. The point is after learning all these should we encounter people who do have this kind of understanding and who misread the classification of the Buddha's teachings, then your job is to make a proper clarification, like Theravada is one of the 18 divisions. It is purely designed to practise these three trainings, which is currently alive.

This is Theravada tradition. Then we have the Dharmagupta, and the Mulasarvastivada, which also practice three higher trainings. The Chinese tradition has Dharmagupta as its foundation plus the Mahayana, that becomes the Chinese tradition. Whereas, for the Tibetan tradition, the foundation is Mulasarvastivada. As I said earlier all these three - Theravada, Dharmagupta, Mulasarvastivada - are same in terms of practice and so forth. Now, Chinese tradition has the Dharmagupta to practice the three higher trainings. And at the top of that they have the Mahayana teachings. Then for the Tibetan tradition what Theravada has, Tibetan tradition has what? Mulasarvastivada plus Mahayana and then plus Vajrayana. Mahayana and Vajrayana are not in place of Mulasarvastivada but in addition to Mulasarvastivada. [2:00:00] The Tibetan tradition is Mulasarvastivada plus Mahayana plus Vajrayana. Now, what is Mahayana? What is Vajrayana? These things we will discuss in some detail, not too detail of course we will get some picture of what is Mahayana? What is Sutrayana? What is Tantrayana? So these we will study next class. We will stop here. One or two question? Yes, Yash?

Participant: I have this basic question about, when we talk about seed of perfection that is the Tathagatagarbha, I get a sense of talking about something permanent, that sounds to me like that we are talking about permanent phenomena. And is that seed that we talk about, is that a cognitive germinated seed, the terminology that says that we have a seed? So what state? It is defiled by the defilements but what is the nature of its seed? It is a dormant seed or its?

Venerable Geshe Dorji Damdul La: Let us say the dirty water from the sewage, when you remove all the dirt, the purity comes out. This purity came from where? From outside or from inside? From inside. This purity that existed, when the dirt were also there so that purity what you call it? Is in dormant state, dormant meaning it is not visible, it is not active, it is in dormant state. Likewise the Buddha nature or Tathagatagarbha or seed of perfection that everybody has, so this is in a dormant state. Therefore, it is known as seed. Whether or not it is permanent, this is a big question. This Tathagatagarbha, this essence can be seen in two ways one is permanent, it has a permanent aspect, it also has impermanent aspect. Does human being exist on this earth? Is it a girl or a boy?

Participant: Both.

Venerable Geshe Dorji Damdul La: It is both wow, human being is a boy as well as girl? It has both, it is not both, human beings has both boys and girls, it is not both. If it is both it is boy as well as girl, complicated. It is not both, it has both. Likewise the Tathagatagarbha, has both, one which is permanent, one which is impermanent, did we do that last time? We did not do that don't worry. We have to do that. That is a very important part. It has permanent side also impermanent side, it has two sides. Yes over there? Please introduce yourself to everyone?

Participant: My name is Hans, I am online participant. You mentioned sensing that only by teachings people, they can be taken to fearlessness and infinite happiness. It's very easy to say that through wisdom and through teachings you get enlightenment and answers to your questions, like in this group but there may be other groups where people are not understanding the basic concepts. My question is how to motivate people who are coming because they are suffering and they do understand the basic concept but they don't really see that this the answer.

Venerable Geshe Dorji Damdul La: For this what I would say that you can do more interviews of Nalanda Diploma Course students (GL). How do you do that? Let's say that how we all were introduced to modern education, how do you do that? On day one, hey come to school now, you are born, now you are part of this world. In schools, directly quantum physics, no it is not like that, first stay with the mother or baby sitter. Then age two, okay now you have to go to Kindergarten. Now already age three or four go to class one, still I want to go to kindergarten. No, time up. This is how we have to slowly take the people, right? Likewise, Dharma is no exception, is same. So this is how all these people here, including myself slowly took steps. So, you can ask people about how did you become interested in this and how did you reach to this level of learning, so this is a slow process. Yes Sanjiv ji?

Participant: Geshe la, what was the causal factor, which led Buddha's teachings to split into 18 groups?

Venerable Geshe Dorji Damdul La: This is a good question. Not only the Buddha's teachings split into 18, say Theravada, Chinese, Tibetan tradition within Tibetan tradition again you know, more than four divisions are there. So the divisions are bound to happen overtime as long as the essence is not lost, it is fine. Divisions are bound to happen for example Christianity at the time Jesus Chris, only one Christianity and slowly protestant, Catholicism, within Catholicism again there are many divisions. And within Protestant again there are many divisions. Divisions such as rational orthodox, Greek orthodox and then Syrian orthodox and then there are so many other divisions. Also, during prophet Muhammad's time there is only one Islam, now Sunni and Shia. Again within Sunni and Shia more division are there. This is what is bound to happen. Overtime divisions are bound to happen. Let us say that the His Holiness the Dalai Lama, has many very brilliant students and among the brilliant students again they will have their own followings. And their followers will respect their teacher more than the other teachers. So, it will become one system.

This is how the divisions are bound to happen, yet what is important is that for example, one thing which is so beautiful about the Tibetan Buddhism is that the 8th century Nalanda great master Bodhisattva Shantarakshita, he introduced logic in Tibet. The Logic saved Buddhism over all these many centuries. That is it not me to go into delusion. Because the beauty of the Buddhism is on the rigor of the philosophy and psychology in Buddhism which is amazingly rigorous. And how do we maintain the rigor of the physics? It is mathematics that determines the rigor of the physics. [2:10:00] So, what mathematics does to maintain the rigor of the physics, logic does to maintain the rigor of the Buddhist philosophy. When logic is not there, then as the time lapses the philosophy easily becomes dilute. Whereas in 8th century Bodhisattva Shantarakshita introduced logic in Tibet. This logic does its job so well to maintain the rigor of the philosophy which thrived in Nalanda traditions by Arya Nagarjuna, which in turn was inherited from Buddha Shakyamuni. Therefore, it is very important to maintain the essence and the rigor of the Buddha's system. If that can be maintained in however many divisions, it doesn't matter. But the divisions are bound to happen. Anymore questions? Let us quickly do the end dedication prayer, page 278,

Class 23 – Mahayana & Theravada – Part 3 of 5

Session 1 of 26th Sep 2018

Subject : Overview of Mahayana and Theravada Buddhism
Teacher : Venerable Geshe Dorji Damdul La
Location : Tibet House Delhi
Date : 26 September 2018
Transcriber : Tenzing Nyidon
Verified by :
Edited by :

Starting Prayers and Meditation

(Main Teachings Starts)

Okay before we continue with where we left last time I'd like to do some questions. The questions they are here particularly those these are the questions from the online participants or online students. And I'll pick up those which are more directly relevant to the topics which we covered last time about Wheel of Life, the law of karma.

And okay, so one question was that in the previous class he said that in some year the world population was five billion and now is seven billion. So the question is from where did this extra additional two billion people turn up? [0:20:00] Or are these animals that were born as humans? Or humans who took long time to heal before they were interested in being born again? Incidentally according to Buddhist teaching how soon after death is the person born again? Do animals have souls? Do animals create karma too? So this is one set of question. The okay, so this is the one it's a very generic question, very general question. On the other hand they are important. Because we learn many complicated things and if somebody asks these questions then we get lost, right. And then they easily find the ways and means to provoke you, right. So what have you been doing for all this one year, what you have been doing, you can't even give this answer.

Okay, so the point is that from where did this extra additional two billion people turn up. From where did they come up? This is the question. In fact this first question I remember which the somebody asked me for the first time in my life when my teacher asked me to go to give a talk on his behalf. That was, I must be in my 20 something, maybe 26, 25-26, that was in Gandhi Institute in Wardha. Most of the participants or the listeners for the talk they were young, very young, educated Indian Christians. And so the director of the institute, I don't remember his name now, he said that the same question was asked if Buddhism talked about the rebirth then see that, and then Buddhism talks about the mind not being newly created. Whatever number of the minds that exist in this universe that number remains the same. The only thing is that the minds of the sentient beings can be transformed, can be purified and become a Buddha's mind. So and then number wise it is fixed, there is no addition happening. Then how come that in the

world we see the population is just the getting more and more overcrowded. So where are all these extra the minds coming from?

And then I said that the universe that what we have now, first let's see the planet, this planet Earth, this is what we are talking about planet Earth. And this planet Earth is a part of the solar system. And the solar system in most likelihood, from my point of view, most likelihood no the I'm too presumptuous to say no sentient beings on the other planets, too presumptuous. But I would say 100% no human beings on the other planets within the solar system. But this is not the only components of the universe. So this universe is the, forget about the universe, say this solar system is just nothing, just a speck of a dust amidst the Milky Way galaxy. Just one galaxy out of the billions and trillions and infinite number of galaxies, Milky Way galaxy is just a part of it. And within Milky Way galaxy the solar system that we are talking about is just a tiny, a speck of a dust there. Because of which, so the, because of which we can see that from there the Buddha said that the world system in which we live at the moment, this system, there are innumerable times what we are going through. So this is what the Buddha said. So within the Milky Way galaxy why not. How can we say that the very tiny solar system that we live in, in which we live in, so this how can we say that this is the only place where, which supports life. So there are other these systems which could be much, much more sophisticated than what we are going through now. So the point is that our the, as per that reality then the other world systems in the Milky Way galaxy, I'm very sure that the this planet Earth here it may not be the least sophisticated one, but for sure not the most sophisticated one. There are many more sophisticated world systems within the Milky Way galaxy. Which means that with the laptops and these things very sophisticated, much, much more sophisticated than what we have now. Maybe something else, they may be calling something else. Laptop may be like, you know, a few million years backward with, from the point of view of their sophistication. So the point is that so there are so many world systems there. World system meaning the like solar system what we have there in this Milky Way galaxy. Which means that billion, billion times the solar system what we have, just multiply that billions and billions of times within the Milky Way galaxy. And the galaxy, Milky Way galaxy is a speck of a dust within the huge massive the universe. Within this universe there are innumerable galaxies, innumerable.

And what signs we can today, forget about going there, forget about exploring what is inside there, we can't even see there. Even the lights from these galaxies are yet to reach the planet Earth. So new galaxies are being discovered, not discovered really the lights from there reach the planet Earth, we could discover that. On that basis we see that there is a new galaxy here. Actually it's not new. The light from there have been travelling since the time of the big bang, travelling, travelling. So therefore we speak about the light years, time. The distance covered by light to, the light for year to reach the spot. So that is the light year. That this amount of the distance. So innumerable light years distance gap because of which that now the light maybe reaching us. And from this we see that oh there another galaxy there.

Okay, so the point is that the Buddha said that if you know this reality from the present day physics, astrophysics point of view then the we tally this with what the Buddha said. The Buddha said overall speaking the universe remains the same. Say some part of the universe gets destroyed, some parts get created or come into being, and again some other parts in the phase of

the say the forming, abiding, degeneration, vacuity, again forming. So some are forming, some are degenerating, some are abiding. So overall, net is just balanced, it's the same. So this is what the Buddha said. Which means that what we the human beings on the planet Earth, the animals, the insects and so forth on this planet Earth is just nothing, is the say in terms of the size, in terms of number is just incredibly insignificant in the, with the respect to the whole universe what is contained there in this universe.

Okay so from other world systems where the world systems they degenerate then again from there take birth here in this place. And this part of the world again degenerates again the beings take birth in other places. So this is what the Buddha very clearly indicated in the text. Okay so this is easy.

Then the whether or not animals, it's not just animals we talked about the six realms, there are beings in the hungry ghosts, the hell being, the hell realm, hungry ghost realm, human realm then the animal realm, then the gods and goddesses, the realm of the god and goddesses. So there it's just like a the fluctuation, some die, some born in other realms. From others again switch to this realm. So this is how the beings, they take turn.

Okay or humans who took a long time to heal before they were interested in being born again. There is no choice. If there is choice it's wonderful that the it's better not to take birth in Samsara in the first place. So the point is there is no choice. It is for example say once you fall asleep what dream comes, okay for the next one hour please have no dream, right. I want to rest. Then once well rested then dreams can come. You have no choice. So likewise to take birth we have no choice. If you want to make a choice, if you want to have a choice then cut the self-grasping ignorance and cut the afflictions so the karma does not, cannot be activated. [0:30:00] So number eight and number nine, twelve links, number eight and number nine, sever the two. And that's it, then you have a choice not to take birth there. and then in the case of Bodhisattvas when they reach the *gate gate paragate*, third level *paragate*, when you reach that level at that point then you have a choice, though you have, still have the afflictions but the afflictions are under, afflictions are like your servants. At the moment afflictions are like our master. Afflictions decide what we should be doing. All our actions are determined by the afflictions. Whereas for the Bodhisattvas on that level afflictions are like their servants. Afflictions cannot dictate what they should be doing. They dictate the afflictions, right. Okay so the point is only when you reach the say in terms of the bhumis, in terms of the Bodhisattva *gate gate paragate*, so from *paragate* will start the Bodhisattva bhumis, ten bhumis. We did not, we might not have gone through, into detail. Don't worry. The point is that when you say *paragate parasamgate*, *parasamgate* ten bhumi of the ten, *paragate* and *parasamgate* path of seeing. Five paths? No?

Participant: Yes.

Venerable Geshe Dorji Damdul La: Okay five paths. Path of seeing. Then what is the fourth path?

Participant: Meditation.

Venerable Geshe Dorji Damdul La: Thank you. Otherwise we are all forgetting it. Okay what is the third path?

Participant: Path of seeing.

Venerable Geshe Dorji Damdul La: Path of seeing. What is the fourth one? Path of meditation. So path of seeing, path of meditation, these two paths we club them together and split them into ten, right. If you are confused it is very easy. Don't, say the path of seeing *paragata* is path of seeing. That is first bhumi. Bodhisattvas, for Bodhisattvas when they reach path of seeing and above, path of seeing, path of meditation, we talk about the bhumis. Bhumis meaning Bodhisattva grounds. Bodhisattva grounds meaning Bodhisattva mental qualities. So there are ten stages referred to as the ten bhumis or the ten grounds. The say the first, third path, path of seeing is always the first ground. And then path of seeing has two paths. Path of seeing, sorry. First ground has two parts. First ground of the ten, first ground has two. Path of seeing is always first ground. And then the within the first ground the path of meditation you break this into ten, the first one is also the first bhumi. So within first bhumi there is the all path of seeing falls under the first bhumi. And the first of the ten divisions of the path of meditation also falls under path of, no first bhumi, two, right.

Okay so when you reach the eighth bhumi automatically you become, you achieve Nirvana automatically. Although this is not your major wish, major aspiration to become Arhat or to achieve freedom from Samsara, automatically you will achieve Nirvana when you reach eighth bhumi. Eighth bhumi you will achieve Nirvana, right. Okay, before that when you reach the, when you achieve Nirvana then forget about the say the afflictions affecting you or not. Afflictions are no more there because you achieved Arhatship or Nirvana. The afflictions are no more there, afflictions are gotten rid of fully. But before that bhumi one through to bhumi nine, no bhumi seven, we still have the afflictions. So these afflictions for us, for the ordinary beings, afflictions dominate us. For example after this class all are going to having cold coffee, right. So this desire wanting to drink cold coffee, right. Where should I go, there is a good what?

Participant: Café.

Venerable Geshe Dorji Damdul La: No, this.

Participant: Eatopia.

Venerable Geshe Dorji Damdul La: Eatopia or say what the some of the?

Participant: Starbucks.

Venerable Geshe Dorji Damdul La: Starbucks. What else?

Participant: Café Coffee Day.

Venerable Geshe Dorji Damdul La: Café Coffee?

Participant: Day.

Venerable Geshe Dorji Damdul La: Day. Oh this is first time I am hearing. Okay, these companies, right, oh where are they. Some of you are, particularly some of the younger ones, they are so expert in tracking these things, right. If they are coming to Tibet House for the first time, they will quickly Google search that and they will see what is, where is around, where is those things around you. Okay, the point is that our desire, our afflictions, anger, desire, hostility, so they dictate us what we should be doing. We are like a slave of the afflictions. That is 100% the case. We are so weak. Slave means we are so weak. There is somebody who dictates, right. And then we readily become so submissive, we readily comply to the dictates of the affliction. We are really slave. And then somebody says very small harsh words you are so badly affected that it's the whole day, my whole day is spoilt just by one word, has that power, right. This word triggered anger within you. And this anger made you slave. Hey now go back to your room and feel demoralized. And you go there, demoralized. Okay whole my day is spoilt. Blaming other person, you don't blame the anger. So this anger makes you to behave like this. Why should we behave like this? When somebody says something you still show yourself to be stronger rather than, you know, feel so timid, and then cursing yourself, become so angry. And instead you're making your mother unhappy, right. Mother says oh don't be sad, come. What come, right. So you should be saying what come to anger. You are not saying this to anger but saying to the mother who loves you so much. You can't say anything to this anger which, you know, enslaves you. Okay so this is where the afflictions we become the slave of afflictions. Whereas when you reach the Bodhisattva level, till seven, then the afflictions become your slaves.

Okay, so therefore the point is that the say as long as we are not free from the afflictions, we are not freed from self-grasping ignorance, we are not freed from afflictions contaminated karmas, we're already very rich in the contaminated karmas. So there is no freedom to choose whether or not we're going to take birth in Samsara. No choice, we have to, right. So therefore it is not that I'm interested to take birth in Samsara, no. There is no interest, no any the interest. Once we take the cyanide, okay I don't want to die. I will take out the cyanide, no. Once you consume the cyanide finish that is the job. Job is to kill you, right. So likewise as long as we have eaten the cyanide of the afflictions no choice other than to take birth in Samsara, involuntarily take birth in Samsara.

Okay the next question, incidentally according to Buddhist teaching how soon after death is a person born again. So the standard text says that the say we die from one place and you to, are to take birth in place B for, say unless you are to take birth in formless realm which we already discussed. If you are to take birth in formless realm. By the way what I would say is that those of us who are the online, no, the say the regular participants and amongst you sometimes you may not be able to attend the class, make sure that you listen to the recordings. Some people they, you may not be able to operate your say the portal, in which case the say since that you are coming here so make sure that you learn it from Deepesh la, we have Tenzin Kunsang la here, we have Tsiring Dhondhup la we have Nyima la here. So we make sure that we learn from them if you don't know how to operate the. Still I get a feeling, if I were one of the participants for sure I will not learn how to operate it. So with that experience I could sense it that I could not operate it. So therefore from that I can conjecture that there are some who while attend here, you learn

something, when you, if you cannot attend this then you have to know how to operate it, open it. And then just break happens. So with the break is such a loss. The point is that what we, what is happening here this class is the, while it is very [0:40:00] intense at the same time it is not too say it's the text based because of which you can easily get things so easily. Okay the point is that very standard text says that the say for say taking birth in formless realm no time required. The moment your mind is ejected from the body, from the first life ejected instantly you take birth to the formless realm. So it is not that you have to travel somewhere. Where you die that place you assume the formless birth. Okay this is what the standard text says.

Then in terms of the mind, okay there is the further question coming up, is this mind, the last moment of the mind and, okay this distinction that we need to make between the sutra system and the tantra system. The last moment of the mind we call it the mind of the, the last moment of the dying mind. Last moment of the mind of the dying person, dying being. Now in tantra system that mind is precisely referred to as the clear light mind in tantra system not in sutra system. In sutra system we do find the mention of the word clear light but that what is found there and what in the tantra is known as the clear light, these two are very different. What tantra explains is a very specialized version while in sutra it says that nature of the mind is clear light, as simple as that. Beyond that so when is that clear light activated, not activated is not discussed in sutra system. Whereas in tantra system it is very much specialized to explain what this clear light is, how to activate this, all these are explained in great detail. Okay, so there is the, I would say that the last moment of the mind is precisely from the tantra point of view referred to as the clear light.

And then when you die, the moment this mind is ejected, the clear light mind it is, say for example say like the say a very clear sky, suddenly the cloud is formed. So the clarity of the sky disappeared the moment the cloud is formed or the mist is formed. Likewise the mind will become, instantly mind becomes grosser. Clear light mind is the subtlest version of the mind. The moment your mind is ejected, the time it is ejected simultaneously the mind becomes little cloudy. Meaning that it becomes little disturbed. So the moment it is disturbed it does not assume its true nature. So the clear light mind dissolves. I won't say dissolve, what I would say is that clear light mind is no more there it becomes disturbed. Say instant, the initially it was very clear and then it becomes little shady, disturbed. So the clarity is not there. I won't say dissolved. Okay so the moment your mind is ejected from the body, this clear light mind is no more there, it assumes a more grosser state.

And then the text says that if you are to take birth in the other forms other than the formless realm, if you are to take birth in the other realms other than formless then the say the maximum number of days that will take you. Okay, first of all we speak about say your mind is ejected. And then you are to take birth in a place, realm B. So from realm A to B you have to travel. So there should be someone who is travelling. So that is known as the?

Participant: *Bardo* state.

Venerable Geshe Dorji Damdul La: *Bardo* state. In English?

Participant: Intermediate.

Venerable Geshe Dorji Damdul La: Intermediate state. In Tibetan it is *Bardo* state. So you take the *Bardo* state. So *Bardo* state is very, it's like a say what, in the institutions we speak about the acting director, acting principal, you know, it's not the proper one. Likewise it is a birth which is just very temporary birth. It's not the actual birth, it's a very temporary birth to connect you from the first birth to the next. So that duration, *Bardo* duration maximum, the text says the maximum it is, maximum. Okay let's say this *Bardo*, one particular *Bardo* before you, before the death of this *Bardo* maximum it is seven days. And then so during this time, during these seven days you are looking for another birth. And if you cannot find a place for birth, so this *Bardo* because the lifespan is seven days, the *Bardo* dies. *Bardo* dies and take the next *Bardo* state to look for the next birth. So which means, so one *Bardo*, second *Bardo*. How many *Bardos* will there be? Maximum seven *Bardos*. Each *Bardo* lifespan is seven days. And it's not necessary that you have to stay there whole seven days. Say the moment you, within the seven day, you can stay in this *Bardo* state maximum for seven days. One *Bardo* state for seven days. If you find a place of birth within the seven days, anytime you find a birth this *Bardo* will cease or this *Bardo* dies. Technical term is it dies. This *Bardo* dies and then you will be connected to the next birth. So it can happen within a split of a second. It can happen within two days, three days, four days, five days and so forth. But not beyond seven days.

And if you cannot find a place of birth after seven days, the point of seven days, completion of seven days then this *Bardo* will cease. And again you will take the second *Bardo*. Again you may not find the place to take birth. Again this second *Bardo* ceases. Again you take the third *Bardo*. Fourth, fifth, sixth, seventh, then the text says that by seven you will invariably find a place to take birth. Invariably you will find a place to take birth, right. Okay, so like Delhi College, you may not be enrolled in Stephens. It doesn't matter you may get enrolled in what? Hansraj. It doesn't matter but somehow you will get somewhere, right. Okay, so this is so total, maximum is 49 days.

And there is a misconception, many people have the misconceptions. The misconception about the say the okay now in a family somebody is possessed, right. Somebody goes into like trance, psycho, becomes psycho, like crazy. Oh is possessed by some spirits. And who is the possessor? Then you go to some what? Tantric-mantric whatever, right. You go there. Oh it is your grandmother, who passed away. The poor grandmother suffers unnecessary. The poor grandmother receives the all the blames, right. So this is not true. And don't blindly believe those people, right. Later on, often times these people who talk about these things you ask what exactly is happening, what is the *Bardo*, what is the lifespan? They don't know. And then you just go blindly, just believe. Okay I don't want to go too much. But the fact is that, right, because that we don't know these things then people, some of the people can abuse the situation, abuse your ignorance, right. And then they can say anything. And then you think that oh this is true. This is not true.

In fact such a situation happened in 11th century with the great, great really Enlightened saint Jetsun Milarepa. You must, somehow you must read the biography of Jetsun Milarepa. This is very inspiring. And this will tell us how to be consistent, how to be enthusiastic, how to be, how

to have a sense of say the a sense of perseverance in our Dharma practice. So there somebody approached him. And he was then already Enlightened. And somebody approached him. And he already became a very great teacher, Enlightened. Somebody approached him from a very simple family saying that oh my child is being possessed by the spirit and that was somebody who passed away earlier. And that person gave a name, gave him the name. And some of the spirits they, not really the spirits, the people who go into the state they talk as though like somebody else is talking, not them. In actuality it's just a problem with the brain, nothing to do with the spirits possessing. It's a problem with the brain and then there is some, you know, the synaptic circuits are damaged or the say haywire, it went haywire, then you talk something very different.

And then so the matter was reported to Jetsun Milarepa, the great saint. And great saint that it's not true. Because this person who died he is no more even close by [0:50:00] this area. He has already taken birth somewhere else. And if you don't believe bring that person. So the person who went into trance, he was brought and then he was just behaving so, you know, differently and as though like talking as though like the dead person really possessed this person. And then Jetsun Milarepa asked him. Okay if you are this person A, I remember you came to receive empowerment from me, this particular empowerment. So during the empowerment I gave the say the Vajra name, the name associated with this empowerment. I gave this name to the individuals, to the participants. So what is your Vajra name? And he did not say anything, he did not have any answer. So because the point is that that person actually received the empowerment from Jetsun Milarepa. If he came he should be remembering his Vajra name.

So he said, Jetsun Milarepa said that during the empowerment all the local spirits they were all expelled. So he did not have, this spirit, the spirit did not have any opportunity to take part in this ceremony of this empowerment. While that person was actually part of this empowerment. But the local spirits they were all expelled. So nobody had a clue, these local spirits did not have any clue as to say what the Vajra name is.

So at times it is said that we, where we are say the some spirits, local spirits come with us sometimes come with us. And if with a very strong karmic connection then say the wherever, whatever you are doing the spirit is also with you. So in other words whatever you are doing the spirit knows, right. So but the fact is that that point the spirit is already expelled because one of the part of the ceremony before the ceremony actually starts the teacher, the Vajra master, what he does is that he expels all the spirits from interrupting the flow of the ceremony, of the empowerment. So therefore the spirit did not have any clue as to you know what the Vajra name is.

So these are the accounts on the basis of which I'm sharing with you that should you encounter with people saying that oh this what is happening here, this is possession, this is possessed by, you know, some spirits your past, you're the grandfather, grandmother is now coming back. These are all nonsense in other words. These are all nonsense, these are all not true, right. Instead of, now instead of feeling gratitude, expressing gratitude, you having to express gratitude to your grandparents, now you are seeing them as source of problems. This is such a bizarre thing, right. So we should be feeling grateful to our grandparents. Yes?

Participant: So when we say there is an oracle that you can consult the oracle. Sorry. When they say there is an oracle and you can consult the oracle, you know, when you're undecided over something. So what are these oracles? And then there are little calendars published in, Tibetan calendars which give auspicious and inauspicious days. So do they have any relevance or it is just funny?

Venerable Geshe Dorji Damdul La: Okay, so basically auspicious day, inauspicious day, these are there, guaranteed they are there. It has nothing to do with the oracles. Generally speaking auspicious days say according to lunar calendar say the eighth day of the lunar calendar, eighth, tenth, then even fourteenth is considered auspicious. Eighth, tenth, fourteenth, fifteenth and then twenty-fifth, and then also thirtieth, three zero. These are all considered as very auspicious. And then often times there is the one acceptance is that when you begin your new task, important task on the waxing of the moon, in line with the waxing of the moon, day one, the fresh the starting day, opening days of the month these are considered as very auspicious. Okay, then besides that there are, for example, the fourth lunar, the fourth month of the lunar calendar, *Saka*, the month of the *Saka* month, so that month is considered very auspicious. So likewise the fifteenth day of the first lunar calendar, there are specific dates the considered as very auspicious. And then within this, within one month then the days which are mentioned they are auspicious. So that is one different point.

Now the oracles, so generally speaking oracles they say okay, me personally, if you tell me that you are going to make, take decisions by asking the oracle or you will decision yourself through rational thinking. I will say I will never consult any oracles. If somebody asks me do you believe in oracles? My personal take, I would say yes. And what about all these oracles? I would say that many of the oracles. Okay let's say very standard oracles are there, very standard ones. Don't ask me which are the standard ones, right. Then again it can become problematic. So which I say these are standards, others which I don't mention they will get the feeling that he is saying that we are not standard. Then next day I will have problem, right. Okay so I will not, this is not my business. So what I would say there are very standard oracles there, very standard. But the number is so less, so less. Okay beyond that I would not step, right. Okay, so the one.

Number two is that I personally, the best of the oracle is the Buddha Shakyamuni. He already made the prophecies. The prophecy that he made is so prophetic, anybody can apply, anytime. And yet people don't believe in his oracle. People believe in the smaller oracles. They are afraid of the smaller oracles. The Buddha made the oracle, saying that commit no evils, accumulate as great amount of virtues. Commit no evils. If you commit evils, you will have problems. You don't want problems. So therefore you are consulting oracles. So for that the my prophecy as oracle is commit no evils. And you want happiness. Happiness is because of accumulating virtues. Accumulate great amount of virtues. And how to do that? Tame your mind. This is the teaching of the Buddha. This is prophecy Buddha already made. And people they know he did this. And people go off to the oracles, right. So this is the, this is my take.

But because that I have to stand by a very standard Nalanda tradition, to be very objective oracles are there. I personally would not touch any oracles. Be it good or bad, I will never touch any oracles. In my life, okay, now I'm becoming more audacious, in my life I did only one time

say the divination, only one time that was when I was 20 years old. Just a what? A very young, young starting adult, right, starting day one adult. So I did a divination with a help of, you know, one of my teachers. And the divination that came from there was just startling, stunningly accurate. If I say this you will be stunned to see that this may, this can be the most efficacious, most powerful divination. But from there I stopped all divinations. Never ever from there, right. Okay because you're thinking by relying on divination like this you're thinking the power of your thinking stops. You don't let grow your power of thinking. You don't let grow your decision that you are taking. You don't know how to take decisions. So this power to make decisions it will be weakened by depending on the, you know, the oracles, divinations and so forth. So therefore I never performed any divination after that. The first one, the only first one which, the only thing that I did the first one that was amazingly accurate. In fact I may say that it's more accurate than what my eyes could see. You won't believe. And I don't want to do into that. But the point is that I personally, from there I stopped all divinations, [1:00:00] consulting oracle, all these things I stopped.

At one point my teacher, okay so it's too much I have to, okay, I don't want to go to that. Again more controversies can come up. Okay, so this is the point, the too much digression. Why? Okay so the point is that say the *Bardo*, so it's said the beings possessed, there are spirits, no doubt. I'm talking about, so when I speak I speak from the mainstream Nalanda tradition. I'm not going to mix with my personal take. My personal take, right, reality is there but I may not link myself with that particular reality or with a particular fact, with a particular event. But I should share with you what the reality is as per the Nalanda main tradition. As per the Nalanda main tradition spirits are there, ghosts are there, right. And spirits are there. So hanging around. They are there. They are oftentimes also referred to as the smell eaters, they survive on the smell, right. So therefore say at times when people pass away, when they go through this transition period *Bardo* state the food that they take is only the smell. So therefore in the Tibetan tradition, very likely inherited from Nalanda from Indian, the India that the next 49 days, there at the time that this dead person always had the breakfast, lunch, dinner, the people you know burn the food some *tsampa* and so forth on the fire to create the smell for these, for the *Bardo* to take part in that. Okay so the these traditions are there. And then in some other traditions they actually keep, literally keep, they keep food on the table, this is their tradition. But according to the standard Nalanda tradition they cannot partake in these solid food, at the most maybe smell coming out of that they can enjoy that that is fine. Yeah. Okay.

So the point is that the say when these things happen the say just blaming, instantly blaming somebody else, oh that person possessed my sister, my brother and so forth, then my grandmother possessed. These are all just nonsense. They are not true. And particularly somebody pretending as though like you are seeing, right, your divination as though by seeing this is not really true. Okay why should we unnecessarily? Dharma is to practice compassion. And where is compassion? You are bullying somebody else. Now, you are blaming somebody else who already passed away, right. So where is compassion, where is Dharma? So therefore all these misconceptions particularly learning, being a part of the Nalanda Diploma Course and eventually being a part of Nalanda Masters Course. I would suggest that try to know the mainstream Nalanda tradition and then act accordingly. Don't follow blindly, this is the point.

Okay the next point it asks, do animals have souls, do animals create karma too? Okay so these I'm happy that these question is coming up here. Because we may take for granted that okay they know these things. But finally people may come up with the say very naïve answers. So the answer is do animals have souls. So this question of soul, so soul can have many connotations. One in a very generic, in a very vernacular sense. Soul simply means the self, the person. I have a soul, I have a sense of, I have a self. This is the meaning. If this is how you understand soul then the human beings, animals, insects, all these local spirits, all have the souls. Whereas the moment you go to discuss what this soul is as per the philosophers then it becomes more complicated. What this self is? Then they go into, go to articulate what the self is then the complicated, different philosophical positions arise. So if we understand the soul as the self then we can say in order to not to confuse with how the philosophers define soul, how the philosophers define the soul, to not to confuse with them we can just talk about the self which you find in a vernacular world, we speak about the self, okay the myself, I am happy, I am not happy. So we can just speak about the self. And yet, if you see in your family people talk about the soul, its fine you can talk about the soul. What is wrong with it? But the soul in the context of the say the debates going amongst the philosophers then we should be very careful. So the philosophers when they go into depth to explain what the soul is. I personally would say that okay particularly in Christianity, Judaism, in Islam, I don't think you know how they present the soul is as per what I described as I, I am happy, I am not happy, this body is not me, my mind is not me, there is a I, as the soul according to Christianity, Judaism, Muslim, the Islam, right. Then according to say the, this is what Hinduism, it came way later before that there were the specific Indian, the say the philosophical schools which came up, originated in India. So there India was so rich in the philosophical debates. So I cannot really speculate as to when these debates started. I cannot speculate. These debates were so prevalent at the time of the Buddha, after the Buddha, before the Buddha. So I cannot really speculate. Because that I cannot speculate, I don't want to speculate, right. I don't want to speculate without any basis. So for that matter in India, in anyways the soul this word soul this is borrowed from the West, it is not Indian word. So it is English word. So in India the self *purush* or the *atman* these words are used.

So again the same thing the *atman* in the context of the *purush*, the self, the person that exists. What is wrong with it? Then Buddha taught about the *anatman*, so with the addition of *aa* before it. So that is the rejection of the *atman*. So where is that? What is? So that is when we go into the philosophical discussion. What the self is? Where is the self? When you go into this discussion then to say the, to articulate what the self is then the views diverge. Diverging views came into being. So they have to defend their own position. So for that matter then the different philosophical views came into being. So for that matter even in Buddhism we speak about selflessness as though like there is no self. But the Buddha said the self, you are the master of yourself. This is what the Buddha said. You are the master of yourself. Who else is there as your master? The one who subdues one's tame, one's mind and goes to the liberation that is approach of the wise. This is what the Buddha said. So therefore this self is there what the Buddha rejects is the objectively existent self. Self is not rejected, right. So these without knowing these things then people unnecessarily started fighting and going to the extreme of actually starting to kill each other. So this is just a disaster, right. Some philosophers, fundamentalists, philosophers they start to say something. And there are the people who are, you know, who do not know anything what these philosophers they are saying. Then they start to fight and create whole wars. It's just

all unnecessary.

Okay so for the, from that point of view do animals have souls? Souls referring to the self, this self, all beings have this sense of, have this self. This is there. The soul in the context of say the what is solidified by the philosophers to be objectively existent soul that is not existent. That is objectively existent soul that is non-existent. But soul in the context of the self, it exists. There is nothing wrong with it. Okay if somebody asks you whether soul exists, whether Buddhism accepts soul. You ask the what do you mean by soul. The soul in the context of the person or soul in the context of objectively existent the person, characterized by three attribute permanent, [1:10:00] unitary and independent. If somebody says that yes, the soul characterized by these three characteristics then such a soul is rejected, it's not accepted. Whereas the soul in the context of the self, the person there is nothing wrong with it, it does exist.

Okay and then do animals create karma? All beings, in fact all sentient beings they create karma, positive karma, negative karma. Within positive karma contaminated positive karma, uncontaminated positive karma. They continue to create karmas.

Okay now the, there are more question, very good questions. What should I do? Okay, I'll reserve this the next set of question is so good. So I'll reserve this for Sunday, right. Okay meanwhile we'll try to finish this, the main topic which we are doing. Okay, anyone who will remind me where we left last time?

Participant: We did the three schools.

Venerable Geshe Dorji Damdul La: We did three schools?

Participant: Out of the eighteen.

Venerable Geshe Dorji Damdul La: Okay what we are doing, what we were discussing was the say the, we all have this Buddha nature within us. Each one of us we have the Buddha nature, right. Buddha nature meaning the seed of perfection. Whether you are Buddhist or not, whether you are girl or boy, whether you are educated, uneducated, whether you are born in Asia or outside Asia, we all have this potential, whether you are human beings or not human beings we all have this potential known as the *Tathagatagarbha*, the purity. So this purity while we have this purity, if you manifest it fully we are freed from all the fears of life and we are endowed with the perfect happiness, infinite happiness which everyone is seeking. While we have this potential why we don't experience this potential is because that potential is mixed or obscured by mental obscurations. And obscurations how many kinds are there?

Participant: Two.

Venerable Geshe Dorji Damdul La: What are they? Afflictive obscurations and cognitive obscurations. So in what way the afflictive obscurations harm us? It harm, the afflictive obscurations harm us in not allowing us to have the state of fearlessness. In other words the presence of this afflictive obscurations stops us from achieving Nirvana, stops us from achieving

freedom from miseries, one. And number two the cognitive obscuration what does it do? It stops us from achieving total awakening or Buddhahood, infinite happiness. Okay this is what we need to know. Now to remove these two mental obscurations then we employ the path. And how to employ the path is by the, as indicated as taught by the Buddha. So the teachings, then the teachings of the Buddha come into being. And the teachings of the Buddha we see that one class of teaching is meant, is primarily meant to eradicate the afflictive obscurations. And second class of the teaching is meant to eradicate afflictive obscurations plus cognitive obscurations. So the teaching meant to eradicate primarily the afflictive obscurations that teaching came to be known as the teachings of, for the say the *Pratimoksha* teachings or the personal liberation teachings. And the teachings meant for eradicating all the mental defilements that is known as Mahayana teachings. Okay, two. Now the *Pratimoksha* teachings after the Mahaparinirvana of the Buddha Shakyamuni, so over time, it took time, it was not just instant from day one the teaching of the Buddha split into the 18 divisions. It is not like that. It took some time. It was a gradual the progression that eventually it split into 18 divisions. The *Pratimoksha* teachings of the Buddha split into 18 divisions.

Of the 18 divisions let's say the 18 divisions, today there are only three left. So that we're talking about the teachings meant for personal liberation *Pratimoksha* teachings. We are not yet, we are yet to touch the Mahayana teachings. So three schools are left. Of the three schools from these 18 divisions what are they? Theravada, Dharmagupta, Mulasarvastivada school, three. Of the three Theravada is now found where? Sri Lanka, Burma, Thailand, predominant in the, and Cambodia, predominant in these places. And other places also they are there but predominate these countries Thailand, Burma, Sri Lanka, Cambodia. Okay and then the Dharmagupta tradition is the Chinese tradition. Okay, let's say Chinese tradition.

Whereas Japan say the I would say yes but the in terms of the practice, actual practice is more, the Japan unfortunately at one point they because of the threat to the Buddhism coming to Japan the local religion Shinto, local religion faced the threat of extinction. Because of this what happened to Tibet was exactly happened in Japan also. So the say the king was thinking of Buddhism from China it really spread so well in Japan. The monasteries, the monks, the nuns, and the studies, practice. So because of which the popularity was building. And then the native religion felt the threat and then they were very the what fundamentalist out there following the native religion. And the king then at one point the king was also the say the very staunch believer and supporter of the local religion. So the king was on the verge to exterminate all the monks. In other words do away, kill all the monks of the Japan. So the unfortunate, then the say one of the ministers, this was what I heard, one of the ministers was very smart. He told the king that don't do that, no need to do that, just give them the choice because finally why threat, why they feel that is a threat because the monastery, proper structure of the monastery and then say the education, studies there, practice there.

And people seeing this there is a the dynamism there, dynamism of the practice of the Dharma there. Which the ordinary people can see as stark difference between the monastic system and the lay people, stark difference there. So they start to devote, they are more attracted to this system. And then the local tradition become like sidelined, slowly, slowly. So the king, the minister advised the king said don't do that instead of killing, exterminating Buddhism altogether

just give them the choice. Just structure your monastery, structure your system the way Shinto is doing, right. And then whatever Shinto practice, heart of the practice they are doing, what they do, do it in your own Buddhist way. But superficially whatever is seen must be same as Shinto. If you can comply to this then you can thrive, you can continue to do what you are doing. If not do or die which means you die. Okay, then who wants to die? So this was the unfortunate thing that happened in Japan.

So now if you go to a Buddhist temple or Shinto temple you cannot really make much difference, the practice these are much more the same, right. Only in terms of the text, there is Buddhist text, text is a Shinto text. Otherwise in terms of practice what the people do and so forth the say in terms of the ordinary people looking at the two they are more like the same for them, they can rarely make distinction. So therefore this not much a threat for the Shintoism.

Similar thing happened in Tibet in say nine, ten, for like three hundred years. 9th century, end of 8th century and 9th century, 10th century closer towards 11th century. The same thing happened in Tibet. The king was again more loyal to the through the influence of the very staunch the ministers, who feel [1:20:00] a greater affinity to the local religion, Bon religion. So the king then the say the started to kill the monks, destroy the monasteries and so forth. And then the everything shattered, what was just shaped, taken root in Tibet in the 8th century because of the Tibetan King Tsetong Detsen and the Indian master the Bodhisattva Shantarakshita and Guru Padmasambhava. Because of these three, you know, people coming together and then letting Buddhism take root there and starting the whole big institution with the different departments, translation department, then *Samadhi* department and so forth. The everything just torn down into pieces by that king, the next king Langdharma and then it remained shattered for like 300 years. So that was the dark era of Tibet. And so then everything just simply gone into the chaos. Then with the advent of Atisha Dipamkara Srijnana from India again Buddhism was revived. 11th century happened to be like a Golden era for Tibet, 11th century.

Okay, so with this the point is that the, so now in terms of the practice we see that Theravada is a very good practice. And then in terms of Dharmagupta the very good practice you find in the Chinese, Japan not so much. Japan, it still, Buddhism is there but in terms of the actual practice, monastic practice you find in China. Okay, I would say Dharmagupta more in the Chinese tradition, right. So all the practices what you find in Theravada they are just identically there in the Chinese tradition, Dharmagupta tradition, same. I remember, if you could remember from what we discussed last time. And then what is the third one?

Participant: Mulasravastivada.

Venerable Geshe Dorji Damdul La: Mulasravastivada tradition, so that is what is being practiced by the Tibetans. So the Tibetans also have the same tradition. So these three things if, the point is that if these three groups they come together, they discuss we see that it's just the same. So therefore we see that of the teaching meant for the *Pratimoksha*, personal liberation, the three traditions left today, so they are still very alive. They are still very alive Theravada more in Sri Lanka, Burma, then the Thailand, Cambodia, more in these area, more concentrated in these places. And then you also find in say the Vietnam, even in India, you know small-small in small

sections you do find them here. And Dharmagupta predominate in China, Vietnam and also in the I think the same the because they are the Chinese origins, huge Chinese origins in the ethnicity in Singapore, Malaysia say they also have these the monasteries, system of monasteries. They are all very intact there. So that is the Dharmagupta. And the Mulasravastivada, Tibetan tradition is so alive, vibrant here. Okay, so this is one part. And then in terms of, so finally with this tradition what to be practiced? Any idea?

Participant: Three higher trainings.

Venerable Geshe Dorji Damdul La: Three higher trainings, right. So this is the practice three higher trainings. What are the three higher trainings? *Shila, Samadhi, pragya*. What is *shila*?

Participant: Morality.

Venerable Geshe Dorji Damdul La: Morality or discipline. What is *Samadhi*?

Participant: Meditation.

Venerable Geshe Dorji Damdul La: Meditative concentration. What is *Pragya*?

Participant: Wisdom.

Venerable Geshe Dorji Damdul La: Wisdom. Okay what for *Shila* and *Samadhi* what for?

Participant: Steadiness.

Venerable Geshe Dorji Damdul La: Okay the *Shila* and *Samadhi* primarily for building the steadiness of the mind. And in what way these two are related to building the steadiness of the mind?

Participant: Introspection.

Venerable Geshe Dorji Damdul La: To build the power of the introspection because finally to the steadiness of the mind. Say the mind, say for example so this I think would be a good thing for us to keep in mind. Let's say that, okay let's say that okay how many of us have been in a system where there is board exams? Or where there is exams? And very serious exams after ten year, ten year, the class X board exam, after twelve years XII year board exam, right. Okay some of the lucky one or two batches, the government says no exam, right, one or two batches, again reintroduced, right. Otherwise most of us, okay what about the others? The from the foreign countries what exams? Okay say any exam, right. For the exam let's say that the and for the exams very serious exams not just unit test, weekly test, annual exam and particularly ten years exam. Okay so there how many of you were so say the enthusiastic? Tomorrow morning I will get up at 3 o'clock 3am. Raise your hands. Who said it? Okay if not three, 4 o'clock, 5 o' clock, okay, or 6 o'clock? Usually like that 9 o'clock, tomorrow 6 o'clock. Okay, how many? Raise your hands. Okay. Tell me then what do you do? You set your alarm. And tomorrow morning at 3

o'clock alarm rings. What happens? You'll put your hand there, right. And sometimes you deliberately keep it faraway so that you don't, right. And then what do you do? You look, okay I'll sleep for five minutes, right. (TL, GL) Okay how many of us did that? Okay good. So which means that who is saying this? Our mind is saying this. When your mind is calm, steady, sane, sanity is there your mind says that okay I will get up at 5 o'clock tomorrow morning, 3 o'clock tomorrow morning, right.

Okay, do you want me to share a story? It's not really a story, it's a fact. When I was in class X, board exam and okay my room-mate, two room-mates. Okay now after 30 something years I don't mind sharing this. And he may not even hear this. (GL) So he was say, he is very good in studies, excellent, multi-talented. And it was say closer to the board he would say Dorji tomorrow so my timetable I may stay, stretch say like 12 then I may get up at 2 am, right. Then he would say Dorji I'd like to get up at three. He is extremely good in studies believe it or not. He would say I'd like to get up at 3 o'clock and you make sure that I get up. You wake me up. Okay, so we two room-mates in the same room, two boys in one room. Then say at 2 o'clock I'll wake up, I start my study the study. And at 3 o'clock then I'll go to wake him up, right. First I have to have a gentle push. Gentle push no effect. Then because he is wasting my time, I get up early not to push him but for my studies. So how long should I make this gentle push without effect. So I make a more forceful push. Again no effect. Then really forceful push like this. Then he said oh. Then when he said oh means he is little maybe 10-5% the woken up. I would say hey wake up it's already 3 o'clock. He will say oh again. Again oh died. Again I have to push. Then he will say okay, okay it's fine, now don't do it. Because this is closer, closer towards the exam this is very serious for him. So I thought that his mind is changing because of the sleep so I have to wake him up otherwise tomorrow he will blame me. Again I push him, again no effect. Again push so hard again say oh. [1:30:00] The moment he says oh, hey wake up it's already 3 o'clock. Then he becomes angry. Still I push, right, because it does not matter whether he becomes angry or not, right. And then he said stop doing it, right, stop doing it. Then I said you said stop doing it. Then he said yes. Then I stopped. Okay then I continue studying.

Then tomorrow morning, so that was like one month before the exam, the school already closed. And the next morning 7 o'clock he wakes up, Dorji you did not wake me up. I said what are you saying you did like this, you are scolding me. You are scolding me saying that I told you stop it, you said it, right. He said no I did not say this. Okay, I'm tired now so, tomorrow. Then I said okay I'm tired. You said it if you don't believe in me it's fine, right. And the next day again he would say Dorji tomorrow I'd like to get up at 3 o'clock. I said I'm tired sorry tell somebody else, I'm not going to wake you up.

And then there was one boy maybe he was one year older or two years older to us, not so good in studies. But because that my room mate is so good in studies all the other boys, particularly the boys they have tremendous respect for him. So this poor boy very humble boy so whatever he said it's like the dictate from the god. Because he respects him so much so he said okay his name, called by the name and said okay tomorrow wake me up then. Yes, yes, yes. Okay, tomorrow 3 o'clock I was awake too, then I'm studying. And then the suddenly the door slammed, the door opened and that poor friend came and then he did not dare to push like this because he is so highly respected by him. So gentle push, no effect. Five minutes. Five minutes

gentle push uttering his name, no effect. And I'm laughing. (TL) No effect, right. And then he also became desperate slowly stronger push. No effect five minutes. Then stronger push, then he would say hmm. Okay when he say hmm then very nicely he would utter his name oh it's time, it's already 3 o'clock. No effect. Again he push and then he became more and more forceful, more strong push. And finally he would say stop doing this, saying stop doing this. And still his mind he feels that this is very important time for him, he has to study. I told you stop it. (TL) And then he left.

The next morning he would go to this boy and said you did not wake me up yesterday, right. And he said yes I did it. If you don't believe ask Dorji, right. And I said yes, of course. (TL) Right. Okay, then next morning he would say Dorji tomorrow wake me up 3 o'clock. I said no, go tell somebody else. And he goes same boy. Same boy cannot say no to him, right. Hey tomorrow I'd like to get up at 3 o'clock, wake me up at 3 o'clock. Okay, again same, same ritual, no effect, right.

Tell me why is that difficult for us, tell me. Why is that difficult for him? Why our thinking is very different? The day before you are so enthusiastic to get up at 3 o'clock, at 5 o'clock and the next day, actual day you cannot wake up at 3 o'clock, 5 o'clock, why? Tell me. Who makes you not to get up at 3 o'clock? Or who makes you not to get up at 5 o'clock? What makes you not get up at the intended time? Your mind or your body?

Participant: Mind.

Venerable Geshe Dorji Damdul La: Your mind, right. Why this mind does not want to get up at 5 o'clock as intended by you yesterday? Why? Because you feel so attached to the say the feeling, the pleasant feeling of the sleep. You're getting it? Which means that, the point is so there what you said earlier what you intend to do earlier, you cannot do it. So what you intend to do which is so noble, so good, you cannot do it this is known as the laziness, right. And sometimes we are very impractical. Say you go to sleep at say the 2 am, and then you say oh tomorrow I will get up at 3 o'clock, no 4 o'clock. Which means how many hours sleep? Only two hours. This is totally impractical. And the next day you cannot wake up at, the get up at 4 o'clock. Because your body needs minimum like five, six, seven hours of sleep. Minimum we need that sleep. So our body, this is a body factor, biological factor that you cannot get up at the intended time.

But what I'm saying is where your body get good rest like six hours, seven hours and still you cannot get up. Although the earlier day you already made your mind to get up at 5 o'clock. And tomorrow, the next day you cannot get up 5 o'clock or 6 o'clock. So what made you not to get up at that time is the laziness. What triggered the laziness? Attachment to the pleasant feeling of the sleep, right. So this laziness is a factor. To counter the laziness, there are many ways of countering the, encountering this or yeah encountering this.

So the one of which is be very realistic. How much your, how much sleep your body needs you have to keep that in mind. And make sure that your body actually gets that amount of sleep. And beyond that if your body, and sometimes you can be sick. If you are sick again your body needs

even more sleep. We should be very realistic, this is what the Buddha taught, right. Don't be too harsh on your body. Okay, don't be too harsh on the body. So given that all the factors are intact. And then say for example, okay, let's say that the say I feel little thirsty and the water is there on the, in the kitchen which is say how many steps? Ten steps, right. And then okay Mom can I have a glass of water? Right. And the mom might have some very urgent things to do. And the mom says okay the my daughter why don't you go there, my son why don't you go to the kitchen, its right there. Okay fine, if you don't want to give me, it's fine. Then you, you know, you delay it. Which means that you simply do not want to get up. You simply don't want to get up. You're getting it? This is the pure laziness. This is pure laziness. Okay then so this is fine. This is pure laziness but it's more neutral thing.

Some laziness can be very destructive. For example say okay this book The Blaze of Non-dual Bodhicittas, so you have your private copy. Your private copy it is next to your bedroom. And you are in the living room. And suddenly a thought came into you, right. Oh at the class we discussed about say the what? The ceasing of karmas and afflictions, something, something. What is that something? It is in that book. Oh where is the book? You want, I want to look at it. Oh but is in the bedroom. Okay I will do it this evening, tonight when I go in bedroom, right. So there you don't even want to step, you don't want to take, you know, few steps, to get into the bedroom to pick this book up. Or it may be just right there on the shelf. Okay, you look around within your arms reach, if it is not there on the shelf okay I will do it later, right. This is say don't expect ocean without the drops. Ocean is nothing but the collection of drops. Every drop is very precious. [1:40:00] And more so than that these drops of going for virtue, these will make you to go for the, take you easier, make your next step easier.

Okay I should not be lazy, I will get up. You get up and pick up the book with respect, look at it and again keep it back with respect, like this. So there you are building a sense of say the perseverance, a sense of perseverance to encounter your laziness, right. So the perseverance because the journey. Which journey? *Gate gate paragate parasamgate Bodhi svaha* is for a lazy it's a very long journey. For a very perseverant person, enthusiastic person the journey is very short. For a lazy person it's a very long journey, right. So therefore and without this, undertaking this journey we are, you'll continue to suffer. What kind of suffering? Say if you say that the, if you see a snake say like 20 feet away from you, 20 or 30 feet away from you. You may say okay dad please there is a snake there, right. Please take the snake away. Okay now if the snake is lying say 10 feet away from you. Then what? You will slowly get up, right. You will slowly get up to go away from. By the time your father comes to remove it, it may already reach your place and attack you. So you slowly get up. And if this snake is right next to you what happens?

Participant: Jump.

Venerable Geshe Dorji Damdul La: You jump. You're getting it? Okay so with the snake you jump. For the book you don't jump, right. For the book oh there is a very important stanza which we learnt, it's there in the book. You don't jump, right. Okay we don't even end up to take the initiative to stand up and pick up the book, you don't do that. Why? Because we don't, why we jump in the case of the snake? Because you feel the sense of urgency. You're getting it? We feel the sense of urgency. When you don't feel the sense of urgency then the laziness overrides

us. Laziness overrides us when we don't feel the sense of urgency. So therefore say the laziness is one which delays our virtues, which impedes our virtues, which destroys our virtues. So to counteract that is the sense of urgency. To build a sense of urgency we need to, you know, think of say the like four seals, all composite things are impermanent, all contaminated things are suffering nature, particularly these two, the first two lines. They are extremely powerful for us to create a sense of urgency.

Okay so the point that I'm sharing with you is particularly to say the, to train in the stability of the mind we need to train in the introspection, the power of the introspection and the power of the mindfulness. And the power of mindfulness, introspection, mindfulness and introspection they are two. Mindfulness and introspection which determines your physical actions. Mind and physical, the introspection which determine your verbal action. And then introspection mindfulness. Introspection is what? In Tibetan *shayshin* introspection is *shayshin*. Mindfulness is *drenpa*. *Dren shay shin, dren shay. Dren pa* is the mindfulness. *Shay shin* is the introspection. Mindfulness and the introspection *drenpa shayshin*. *Drenpa* is mindfulness, introspection *drenpa*, *drenpa, drenpa*. *Shayshin s h a y s h i n*. *Shayshin* is introspection. *Drenpa* is mindfulness. So the training the mindfulness and the introspection which determine our physical actions, which determine our verbal actions, which determine our mental actions. So the training of the introspection and mindfulness which determine our physical and verbal action, this training is known as *shila*, practice of *shila*. Practice of *shila* is to train our introspection and mindfulness which governs or which determines our physical and verbal actions. You're getting it? Okay so with that in mind what we need to keep in mind is that we talked about the ten non-virtuous actions. So as you practice refraining from ten virtuous, ten non-virtuous actions we are actually training in the mindfulness introspection to which play a important role to refine our physical, verbal, more precisely physical and verbal.

Okay then the next one is the introspection and mindfulness which determine your physical and verbal training in the introspection and mindfulness your physical and verbal actions. So that training is known as the practice, training in *shila*.

Next, now once the physical verbal they are under control say for example with the physical, say okay you have sugar problem and you are invited for food, for a lunch, for a meal, for a party. And there are say the good food there. And out of the food, you eat the big plate of the food, very delicious. And after that again after you know that there is delicious what, desserts there, the ice-cream. And what?

Participant: The cakes.

Venerable Geshe Dorji Damdul La: The cakes there. Wow, right. I'm full but so delicious. Hey Dorji, oh why not they have dessert, we have dessert. Yes, right. Your stomach is full, okay. And then you go there what makes you to move? You cannot move even to pick the book there, right. (GL) Your stomach is full. You can hardly move. Still you readily, you know, move there. Keep a, you know say 10-20 walks for the book only five walks, five steps you cannot. And for this what? This is craving. Physical action, right. And then, okay physical action. So that is what make you to go there. Okay, no physically so this part yes. Okay it's fine. Okay if you cannot think about

Emptiness, if you cannot think about, you know, think about sophisticated philosophy. The fact is, say after this I cannot stay in this place for the next four hours, five hours, after ten minutes I have to leave. And after going back to my place, right. And then the I will feel sleepy. And then the whatever the object is gone. That is impermanent, that is bound to happen, that is bound to come. That will come, the time will surely come. Okay, so what is there let me see. Okay I will not go there. I'm full its fine. And then say the then everybody says okay goodnight, goodnight. Then you go to your room. Okay how true that is, now where is this the delicious cake? What is that, which cake? Cheesecake. Where is the delicious cake? It's no more. Not even a single person in that party is now having this cake, is now enjoying this. It's just gone, right. Whether you enjoyed it, whether you enjoyed, what is now left? For you to become fatter that is left, right. Those who did not have it you will be, remain slim that is left. Beyond that nothing is left there, right. Okay this is so true, so I should not be too much into craving for this. Okay, so this is like the in a small way, say training in a small way in our day to day practice. And like say for example for the good things not to delay. For the unnecessary things okay so although your mind says yes, yes go for it. Okay just keep a little stop for yourself and see okay wait, okay fine, fine, let me see what after ten minutes, let me see tomorrow. And tomorrow the yesterday became a memory, finished. [1:50:00] Beyond memory nothing is left there, right. So if you think like this then we can slowly overcome the laziness, right. So overcoming the laziness is the discipline. This is known as discipline, right. Okay, so this is one thing which is very important.

So the once you see that body, verbal they are under control. And verbal sometimes unnecessary, somebody says that okay, I'm very sorry that, you know, I'm very sorry that you did not really score so well in your exam, in the Masters Nalanda, Masters Course exam, I'm very sorry. You will feel so irritated, so humiliating, right. And then say verbally just you attack, you know, back so easily, readily. So no control over the verbal actions. Okay yes the person said it but even if you become a Buddha it's not that everybody will stop. Even when you become Buddha people can still talk badly about you. So what is there? So why should I be affected by these words. Words the person utters not that is his or her hand. That I'm affected or not why should I let the other person make me affected, make me feel sad, right. Why should I not remain strong? Why should I, my happiness, why should I keep it in my own hand? Why should I give it, let the other person decide for me? The other person says something and you become affected. Which means that I am so weak. Why should I be weak, right. So build the sense of courage, build, tell yourself that be strong. Why should you be, why you should be easily affected by some other person's words, right?

Okay, so therefore this is how we try to build our strength within yourself. So the discipline is a form, is a strength, laziness is a weakness which anybody can do so easily, laziness. And discipline is so difficult, you know. This is a sign of the strength. And the laziness a sign of weakness. Anger is a sign of weakness. Anger anybody can, you know, show anger to anybody, right. Particularly say for somebody who is physically weak, stronger than you then you may not be able to show this. But still there is anger burning inside you. And then you show this to your mother or to your father. Sometimes the father may be more tough, to your mother, right. Okay so this is the sign of the weakness. Maintaining calm is the sign of strength, right. Okay so these are the trainings.

And the fact is that we all can train. We all can train in these qualities, right. So with this say if you can slowly learn this discipline, like small things. Okay now I should not be lazy, I shouldn't be lazy. Okay I'll get up and go to shelf and pick up my book. Okay go to my bedroom to pick up my book from there and then instantly look at that, finish, right. And the next till tomorrow, you may otherwise wait till tomorrow which may be like six hours. Six hours your brain is rich with the extra knowledge. So that knowledge, that extra knowledge, six hours of knowledge you cannot make it, you cannot make it from the next. From the next is a new phase. Earlier phase is gone. So that richness is gone for somebody who did not, who was prone to laziness?

Okay, then once you are physically and verbally under control, well administered then you can see what is going inside your mind very clearly. How the mind is undisciplined, right. Mind which controls mental activities. For example in the meditation you are sitting like this, okay I should be thinking of the golden Buddha, right. I meditate on the golden Buddha. And then the Buddha turns blue, right. I want to have the Buddha of the size of a thumb and the Buddha becomes the size of a giant, right. And I want the Buddha facing me and the Buddha is turning back. So these are the indisciplines of your mind. So these we cannot to be trained to train this mind unless and until we train the mind which controls the physical and the verbal. Without training in these two things our mind cannot train in this controlling the mind itself. So that comes under the category of the *Samadhi*. Say if we don't have the discipline even to get up and pick up the book, to do something virtuous, even to get a cup of glass right there on the spot, right. So keeping things very, to keep yourself very lazy, being very lazy, like this and then sit for meditation. What are you trying to do? You are trying to look at the very subtle movement of mind. Impossible. Say when the ocean, when the very ferocious waves are on the surface can you expect to see what is in the bed, the ocean bed. Can you expect to see that? No. So with this very ferocious waves on the surface you are trying to look at the ocean bed. Impossible.

First we have to calm down the ferocious wave. That is calmed down. The ferocious wave of the uncontrolled physical, the mind which is uncontrolled in letting your body and the words go uncontrolled, go haywire. We have to control them. So the controlling them is known as the practice of morality, *shila*. Once you have this control, this ferocious wave calmed down so well then you will see what is there inside the water, whether the water is clean, dirty, what is there at the bed of the ocean bed, right, or the coast, right. What is there, the pebbles, you can see them clearly. So that is the number two is the *Samadhi*.

Okay so there then say for example when you meditate sometimes, say okay some people they have this experience, when they meditate say their body is supposed to be upright. And then in the experience the body is upright, mentally they feel that the body is tilted. So these are all mental experience, mental indiscipline, right. And you say the, and then you further go into meditation in a very subtle sense, say you observe your own mind, you observe the breath, right. So which means that the object should be breath or object should be mind and not anything else. And then there is a, say, internal chat happening, right, internal chat happening. Okay you are doing good meditation, wow. You are already chatting which means that you are not focused. The focus is lost, right. And then there is internal chat. Amazingly subtle. Say you do, okay no, so whatever chat is happening I'm not going to focus on this. My focus is on the breath, my focus is

on the observing mind, you keep your observing mind or observe the senses or the breath. And then wow it's amazing, you are good boy. All these chats are going inside you. You are good girl, amazing. And still you ignore this, right. No, just ignore. And then wow this is, you are say the you're the competency, right. And you, the moment you say yes, you're gone. The moment you say yes, this is my competency, right, then it will take you to the next, the story will be connected, next story will come. This is your competency, amazing, this is how you. Don't focus on this chat. Just continue what you are doing. It's amazing. Yes, yes. The moment you say yes you are gone by the chat, right. And then you say yes, yes, then it will take you yes once upon a time you did the same thing, you did a great job. And you will say yes, yes. It will take you further and further from your mediation, right.

All these things are happening, they are all purely mental. You will see, you will observe these subtleties how the mind so indisciplined. Besides the mind which is responsible for determining your physical and verbal actions. Only when you control these two so well, then you do this meditation inside, inward, then you can sense the inside chat and the inside turbulence inside say the mental disturbance. [2:00:00] Mental disturbance not like actual movement. Movement of your sweeping the instability of the mind to maintain the focus, right. These things will all happen.

Okay training in to say after calming the physical and verbal that *shila*. Then you go into the *Samadhi* to train the mind inside, to maintain the subtle stability. In other words stability that you try to bring in your mind by controlling the physical and verbal actions it is the practice of the *shila* that is to bring, that is to build the power of the gross introspection and gross mindfulness. Practice of *shila* is to build the power of the gross introspection and the gross mindfulness. And the *Samadhi* is to build the power of the subtle introspection and the subtle mindfulness. Don't forget it. The first one, the practice of *shila* is to build what? To build the power of the gross mindfulness and introspection. What do you mean by gross? Introspection and mindfulness which are responsible in determining your physical and verbal actions. And the *Samadhi* is to bring the stability or give power to the introspection and mindfulness, to the subtle introspection and mindfulness. In what way these two are referred to as the subtle? Subtle in the sense of the introspection and mindfulness to determine your mental activities, mental actions. You're getting it? That is *Samadhi*.

So with these two thing *shila* and *Samadhi* then the steadiness of your mind is built. With the steadiness then no matter what external factors come your mind is going to be very stable. But it can be cognitively erroneous. You're getting it? It can be very stable but cognitively it can still be erroneous. For example say I remain very unaffected, say, I'm say that somebody who is very experienced and okay you are there, the person has gone through ups and downs of life. And then okay, and then in a situation. Whereas and you are the, that person. And you are surrounded by other people who always in a very conducive environment, very soft, what they call as comfort zone, right. You are surrounded by your say the such people. Who knows I'm the one, who knows you are the one, right. So when we go through a situation where we don't get the what, what is that? Kur Kuru? What is that snacks? Kur Kure. No Kur Kure. (GL) No Lays, right. Lays chips, potato chips, Lays, right. Oh now I let have a tea, we're getting. Oh no, no tea. Where is Kur Kuru? What is Kur Kuru?

Participant: Kur Kure.

Venerable Geshe Dorji Damdul La: Kur Kure, right. Where is Kur Kure? I will always have Kur Kure at this time. No Kur Kure. This is luxury. (TL) No Kur Kure, you are in the desert, you are in the adventure, right. No Kur Kure. Oh I miss my cheesecake. My mother used to bring cheesecake at 3 o'clock, 3pm. Forget it, no cheesecake, right. Okay and then you miss so many things. I cannot walk. Okay these are all because that you're always in the comfort zone. You're getting it? However materially rich you are, however wonderful parents you have, who always pamper you so much. Don't think that this is the world. However rich a person is, however wonderful parents you have who pamper you all the time. Just giving whatever parents had to you. You are surely bound to face a time when you have to stand by yourself. Under such destitute situation. Situation where there is no facilities at all, right. So under such situation then how much you can bear the situation. You're getting it? So there say the you are easily affected. No Kur Kure. No Lays. No coffee, right. And luckily you find a tea stall, small stall there. It only gives you a black tea. Where is milk? Where is coffee? I miss my coffee. No coffee, right. Then at least milk. No. Some sugar? No sugar. No, I miss. Which means that look how easily affected we are. When these things are missing then you feel the pain, you feel the say the hollowness inside. You're getting it? So these are the indications that you have become so weak. You are always being in the comfort zone.

Sometimes you have to come out of the comfort zone to see how strong you are. So therefore there is Tibetan expression which says that don't be like the domestic flower, be like a wild flower. Wild flower which can withstand the heat, rain, wind, the cold. You're getting it? The domestic flowers in the palace, right. When it is with the heat it is put under AC. Yeah you won't believe. Some of the people, you know, they put the flowers in the AC. So that this, you know this flower will die. And the moment this beautiful sunshine again with the AC no sunshine. So with the beautiful sunshine then it comes out. So this flower one day it happens that it is in the rain. Instantly it will die, right. Whereas the wild flower no matter what heat, it will still remain so beautiful. Wind, still remain very beautiful, strong. It waves but it remains strong, it will stand. It will not die, right.

Okay, so this is the training, the physical, verbal and the mental. With this wonderful training, for example say with the wonderful training that you have, okay now you, you are so, you can adjust yourself so well with whatever physical situations, you can adjust so well. In a the say, five star hotel, okay fine, good. Okay in a very difficult situation, fine, good. So what, right. You are not affected, wonderful. But cognitively you can be wrong. Cognitively, for example, if you are suffering from jaundice, severe jaundice where you start seeing this white moon as yellow, the white lights as yellow. Or the mountain, snow mountain, Mt. Kailash as yellow Mt. Kailash, right. So this a cognitive error, right. You are not affected. You don't become angry. You become, you don't become attached. You don't miss something. But cognitively this is erroneous. So we have to be very stable plus cognitive error must be removed.

So how to remove the cognitive error? That is by the third training. What is the third training? Training in the wisdom. To know the reality, to see the reality as it is. That the cognitive error should be removed. You're getting it? Cognitive error removed and the mind is very stable that

alone has the capacity to get rid of all the negative mental defilements from your mind, right. And with the motivation to achieve liberation. Because without the motivation again so what, right. Without motivation, what that, okay, it's a hobby. Whereas with a motivation then it becomes very intense and very powerful. So the motivation, what we are talking about is we are talking about the three higher trainings to be practised, commonly practised by the three traditions. Which traditions?

Participant: Theravada.

Venerable Geshe Dorji Damdul La: Theravada tradition.

Participant: Dharmagupta.

Venerable Geshe Dorji Damdul La: Dharmagupta tradition. Mulasravastivada tradition. You're getting it? What we are discussing is actually people who talk about Theravada, Mahayana, Vajrayana, people who talk about these things in the world, in the universities how many of them know what we are discussing now. They don't know these things. You're getting it? So what we are learning is something extremely important facts, so important facts about what is Theravada, Dharmagupta, the say Mulasravastivada. In fact those people who classify Buddhism into Theravada, Mahayana, Vajrayana they don't even heard about Dharmagupta and Mulasravastivada. They don't know about that these two traditions they are following the, of the 18 divisions, Dharmagupta and Mulasravastivada is, are what they are from. They don't know this. You're getting it? Still they so confidently speak about Theravada, Mahayana, Vajrayana which is totally the misconception, right.

Okay so with this the, okay, now with this three higher trainings motivated with renunciation [2:10:00] then our goal is achieved. What is your goal?

Participant: Nirvana.

Venerable Geshe Dorji Damdul La: Nirvana, right. You're getting it? Your goal is Nirvana, liberation, liberation from suffering. Okay, so this is one story. Don't forget it. This is one story. Next is, now okay I'm going to be liberated, wow it's amazing, right. It's amazing. Yes, finally the negative thoughts are also mental state and positive thoughts which can counteract the negative thoughts are also mental state. But the positive thoughts are so weak within me, I have to build them. How? With the help of the three higher trainings, amazing, with the motivation to achieve freedom from suffering. I want to be free from suffering. That very strong motivation, then I practice the three higher trainings I'll achieve my goal of getting free from the suffering. Very good. The next question, what about my mother, I love my mother so much. I love my dad so much, right. And then the intensity of love and affection at you have towards your parents of this life, then you say the extrapolate this to your immediate past live parents. It's a matter of time. They also gave me the same love and affection. Why I feel so loving towards my parents is because that they showered so much love and affection towards me. If this is the reason then the parents of the previous life they also did the same thing to me, right. It's a matter of time. Because of the, because of this time gap. Because of the transition of life I could not identify

them otherwise they also have been equally kind to me. And the previous, previous life, 100 lifetimes, infinite lifetimes. So where are all these parents? I love them so much. I feel so dear to them. If I'm liberated while they suffer there is not point, right. If our parents are suffering with poverty and I'm given honour of attending a party in five star hotel what is the point. It's totally meaningless, right. I would rather not eat anything in the five star hotel if see that my parents are suffering on the other side, right.

So that way, then when you think, when you enlarge your scope of thinking. Okay me to be liberated from suffering is very good with the practice of three higher trainings, its good. But then what about my parents. Are they coming with me? Or they will still continue to suffer? Yes, they will continue to suffer, right. You found the path but they have not found the path. Okay, if that is the case then it does not make sense if I know. And some people they are very happy. Okay my parents if they come with me, well good, come. If they don't come but I will go, right. So these people they are known as the personal liberation seekers. These are known as personal liberation seekers. So technically this group is divided into two Shravakas and Pratyekabuddhas, who seek personal liberation. Other beings if they come with me that's I will take with, we can go together. But if they don't come, I must go myself, right. Okay so this group is known as personal liberation seeker.

And then yet, there is another group that no it doesn't make sense. If they are suffering and then if I'm liberated what's the point. So I love them so much, I don't want to see them suffering, right. The pain that I see the pain in them is more painful then to see the pain in myself. I love them so much, so I must help them. How can I help them? Then it says yes there is another approach, it's not just to seek liberation for yourself. There is another approach where you can awaken yourself to the extent that you are given with the perfect potential to benefit all beings. You're getting it? Okay, it is not that you achieve the state whereby everybody is automatically liberated. Don't expect that. It never happened. If that happened then the Buddha Shakyamuni appeared, for example Buddha Shakyamuni appeared, Jesus Christ appeared on this Earth, all these great saints appeared but you are still suffering, right. If there is a state where you achieve that state of awakening. And then automatically all others are awakened then the by now say nobody should be suffering. This is not a fact. But people are there who just you know tell stories that if you become Enlightened, in whatever tradition Buddhist, Christians, Hindus, Muslims, or whatever tradition, you know, there are some people just to, what, to entice other people. Okay, if you achieve that state then you will be able to liberate everyone. And this particular god has the capacity to liberate everyone, not capacity, will liberate everyone, right. Has that power, just instantly. You don't do anything, you will be liberated. If that is the case why everybody is suffering today, right? So these are all like stories.

The reality is that somebody can guide us and we have to walk the path. Somebody has to guide. We don't know how to go. So somebody has to show us the path. And then if you don't follow the path then what is the point, right. So somebody shows us the path and then we first analyse the path is correct or not, right. If you know that the path is correct, to know that the path is correct you don't have to have the path. To know that oh there is Mt. Everest there, from 10 km you can see the Mt. Everest. From 10 km away from Mt. Everest yes that is Mt. Everest. You can see that. And then you can walk towards the Mt. Everest. Likewise we can see the path, way

before you achieve the path. You're getting it? So the point is that we need somebody to show the path and we have to walk the path. So for that matter the thing is that at the most how we can help other beings is by you becoming somebody who can guide others perfectly.

So in what way we can, you, in what way there is state, which, achieving which will make you guide others perfectly? That state should be endowed with three qualities. Perfect love, perfect knowledge and perfect power. Only if a state has these three, endowed with these three qualities then you reach the state, you have the perfect power to guide everyone, every sentient being perfectly, right. And then they should walk, you cannot walk their path, right. They should walk. You have to inspire them to walk the path, right.

Okay why do we need these three qualities? For you in order for you to be endowed with the quality to perfectly guide, to guide the beings perfectly, why do we need these qualities? Okay, for that matter, one is that what guidance that you are going to give you have to know that. For that the knowledge is required. What guidance you are going to give you have to know. If you don't know what guidance you are going to give, then you cannot guide them. So knowledge must be perfect, right. Okay for example usually this is what I share with and the okay let's say that when we were sitting for the board exam, class X, all of us, right. And before the board exam, way before board, way before, way, way before board exam your father tells you that okay my daughter, my son study well and I'll be, I will help you in whatever capacity that I can, in all my capacity. And then you don't take it too seriously. And closer towards the exam then you become more and more serious, yes. How many of you become more and more serious closer to exam? Okay closer to exam you become more and more serious. And then you remember what your dad said. Oh now after one week is my physics exam, right. You go to your dad, dad please teach me physics because you promised to help me if I'm interested. I'm now interested. And dad when I was in school I always failed in physics. How can somebody who always failed in physics can teach physics to somebody? So why your father could not help you? He is lacking what? He is lacking knowledge. So therefore for somebody to really guide you, that person should be perfected in the knowledge. So perfect knowledge is required.

And the father says don't worry our next door neighbour is Albert Einstein, right. Okay a physics professor, right, physics professor. You go there, knock at the door. Professor came out, hey my, hey, you girl, you boy what do you want. Oh after one week is my physics exam, [2:20:00] please teach me physics. Okay five thousand rupees per hour. I don't have time. In the first place I don't have time, right. And if you really want me to teach you five thousand rupees per hour. Impossible, right. Okay then you come back. Then even this professor cannot help you, why? Is he lacking knowledge? No. What is he lacking? Love. Your father will never ask for five thousand rupees. So he is lacking love.

And the father says okay I'm very sorry, my daughter, my son very sorry. Don't worry although your mother is not a physicist, but she was the topper in physics when she was in school. Okay how many of you were very good in physics when you were in school? Raise your hands. Okay, one, two, three. Any girls? No? Okay my the narration is the opposite. Okay so the father says don't worry your mother was a, although she is not a physicist now, but she was topper in school, topper in physics. And in the evening she will come from school, come. And in the evening you

jump to the mother teach me physics. And mother please don't come, I have a what stomach upset problem because she ate a stale food during the conference or from the what, from the roadside, right. Ate stale food and she is going through some problems, stomach upset. So she has knowledge, she has love but she cannot help you. What is the problem? She does not have the power. She is feeling so weak.

So only if somebody is perfected in knowledge, love and power, only then you become somebody who can give a perfect guide at the right time. You're getting it? So therefore you must, we have to say to think of helping your very affectionate parents, to all other beings who are suffering, to whom you love so much, we need to achieve a state where you are perfected in these three qualities. A state which is perfected in these three qualities is known as Full Awakening. That is when your mind, the diamond inside your, the diamond inside you, the diamond of the Buddha nature, the diamond of the *Tathagatagarbha* when that is totally cleansed of the mental defilements, then you achieve these three perfections perfect love, perfect knowledge and perfect power. You're getting it? Okay. So this will take us to what is known as the Mahayana, a tradition which allows you to think of the massive number of the sentient beings, all sentient beings, *maha* the great, right. So this take us to the Mahayana practice. Okay so this we'll do the next, the Sunday. Okay we'll stop here. Quick dedication prayer. Page 278.

Class 24 – Mahayana & Theravada – Part 4 of 5

Session 1 of 30th Sep 2018

Subject : Overview of Mahayana and Theravada Buddhism
Teacher : Venerable Geshe Dorji Damdul La
Location : Tibet House Delhi
Date : 30 Sep 2018
Transcriber : Stanzin Lhadol
Verified By :
Edited By :

Starting Prayers and Meditation

(Main Teachings Starts)

Okay, last time we were talking about those people who seek Personal liberation, what they should practice and those who seek Personal liberation we classify them in terms of the tradition, we classify them in the 18 traditions, it also refers to as 18 Vaibhashika tradition or 18 traditions. 18 traditions, where the main goal is the Personal liberation and the methods to which achieve this goal [0:30:00] is three higher trainings. And to okay, this if fine, three higher training. We should also know about the bases, okay this is fine. Okay so, we talked about three higher trainings, the practise of which take one to achieve the goal of Enlightenment or Nirvana so this tradition is known as the, this tradition what alive today, they are three of them. One is Theravada, one is Dharmagupta tradition and the third one is Mulasarvastivada tradition. Okay this is what we done thus far?

Then the next is okay, with this we see that the idea is how to seek liberation for yourself and seeking liberation is not seeking liberation from outside, it is to by cleansing the mental defilements. So what kind of mental defilements are to be eradicated or are to be cleansed in order to achieve liberation, in order to achieve Nirvana, what kind of mental defilements to be eradicated? Afflictive obscuration, so our mind which is like the treasure house of Nirvana as well as Buddhahood. While we have these two potential within us, why don't we experience? These two are now is because that these two potentials are obscured by the mental defilements. And because there are two goals to be achieved, the two potential that we have, why these potential are manifest? Because there are two obstacles. One, is known as afflictive obscuration and the other one is known as cognitive obscuration.

Okay, so these three traditions per say the goal is to achieve Nirvana by cleansing the afflictive obscuration, how to cleanse afflictive obscuration? By resorting to the three higher trainings. Okay, this is what we have done, now.

Now the second part, the in terms of the potential there is a Buddhahood, in terms of the goal that we were seeking is the infinite happiness or the full awakening Buddhahood. And this

Buddhahood while although we have the potential, why it is not happening to us? Is because there is obstacles inside, what is that obstacle known as cognitive obscuration. Okay, now the second effort is effort to discard the cognitive obscuration, right. And for to discard the afflictive obscuration, so this effort, system designed to eradicate the afflictive obscuration. We divide them into 18 of which now, what is alive? As living traditions there are three. So this is what we have done.

Now the cognitive obscuration, to get rid of the cognitive obscuration, to achieve the final goal, to full awakening also known as Buddhahood. Okay, those people who seek that okay, I, simply, I am not really happy just to get rid of my fear, to be freed from suffering, I am not happy just with that. Because what is the point if my mother and all sentient beings who have been so kind to me? If they are suffering and I am not, if I am liberated what is the point? It does not make sense. So I want to do something that all sentient beings are liberated. I should do something. Which means that your thinking is more way beyond the earlier thought, earlier thought which says okay whether I can benefit others or not but I should benefit myself, right. Seeking Personal liberation, now your thinking is much more than that. I should think of how to get rid of suffering for all beings not just myself, all beings. So thinking become vast and intended goal is vast say, the intended goal is to become Buddha, the full awakening not a partial awakening. So goal wise it is a say, the full awakening is *Maha*, great.

And in terms of the motivation to benefit all being not just myself. Again in terms of motivation it is so vast, *Maha*. Then in terms of how to materialise that? How will achieve that goal of full awakening? In order to benefit all beings. What to do? How can I achieve that? So the means, in terms of the means it is not just the aspiration to, not just the three higher trainings, three higher trainings plus the very powerful motivation, the Bodhicitta.

In terms of actual means six perfection plus four perfection. Total 10. So what are the six perfection? The perfection of generosity, then the perfection of ethical discipline, then the perfection of patience, then the perfection of joyous effort/ enthusiasm/ perseverance. Okay what next? Meditative concentration, number five, number six? Wisdom, very good.

Okay, the first one is generosity, number two is ethical discipline or morality, number three is patience, number four joyous effort/ enthusiasm/ perseverance, the four. So these are all just synonymous. Then number five? Meditative concentration, number six, wisdom. Ok, these six perfection plus four perfections. What are the four? The first one is skilfulness, then aspirational prayers, number two. Then number three power, then number four discriminatory wisdom. Okay, what are the four? One, skilfulness, number two? Aspiration prayers, number three? The power, number four, discriminatory wisdom, so four perfections.

Thus far what we have covered now, do you have any questions? What we have covered now? Any question raise your hands? Why I am saying? I am expecting one or two questions? Any questions? Any thought came to you? Yes?

Participant: Geshe La, first thing that came into mind is you told that after Buddha achieved Parinirvana after that teachings were divided into 18 schools. Now three of them so that means

after Mahayana.

Venerable Geshe Dorji Damdul La: Okay, so this is what we are doing now? I am more precisely what we did just five minutes of class? After mediation five minutes class, within these five minutes class, what I said thus far? Any question? Yes professor Meenakshi ji?

Participant: How power which we negative, we normally we see it as negative connotation. So how is that the perfection?

Venerable Geshe Dorji Damdul La: Okay, very good. Okay, how is power so this we will go into detail, right. So six perfection, four perfection we will go into detail. Any question that came to your mind related to, yes?

Participant: Geshe la, what is the difference between wisdom and discriminatory wisdom?

Venerable Geshe Dorji Damdul La: Very good question. What is the difference between number six? The six, the last of the six perfection, which is wisdom and the number last of the number four, four perfection, [0:40:00] the discriminatory wisdom? What is the difference? Very good question, anyone else? Yes?

Participant: Why do we have separate list of six perfection and four perfection?

Venerable Geshe Dorji Damdul La: Okay, this is must come here. Yes, this come though the mike.

Participant: My question is that why do have two separate list of six perfection plus four perfection?

Venerable Geshe Dorji Damdul La: Very good. This is what I am expecting, this question? Thank you. Why did you not ask this before? Okay, this is good question. The question is what I am expecting is that why the list of six and four? Why not you put it together? 10 perfections or five, five, right or three, three, three plus one, ten. Why six and four? Why? Okay this is what I am expecting and then alongside, what professor Meenakshi ji brought? The power and then what Gauri ji brought? The distinction between the number six wisdom and the number four discriminatory wisdom. Okay, this we will do later.

Okay, the point is that be very realistic, be very practical. You are getting it? First you have to grow yourself, grow yourself strong. Once you grown, what is final purpose of this? Is to benefit others. First grow yourself, you make yourself confident then help others. So the first six, six perfection, the first is to grow yourself, to mature yourself, six perfection. Once grown then help others with the next for, next set. You are getting it? So, how I will explain.

So for that the thing is that say that again, those people who think of larger group, all other beings, all sentient beings not only myself, all beings. In terms of goal, it is *Maha* as opposed to Personal liberation which is just a personal say, personal goal Nirvana. You are seeking the full

Enlightenment, full awakening, Buddhahood that is *Maha* in terms of goal. Then in terms of the motivation, not only benefit to oneself but to benefit all sentient beings. Motivation wise it is *Maha* then in terms of the means, the means not only three higher trainings plus six perfection plus four which is set of the ten, the set of 10 perfections. Six plus four there is something which those who seek Personal liberation, they find it non-comprehensible, they cannot comprehended. It is so massive, it is huge, it is *Maha*. So therefore in terms of goal, *Maha*. In terms of the motivation *Maha*, in terms of the mean *Maha*. So the system, this *yana* or the system is known as Mahayana. You are getting it? Because of goal *Maha*, because of the motivation *Maha*, because of the means, the motivation, the goal and the means to achieve that. If from these three respects, from these three point of view we see that these system is known as Mahayana.

Okay, so now for that matter the thing is that for example say now, today where is this? First let me say this teaching the *Maha*, Mahayana at the time of Buddha, this set of the teachings Mahayana it was not so prominently taught, it was no so obvious, it was not so prominently taught there because people who seek say the, number of the people who take responsibility for the larger group, for whole the, for the entire sentient beings. So there is so less as compared to person who is seeking Personal liberation. So therefore at the time of Buddha, the beings who achieved Nirvana there is quite you know, say the prevalent. You see people around here okay, this Arhat, that Arhat you can see them plenty. Whereas those who seek Enlightenment full awakening, Bodhisattvas is very rare to see, even at the time of Buddha. So therefore the people who were interested in the Bodhisattva teachings is much less as compared to the Personal liberation teachings, *Pratimoksha* teachings.

So it is for this reason that the say, this question was raised, what raised to the Buddha? Okay, after the Buddha, who will preserve this incredibly precious teaching of the Mahayana? So this question was raised to the Buddha Shakyamuni and the Buddha responded that that is true, after like say like hundred years, Buddha Shakyamuni made several prophecies after these number of years. So the in land of husk and the land of coconuts meaning South India. In the land of coconuts, there will be bhikshu or a monk by the name Naga. And then he will take the responsibility to disseminate this Mahayana teaching, which I am teaching now. And then he will take birth in a say, the heavenly place and then achieve Enlightenment there. So this was the prophecy made by the Buddha, right.

So the indication was that the, what we find today as the teaching? Say, teaching pertaining to the Theravada, Dharmagupta, Mulasarvastivada this basic teaching now we divide them into the Buddhist teachings in Pali language and Buddhist teachings in Sanskrit language, this is how we classify them. So, once that in Pali, the Pali cannon there are many for Personal liberation. And because that number of the people following that was huge following, the danger for that disappearing was much less. Whereas the number of following Mahayana teachings was so less, the danger that it may disappear any time, the danger is much more. Because of which then the finally then say the, Mahayana teachings somehow before invent of Arya Nagarjuna, it disappeared. Before the invent of Arya Nagarjuna in first century AD according to the historical head, announced today even we are not too sure, even according to history we are too sure. But now most commonly accepted world is like 1st century, 2nd century AD, Arya Nagarjuna

appeared. Till his advent of Arya Nagarjuna, the Mahayana teaching was almost disappeared. Then Arya Nagarjuna came then he somehow retrieved all these Mahayana teaching, which the Buddha Shakyamuni taught. And seeing that this teaching is like the life of the all the sentient beings, the goodness for all sentient beings, not just confined to one individual person but for all sentient beings this is so precious. This is the one which gives life to all sentient beings, why we not preserve this? Why not we disseminate this? So Arya Nagarjuna as prophesied by the Buddha Shakyamuni, so he appeared and then his appearance of course the just to give you a little bit of anecdote of his life story.

He was born in a very wealthy family, very well off, good family. And it was the tradition then to always consult astrologers and having consulted the astrologers, they come to realise that there son was only going to live for seven days. [0:50:00] And the family being okay, well off and number two so loving and affectionate towards this child, their own child. They just made more, asked for any possibility to extend his life. And then astrologer suggested many ways by which to engage in accumulating virtues, accumulating merits. So then life span of this boy can be extended. So they give some suggestion, if you do this karmic accumulation of merits, virtuous and then this boy life span can be extended to one week. And then if you do accumulation of virtue like this form, say the make offering to this number of the monks, the practitioners monastic then you will be able to extend his life for like seven months. Then if you multiply the number of virtuous that you do towards the monastic and so forth, then the life of the boy will be extended to seven years.

Okay, then what next? How to extend further? Then the astrologer said sorry, no, no further extension. Okay so seven years is much better than seven days. So they went like this. And then the approaching closer towards the end of the seven year, the parents they love the child so much and they could not bear the pain of seeing their own son, very young son dying in front of their eyes. So what they do? What they did? No option, other than to send child with maid. With the maid send the child and the say the, the maid was given all the necessities to survive the child for next few days. So when the child was going to die, no one can predict. So what they didn't want see to dying child in front of their eyes. So, send him with the maid, make sure that you know, he is well taking care of and so forth.

Then the maid to the child and on the intended day of the loss of the child, met with the Saint. Guess who saint? The saint Sarah. Incredibly great saint Sarah then saint Sarah asked the maid, where are you taking this boy? Where are you taking this child? And then narrated all the complete story and he said don't worry just bring the child to me and he is under my protection. Then this young boy was given empowerment and all sorts and he became the disciple of saint Saraha. So this boy was Arya Nagarjuna. Okay, this Arya Nagarjuna then he was responsible for reviving the Mahayana Buddhism in India after the Buddha Shakyamuni as prophesied by the Buddha Shakyamuni himself. Then the debate arise what Arya Nagarjuna, what he was doing? Started to attract lots of and lots of following including kings and so forth. And so the debates were hovering whether or not what he was teaching is a genuine Buddhism? Right, so all these discussion whether the Mahayana Buddhism is a general Buddhism, the real Buddhism or not, all these discussions, debates were happening. Since his time.

Okay, so the point is that this is, he is more like the not the pioneer but the first initial trail blazer of bringing Mahayana teaching back to the earth. Okay, so there we need to keep in mind three things, again the goal, intention or the motivation and the means. Right, okay in terms of the motivation so tell me, what is motivation for the practise of the Theravada? Dharmagupta? And Mulasarvastivada per say? What is the motivation?

Participant: Renunciation, Personal liberation.

Venerable Geshe Dorji Damdul La: Okay, renunciation seeking Personal liberation. Renunciation wanting to renounce all the miseries and achieve your Personal liberation. This is their motivation, this is known as renunciation. Now for the Mahayana tradition the motivation should be that not only I should be liberated, right I should liberate all beings. The motivation must be to benefit all beings. How you are going to benefit? By becoming a Buddha, right by becoming full awakened. So the motivation is known as the Bodhicitta. Renunciation plus Bodhicitta.. Bodhicitta stacked on the renunciation.

So motivation wise, motivation which the three traditions have Theravada, Dharmagupta, Mulasarvastivada. The motivation that they have is this addition or this is the replacement? Is the addition, not replacement right? What the motivation earlier had, so that is maintained and then you add the motivation to benefit all beings because without the desire to benefit yourself, you cannot think of benefitting all beings, without yourself being very happy, if you are very unhappy person and you said that okay, I come here to Tibet House actually I am very unhappy person. Right, say I am very unhappy person then I come to Tibet House okay, I have a project. Project is to spread happiness, right and I am very unhappy person, right. I come to Tibet House okay, can you give me the task to start a project to spreading happiness. Right, I don't have happiness myself, how can I export happiness to others? Right, in order to export happiness you should be happy. In order to spread Enlightenment to others, you should be Enlightenment. You are getting it?

So therefore, desire to liberate yourself this is very important and on top of that desire to liberate all beings. So the point is that only if I am perfected I can benefit all beings perfectly. So therefore may I become full awakened one in order to benefit all being. You are getting it? That is the motivation, this is known as Bodhicitta. So, somebody should ask you what is Bodhicitta? Right, what is Bodhicitta? Bodhicitta is the altruistic mind intending to become Buddha for the benefit of all sentient beings. Altruistic mind intending to become Buddha for the benefit of all sentient beings. Altruistic mind intending to become Buddha or wishing to become Buddha, intending to become Buddha for the benefit of all sentient beings. Okay, this is Bodhicitta, this is motivation.

Now with this motivation, what is goal? The goal is already included in the motivation, what is the goal? To become Buddha, right you have to become Buddha. Once you become Buddha then you can benefit all beings. So the goal is full Enlightenment, Buddha. Whereas the goal is Buddhahood it does not mean that okay, now I become a Buddhist this is not the point. Buddha does not mean Buddhism, Buddha means full awakening. Full awakening, which means that you have the maximum, infinite happiness as simple as that. It does not mean you should become a

Buddhist. This is not the connotation. So people just with the labels either they become too obsessed or they become too push away, with the labels. So you have to know the meaning, if you know the meaning Buddha means awakened one. Anybody, who is awakened for example by practising Jainism or say by practising Hinduism or Islam or say the Christianity or any tradition, you can follow any tradition. And the mental stains are already get rid fully, you are a Buddha.

It does not mean that you should be a Buddhist. The Buddha means where the cleansing happens complete? Where the mental defilements are got rid completely and the qualities are gathered completely. Qualities are gather completely from and the defilement are remove complete. What qualities? Quality of happiness, what you are seeking finally happiness? Maximum happiness, infinite happiness is what you are seeking. You have the infinite happiness with all good qualities intact and where your mental defilements [1:00:00] are gone altogether. This state is known as the fully awakened state, okay this is the goal. Okay, how to achieve this goal? This is next question? How to achieve this goal by following the means, means to achieve the goal? What are the means? So we talked about the six perfection plus four perfection.

Okay, so the point is that first you have to mature, right you have to mature yourself. You have to perfect yourself first. Only when you become perfect then you can think of making others perfect. So how to mature yourself? To mature yourself you need the six perfections, to mature others you need four perfections. Okay these teachings just see, how you can relate this to our own day to life? For example say as mothers, as parents, as teachers, right. Okay, when you meant to help others as medical doctors, you meant to help others. When you help others just check are you capable of doing that? Are you matured yourself? Right and then if you see if you are matured, do you know the skills how to mature others? You are getting it? These are two things that you need to keep in mind. The first one maturing yourself, to mature yourself we need this six perfections.

Okay, mature in what sense? Mature what? Okay, thus far how many of you? Let's say how many of you seek say the, I seek happiness, how many of you seek happiness? Raise your hands? Everyone, right those who are? Who are the ones who seek happiness? Boys or the girls? Younger one, older ones? All the believers or non-believers? All, everyone seeks happiness. The next question, what degree of happiness do you want 10%, 20%, or 50%, 80% or 90% or 100%? If possible 100%, maximum, if possible 100%. 100% happiness, means no miseries, what so ever, right? Eternally happy, okay next question whether or not it is possible? Right, don't just follow blindly, whether or not it is possible? Okay, for that matter what we realise?

Okay, share with me one experience of yours in your life, one experience, where you felt genuinely the most happy? The most happy moment in your life, anybody? Who likes to share it? I did ask this question same before and people shared the experience, the wonderful experience shared. I am just wondering here the again, the same group. Say, somebody wants to share a moment, one of the happiest moment in your life? Anyone? Very quick? Nobody wants share happiness? Anyone? Okay somebody in Vana he said something and I think the Vivek ji also said the same thing. So somebody, one he said something this is extremely, extremely touching. Yes? What is that was that, the first time he touched his daughter's hand? When the daughter was one day old? The moment the daughter was born he touched the daughter's hand and that was most

happy moment in his life. He was almost breaking into tears. When he was sharing that? You are getting it? Okay, tell me why? Why do you think that he was getting this extremely, extremely happy feeling? Why? Guess? Anyone?

Participant: Love.

Venerable Geshe Dorji Damdul La: Love. Yes over there?

Participant: He must have felt that he is real father. (GL)

Venerable Geshe Dorji Damdul La: Feeling of being a father, very good. So fathers are not good? (GL) right, (TL) it does not mean. Anyone else? Yes Yash?

Participant: Complete acceptance of the moment, there was nothing to complain. It is acceptance.

Venerable Geshe Dorji Damdul La: Okay, complete acceptance, nothing to complain is so beautiful moment. Okay, why this beautiful moment is coming? Happening? Anyone? Anyone? So the answer what it came from here?

Participant: Unconditional love.

Venerable Geshe Dorji Damdul La: Unconditional love, this is the key, right. Okay, some people they see wonderful fathers, right then all fathers, that is not true some fathers are terrible. Right but some are very good. Okay, so the point, to hit the point is the unconditional love, one's feel towards the child. The child is so vulnerable, the child day one, child cannot even ask for milk, does not know how to convey the feelings so vulnerable. Right, even the cat and dog can easily eat up the child, this is the vulnerability and this seeing the vulnerability and the incredible love flowing, which is known as unconditional love. Okay, of course people can you know, discuss about whether or not it is unconditional love all these debates are there. So I will describe this as unconditional love, you are getting it? Unconditional love is being felt.

So what do you mean by unconditional love? Right, In what way this? In what way we are going to relate this unconditional love with this happiest moment don't forget it. What you want? You want happiest moment or you want the 50% happiest moment? 50% happiest moment or the happiest moment? Which would you prefer? Everybody will prefer the happiest moment. If you want to experience happiest moment the message is try to experience the unconditional love towards others, right. Try to experience the unconditional love towards others. Okay, happiest moment towards one person or happiest towards everyone? Which do you prefer? Infinite happiness moment or one happiest moment, what do you prefer? Infinite happiest moment, if you want infinite, happiest moment learn how to experience the unconditional love. If you to experience infinite happiest moment learn how to experience unconditional love towards infinite beings. You are getting it?

Okay, then the question arises but my neighbour is terrible. How can I have infinite you know,

unconditional love towards the infinite beings? My neighbour is terrible, right and my father is terrible, my mother is terrible, my brother is terrible, my sister is terrible, my teacher is terrible, my this is terrible, my boss is terrible, right (TL), the director is terrible. Okay so this problems are there. So how can I cultivate this? This is not really feasible. Okay, before we say this is not feasible we have to ask whether or not it is feasible? If it feasible, then in my case I can't really imagine that it can be accomplished. So for that matter there are trainings, there are very systematic trainings. If you go through this trainings, right. No matter how cruel the person is, no matter how vicious the person is there is no choice other than beautiful Bodhicitta, beautiful unconditional love arising towards infinite beings. There is no way other than to have this automatically arising us, if somebody puts effort to go in this direction to follow the two methods. What are the two methods? Seven Fold Cause Effect Method and the Method of Equalising and Exchanging self for others.

Following these two methods particularly the second one which is extremely powerful and extremely beautiful. The Seven Fold Cause Effect Method and Method of Equalising and Exchanging self for others. [1:10:00] These two methods. With these two methods, however the cold, what you called it? Cold hearted, however cold hearted you are? Practise these two methods this will invariably take you to this beautiful unconditional love towards others. Is amazing. Okay this, then we see that with these two methods you can have the unconditional love towards infinite beings. With unconditional love towards infinite beings, what is the consequence? Infinite happiness not just you know, the most happy moment, but most happy moment towards infinite beings. This is what everybody will seek, right. If there is a pill, you eat it and you could feel this, this pill be all bought by the billionaire. Everyone will buy this, right. And then even if you cause you one billion dollars people will not hesitate to buy this. Eat it and experience to feel this extremely, extremely beautiful. Unfortunately pills cannot be created, right.

Today, what there are? What is known as compassion pills? What is compassion pill? You eat it while you are in the trans. (TL, GL) you become you know, okay nice, nice you don't see the black part, right. Your the ability to see the nuances disappear you become very gentle. Somebody slaps you, thank you (TL, GL). Right. Okay, that happens, this is known as compassion pill. The moment the effect of compassion pill disappears again you become the rude, the angry person, right. Slap and then you fight back, right.

Okay, whereas with these two methods you generate compassion it is lasting, it is not that you know, after two hours it will disappear. No, it is lasting. It is so beautiful. Okay, so this is what we are seeking. We are seeking the most beautiful moment of our life, infinite space and infinite in time. This is what we are seeking, right. If you want that then cultivate this unconditional love infinite in space and infinite in time. How to cultivate this love? Unconditional love? Through these two methods, infinite in space, what do you mean by infinite in space? Means towards everyone. Infinite in time meaning in three times, the past, present and future, right. Okay, so with this, this is how we can cultivate this, the motivation of the unconditional love of the Bodhicitta. So with this Bodhicitta motivation then the say, the okay, the idea is finally to cultivate this unconditional love, infinite unconditional love in time and space. So to cultivate this unconditional love, what we have to do? With this unconditional love, what do they do then? With this unconditional love.

So with unconditional love say, you love your mother so much and then one day you see that your mother is sick. What is your reaction? Hey? You are extremely, extremely loving to your mother and suddenly you see that your mother is sick. What is your emotional reaction?

Participant: Worry.

Venerable Geshe Dorji Damdul La: Worry, disturb and then what? Okay, I am disturbed I am not going to job now, I will sleep or what will you do?

Participant: Take her to doctor.

Venerable Geshe Dorji Damdul La: Yes, you will try to remove her problem. You are getting it? Right, when you see your enemy suffer you will stop the doctor seeing, when you see your mother suffering, if you love your mother so much. You will desperately look for the doctor as soon as possible. So, which means that with this unconditional love what you want is? You want to free the beings from the suffering. You are getting it? Free the being from suffering and give them maximum benefit to others.

Okay, once you reach that level okay now, I should give maximum benefit to others sentient beings, all sentient beings. For that matter you should have that potential to do that, to give this benefit to others. So for that matter what we do is that first of all our job is; does my mind flow towards others freely? Right, does your mind flow freely towards others beings becoming very close to everyone, does it happen? Okay, when in your meditation is so good, so pleasant, is very rational, is amazing and then at times you may, tears may roll down your cheeks, right. It is amazing, so powerful okay, you come out, and you see the neighbour usually you don't talk to neighbour and you say to neighbour, good morning my neighbour. So strange, we don't talk to each other right. How strange is that, you are greeting me, right? And then what happens then anger erupts, right. So the in the mediation is so nice compassion flows and then neighbour says something nasty to you, instantly anger arise. You are getting it? So look, this is how weak our mind is? Our mind cannot flow. Right.

Okay now first of all in order to benefit beings you have to connect with the beings, yes? No? You have to connect with the beings. Okay, often times what happens for a colleges there a fresher day? What is mean by fresher day?

Participant: Ragging (TL, GL)

Venerable Geshe Dorji Damdul La: Okay, ragging. Okay, this is unfortunate.

Participant: It is after ragging.

Venerable Geshe Dorji Damdul La: After ragging then what?

Participant: Introduction day.

Venerable Geshe Dorji Damdul La: Introduction day. You are getting it? To know each other well. Then you meet, then have some you know, say the nice food together, music together to know each other, right. Don't make it too heavy like okay, classroom, bring your books. No, don't bring books, right. Okay, no formal dress, no. Just come in any dress you like, right. Keep yourself very easy let other person feel very easy.

Okay, so the first thing for your job is to connect with all beings, to help all beings. To help others beings first you have to connect with others. One of the best way to which to connect with others is generosity, practise of generosity. You give something, you are connected. You are getting it? So the first practise of the six perfection, the first one is generosity. It is to connect with the beings, right. Okay, and the keep in mind that generosity they are four kinds. Four kinds of generosity, it is not just material generosity. There is four kinds.

Four kinds of generosity, the first one is generosity of material resources, number one. In Tibetan *sangsing chinba*, number one. Number two is generosity of love and affection, *champay chinba*. Number three generosity of protection, *mijbek pay chinba*. Okay generosity of fearlessness, or protection, *mijbek pay chinba*. And the finally the generosity of Dharma. Okay, generosity of material resources, number one. Number two? Generosity of love and affection. Number three, generosity of protection or fearlessness. Number four generosity of Dharma. Okay, four generosity, right.

With the generosity, automatically your mind connect with the beings. Okay, connect with the beings and usually okay, we are connected in good ways and bad ways both, right. So bad connections have to be stopped. And good connections have to be strengthened. You are getting it? Good connections have to be strengthen and the bad connection have to be stop. Bad connection we will do what? To harm others, harming others is the opposite of what you are doing? What you should be doing? You are supposed to be helping others instead of harming others, right. Bad connection is because of harming others. Now what is our mentality? Our mentality is [1:20:00] what? Harming others or helping others? Helping others mentality, day one we were born how many of you said that oh, you are born right. Day one you are born and you tell your mom and nurse and doctors, please give the other baby is not having milk. Please give, feed the other baby milk. How many of you cried like this? Or how many of you cried like this oh the baby next to me, in what is that? What?

Participant: Crib.

Venerable Geshe Dorji Damdul La: No, what is in medical term? There is no medical doctor here?

Participant: Neonatal ward.

Venerable Geshe Dorji Damdul La: So there right, very likely if not 100%, 99.9% of the people never cried saying that give milk to other baby. Right, cry that I want milk. This is how we cried, right? Okay, so this is how we started? With this we have a tendency, the moment somebody say you are stupid guy. Why you are wasting your time by going to Tibet House?

Right, what is Diploma? Right, you instantly anger will erupt. You become agitated, very unhappy right? Okay, so what otherwise would be considered as very gentle, calm, harmonious. Somebody says how stupid you are? You know, instantly anger will erupt. Which means it is inside us, there is something negative. You are getting it? These negatives, they stop us from connecting with other people in a positive way. Right.

Okay, the point is that we have to refrain from bad connections, refrain from harming others. Build connection and make it connection good. Bad ones you stop, right. Refraining from harming others is known as morality. What is number two practise? Two perfection?

Participant: Ethical discipline.

Venerable Geshe Dorji Damdul La: Ethical discipline, I am not talking about the four generosities. I am talking about six perfection, right. The positive is to build a positive connection, building the positive connection we already have many negative connection, which means that tendency to harm others. Okay this how our mind.

So we have to refrain from harming other, this is morality. You are getting it? Okay, let's say that there is dead end and you are in a train. And train is moving towards the dead end and then the precipices, you will fall off. Right, your train running towards dead end, towards that end. So first you have to stop the train, right. You stop the train or you, directly you go back? Unless you have a special train? (TL, GL) right. As of now even the best of the train they have to first stop. First stop going towards the precipices, dead end, right. Okay, so that stop doing the negativities. Okay, stop doing negativities how easy that is? How easy is that?

Very difficult. Because it is so difficult you have to continue doing that, what is that? Patience. Patience is required, so number three is patience. Refraining from the negativities is not easy, is very difficult. Because it is very difficult you need patience. Number three perfection is patience. Right, okay so as you try to stop the train, right train will not stop directly it still keeps moving. Still you have to press the break, keep pressing the break. Pressing is easy or not easy? You have to exert force, exerting force. Keep exerting force this is a patience, right okay practise of patience.

Okay, with this then finally your train stops, right. Now you stop from the negativities, you stop harming others that becomes the natural tendency for you, you don't harm others. You stopped harming others. Is that sufficient? What is your job? Your job is to stop harming others or your job is to help others beings?

Participant: Help other beings.

Venerable Geshe Dorji Damdul La: Helping others is virtue. So now virtue, which is better? Let's say that okay let's say for the mother, right. For the mother to give say 200 rupee for the what? For okay, to pay some money to the maid. And to pay some money to the child on Christmas or on New Year or on Holi, Diwali, right. And for the Muslims?

Participant: Eid.

Venerable Geshe Dorji Damdul La: Eid, right. Okay, say that for mother which is more excited? Right to give the money to the maid for the job, for the work done and to give to child, who is just anticipating for this money on Diwali, on Christmas, on whatever Eid and so forth. For the mother, which is more exciting?

Participant: To the child.

Venerable Geshe Dorji Damdul La: (TL) to the child on special day, not every day. On the special day, right. Okay so the thing is. Okay, this may be better let's say that okay, let's say that okay how many of you? Okay, by the way tell me according to say the when people celebrate Diwali, young children what extent they anticipate for Diwali? Great? Likewise, Christmas for the Christians. Okay likewise all other people they anticipate you know, for the Holi days. Likewise for the Buddhist, Muslims, Jains whatever? Okay, say Diwali for one day is better or Diwali, whole one week is Diwali? If you are very children?

Participant: Whole week.

Venerable Geshe Dorji Damdul La: Whole month is better. No, it is too long. Diwali, one whole week is too long. Exam one day is better or one week is better?

Participant: One day.

Venerable Geshe Dorji Damdul La: Why not one week? Because it is too long. Diwali one week is too long. What is the difference? So for that happiness, for the children they enjoy Diwali they wanted even more, they wanted longer. You are getting it? So, simply because time duration is long does not mean that it is boring. Right, when it is joyous? When you enjoy it time duration more is better, right. Achieving Buddhahood, wow is amazing, right oh it will take you too long it does not matter it is so happy, longer is better, right. Seven three countless eons wow, I can enjoy three countless eons.

Okay, the point is that the now, you have already stopped your going off precipice, you have already stopped it. Now what should you do? You should revert? Go back. Go towards the where it is use to go. So this going, now you have stopped the negativities. Now you have to do the virtuous. You have to stop the non-virtuous now, you have to do the virtuous. To do virtuous, virtuous for how long? Virtuous for how long, for Buddhahood? For how long? [1:30:00] Three years? Three days? Three life times? This is known as okay, I don't want to make you discourage, let's say very long time, it will take you long time. It is not one year, two years, three years, it will take long time. Because it takes long time, right then you may feel oh no, Diwali not one day, one month so happy.

Likewise, right it will take long time, right. Instead of feeling demoralised, if you feel joy. If you feel joy, the longer the duration happy you are, you agree with me? You should have joy in engaging virtue. So what is number four? Enthusiasm, joyous effort. Finding joy in virtue, if you

find joy in virtue you don't feel that as a burden, right. You will not feel that as a burden, you feel that as a great you know, the treat for me. That I am able to engage in virtue, I am so happy what a treat for me? Okay, so for the joy in order to virtue to a very high quality there must be joy in doing this. So therefore the next one is enthusiasm or joyous effort or perseverance.

Okay, now your mind has already picked up an incredibly good quality refraining from bad things, refraining from non-virtuous and embracing virtuous. You already build that habit. Finally with this incredibly, wonderful mind refraining from non-virtuous and embracing virtuous so joyously. What is the best way of virtue? What virtue did you say the best virtue or the 50% good virtue? Or 20% good virtue, what will you do? The best, what is the best virtue? The best virtue is to the virtue of cleansing your own mind. Cleansing your mind is the best of the virtue. Cleansing your mind, you can benefit all other beings very effectively. How to cleanse the mind? Right? How to cleanse the mind? This is the question. You are getting it?

So the virtue of embracing that system which helps you to cleanse your mind? That is the greatest of the virtue. So how to cleanse the mind? This is question. So for that we have to know, what the mental defilements are? The nature of the mental defilements. Nature of the mental defilements what we have learn thus we come to realise that mental defilement somehow they are rooted to ignorance and the subtle stains if the ignorance. So knowing that all the mental defilements somehow rooted to the ignorance and the stains of the ignorance. We have to apply the remedy to overcome the ignorance and stains of ignorance. What is the remedy? What is remedy to overcome the ignorance?

Participant: Meditative concentration.

Venerable Geshe Dorji Damdul La: No, don't just follow the six wisdom is, six perfection. He must be now pointing to don't, just speak your mind? Speak your mind in a very natural way, don't have to follow any rules, right? Tell me to counteract this ignorance, how can we? What can we do?

Participant: Wisdom.

Venerable Geshe Dorji Damdul La: Wisdom, right. The wisdom, so wisdom is like a light. Wisdom is like a light, ignorance like darkness. How to get rid of ignorance? By introducing the light? Likewise to remove the darkness of the ignorance, how to remove the darkness? It is by introducing the light. How to remove the darkness of the ignorance? It is only through introducing the light of the wisdom. You are getting it? Which light is better? Very bright light or a very dull light?

Participant: Bright light.

Venerable Geshe Dorji Damdul La: Bright light is better. Which light is better? A flickery light or a steady light?

Participant: Steady light.

Venerable Geshe Dorji Damdul La: Steady light, so this light required to dispel the darkness it should have two qualities, one is that it should be extremely bright and one, it should be extremely steady. You are getting it? So, which light? Which wisdom? Wisdom inside, your mind has to be transformed into this wisdom. Which is very bright and very steady, right. So the steadiness has to be cultivated initially, has to be cultivated separately. Say the first the car, car steering, the wheels have to manufactured separately and engine should be manufactured separately. And finally, when they manufacture then you have to assembly to one form, one unit. You are getting it?

Likewise, first we have to build the steadiness of the mind separately. We have to build the sharpness of the mind separately. You are getting it? Once you have these two things build well then put them together in one unit. You are getting it? So the steadiness of mind, how to bring this steadiness of mind? How to cultivate this steadiness? Mind for that we need number five, what is number five? Meditative concentration, Samadhi.

Meditation concentration this is required, number five. In order to stabilize the, in order to bring the stability, steadiness of the mind. And then to build the sharpness of the mind, we need what? What is number six? Number six is *pragya*, the wisdom. Wisdom is required to bring the sharpness. Okay, once you have the steadiness cultivated and the sharpness of the wisdom cultivated bring them together in one unit. That is the greatest of the virtue. Of the wisdom complimented by the meditative concentration or Samadhi. That is the greatest of the virtue. You are getting it?

Okay, with this you see that then what happens? The greatest of the virtue in the form of wisdom, very sharp wisdom complemented by the steadiness of the mind, Samadhi. These two things together then eventually become non-dual wisdom. This non-dual wisdom will then get rid of the mental defilements, right. Once the mental defilements are gone then in the process of cleansing then you are following the *gate gate paragate parasamgate* then finally *Bodhi Svaha*. You are getting it? When you reach the *Bodhi Svaha*, then what happens? Mental defilements all are gone. Then your mind becomes like extremely, extremely pure water, like a very clean diamond coming out. Very clean diamond coming out, right.

Okay, so there this becomes like a sun, not obscured by any defilement. Your mind becomes like a sun, not obscured by any defilement and then what this sun do? The sun will simply illuminate every atom of the universe. Likewise your mind will then flow so freely to illuminate every mind of the sentient being. You are getting it? Okay, this makes sure fully, you have reach the state of full maturation which is full awakening or Buddhahood, you achieve that. So these six perfections make you to mature completely, right.

Okay with these perfection meant to mature you completely mean while you also think of benefitting others. To benefit others we need the second set of the perfection, what are the second set of perfection? Skilfulness, aspirational prayers, power and then the discriminatory wisdom. These four things are required, right. To mature others, it is not that don't wait till that point. Don't wait till your mental defilement are gone and you become Buddha, don't wait till. In the process of you maturing yourself with the help of six perfections, you also resort to four

perfection in order to mature others. As you know, while you are going *gate gate paragate* also try to help others. Don't stop helping others, first I will go to *Bodhi Svaha*, you wait, right. Only when I reach *Bodhi Svaha* I will call you, then you come. No, be kind. Take others you know, with along with you.

Okay, while you practise six perfection you also practise four perfections in order to mature others. Okay for maturing others one thing which is required is what happens? Okay, which is more complicated? Say, tackling your brother, sisters and family right, two brothers or one sister or one brother or two sisters, tackling that family is more complicated or tackling a school is more complicated?

Participant: School.

Venerable Geshe Dorji Damdul La: Why? [1:40:00] More the number of the people involved, more the thinking. More the thinking, more the different thinking, clash happens, right because of which it is more complicated. And to tackle a school is more complicated or tackling the college student is more complicated?

Participant: College student.

Venerable Geshe Dorji Damdul La: College student is very complicated, right. Tackling college student is more complicated or tackling the whole nation is more complicated? Nation is very complicated. To tackle nation is more complicated or whole world is more complicated?

Participant: World.

Venerable Geshe Dorji Damdul La: World. As a size grows complication increases. You are getting it? So Bodhisattvas to help you own family or whole families? All beings. So more the complications are bound to happen. Oh no complication is happening, right, you stop it. Far away from Bodhisattva idea, far away. From the Bodhisattva way means that you are bound to meet with complications. The more you expand the circle of helping others more the complication you are bound to face with.

Okay, just sharing okay, that was where? 1993, 1992, how many years ago? Inintynity, no 1992?

Participant: 26.

Venerable Geshe Dorji Damdul La: 26 years ago. Ago 26 years ago when the computer was not as sophisticated as today and where the printing and so forth, not complicated, sophisticated as today. So I was institute of Buddhist Dialectics in Dharamsala. And this Institute is so, so kind to me. You know, so I am extremely grateful to the Institute. So there I already started the say, I was working as one of the members of the Institute general, annual general, *Lhak sum tseg pa* and so in those days say printing a book say like, not really a journal. This and in those days we are so dependent on so many people. So dependent and we don't know how to actually the lay out of the book and so forth. No, we know just to type that's it. And for actual lay out of book, then we

have to depend on somebody else who already, and that the number of the people, who actually good in computer. So today, somebody who is just new to computer. He would be so good on computer if the same skill the person has 26 years ago. So there somebody who can make the lay out of the book in whole Dharamsala, only two or three, whole Dharamsala right. So only the time that we got, the slot of time that we got for this was from I think like 10pm like till 2am, midnight. Only that time otherwise the person was busy whole day, right.

And then we will go there. And then that too say, 26 years ago imagine say, one page, just one page to print out one page it will cost you 10 rupees. 26 years ago 10 rupees today is like how many 26 years ago? 10 rupees is equivalent today like what? Like 1000, rupees. Imagine just one page print will charge you a 1000 rupees today's standard, 1000 rupees. Very expensive, so because of which say one page you print it and if there some typo there you cannot reprint it. You take out second print again ten rupees, very expensive. So what we do? And we did not have the, our journal group we did not have enough money. Our institutional does not support it. So we will look for the money ourself. So what we do is that? If there is spelling mistake, can say, if it is 'cn' then what we do? We type all the mistakes there on the computer cut all the mistakes there. And then say the mistake that you find in say, 10 pages, can be typed on one page, print this. And then that in small pieces. And attach there. Very tedious, very tedious, so much of hard work, drain, physical drain, mentally drained so much.

Okay, with this experience then I join the Drepung Sera Monastery there again I was the editor of the journal there. Again say, at least there in Dharamsala we have the apple computer, the first apple computer, perhaps the first computer that came in Dharamsala. So somebody medical doctor, American doctor, she brought it from America and there is another monk who donated one apple computer there, westerner monk. So these was only two computers there. I think all over Dharamsala may be these were the two only, only two apple computers, right. All others, what is that? Now I forgot even the labels? No, very gross ones. Right, it is not really like a typewriter you know, the what? The manual tying, not like this similar like this. This is computer actually, computer what comes is like the manual typing, right.

Then I got there and then my friend I was in the library and the library manager, he assigned one of my friend who does not really have any degree of patience. He was assigned the job to create the monastery's diary. And the diary very complicated, Tibetan script, Tibetan dates, English dates. Tibetan script, English dates should go together. No expert was there to do these things together, right. And I was only one who knew little bit about the computer. So there, so I could see all the complications, all these tiny things you have to cut, attach, I could see all these things, right. And seeing all these things and seeing the man to whom, the work who was assign this work, I could see his lack of impatience, total lack of impatience. I could see these things totally incompatible, the work that has assigned and which I could see, what is going to happen? Right, and then the nature of the person I can see that, I could see that, it's totally a disaster.

So I told him don't worry I will help you, right (TL). So what I did? I first type all the English I gave him the job you know, job meaning he should do it, and I will give the instruction. I will type all the English, first in a separate file all Tibetans. We print it separately. And then picked up all the Tibetans put in to English, one by one, every date you know, Sunday, Monday, Tuesday,

Wednesday, day one, two, three, fourth like this. And then first he thought that okay Dorji is doing for me, oh he is my friend. Okay, you do like this, so yes, everything done. This I could see. So this has to be first divided into film and (TL) the film you cannot see the letters as clear as what is there? You have to see like this, right the film, the photographer they know that right. Only like this you will see then you have to cut all these films, then look at this same old one, (TL) right. I could see all these way before ahead a time. And he was in the, what is that? Ignorance bliss (GL). He was going through ignorance bliss.

Okay, so happy now we have to go to the where we forty5 minutes away from the town. So he came with me, and then we started print out first from the films. Two films came Tibetan, English and the both should have to mix. Okay, so I was giving instruction [1:50:00] to the person there Indian, the person who does it? There from that company that person can, he was expert. So he had no clue about Tibetan. So I told him first hold the English, he had the English then I told, where is the Tibetan? He gave me the Tibetan then I told my friend. Okay, now we have to cut all this in to pieces, right. Okay, still he was in what? Ignorance is bliss (GL), so he start cutting. Then slowly he realised (GL) the weight, the strenuous, the effort then he said (TL), he gave up. And then no, this is your job, it is not my work, it is your job. We have come here just for you, you have to do it, right. Okay, so he just energy all deflated, energy gone still he is doing it, right with me. Okay, then we were giving to the expert now, we have to put this there and expert about two hours, expert said please give me some rest I have to take paracetamol. (TL, GL) he could not believe it this is all the work, so took paracetamol, right. Okay, why did I say this?

Participant: Patience.

Venerable Geshe Dorji Damdul La: Patience, yes. So this my friend so this expert I was amazed this Indian gentlemen, who was expert he could see the weight, the gravity of the work he would see this still he worked it. But despite doing this he could not continue, he had to take paracetamol, right. And my friend didn't realise (TL) he gave up. Okay, no patience at all.

So point is that more the number of people involved to benefit beings more the complications, right more the complication. And the complication of these small letters, these small numbers a, b, c, 1, 2, 3, they will not complain, people will complain. People complication is much worse. So this numbers may be like 2000 numbers, 3000, people infinite beings are there, right. Oh the people are, country we need the electricity, we need to construct dam right. Some in the first place they will complain that we don't have enough electricity, *hartal*. *Hartal* meaning protest, the strike happening, what is this place known as? Jantar Mantar there people strike, no electricity, we need electricity government is not taking care of us. Okay, then government yes you are right, we are very sorry, we will build a dam. Build the dam, again *hartal* no dam. Is very complicated and some people they build the dam for alternatives motives, not good motives. Some people they do that for a good motive. So whatever is the case, is very complicated. You do something that is a problem, you don't do there is a problem. Very complicated, so how to tackle all these things? If you give up, the beings will continue to suffer even more. So how to do that? You need tremendous skilfulness.

So number one is skilfulness. You need incredible skilfulness to deal with these complications. More the larger, the beings, the more the number beings involved in helping beings more the complication. More the complications you require more skilfulness without which you cannot really even take first step. So the skilfulness is so important for us to make sure that you can handle the complications, number one right. And it is so easy, say when you are leading a group, when you having community or group it is so easy to for us to say no, it is not possible. It is very easy to say, for example somebody comes okay tomorrow the office is closed, let's say office is tomorrow Sunday, there is no office tomorrow, no office and then somebody the comes okay, because it is very important the friends coming can we go to, sit in the library, Tibet House library. Which is more complicated? To say yes, yes come, come, yes come or no, tomorrow is closed no one is there. Which is easier?

Participant: No.

Venerable Geshe Dorji Damdul La: No, is very easy. And your job is what? You have generate Bodhicitta to say no? (TL, GL) right. No, okay I want to become Buddha no, right oh I want to learn something, what is Bodhicitta? It is very complicated topic, oh Emptiness is complicated only the Geshe even the Geshes they don't understand it. They study for 20 years, is very complicated. First learn it, first learn the definition of the colour (GL) you know, right. Okay, this is so easy to say this. Somebody says that, somebody who has no clue what Buddhism is? Suddenly you heard about Emptiness, hey I learned about Emptiness, can you please explain it? Which is easier? Oh Emptiness is very complicated, for how long have you studied Emptiness? The last ten years? No, how long? Yes, I did went to Tibet House I heard it. What are you saying? You are crazy. Even those who study Emptiness for 10 years they don't understand it, it is that complicated. First go there and learn, what is Four Noble Truths? Right, this is easier wow, it is amazing.

People who are taking interested in Emptiness is so less, right. You are very lucky, you are very fortunate, that you have such an enthusiasm, such an interest coming, it is surely connected with your previous karma, it is amazing come, come. And when you actually teach, right is very complicated, the person will not easily understand it. So there you need so much what? Patience, skilfulness and so forth. You are getting it? So which is easier? To say no, first go to learn to definition of the colour. This is easier or yes, yes, so wonderful amazing. How come? Where did you hear this Emptiness? From Tibet House, wow it is amazing. Right, amazing come, come. So which is easier? To say no, first the what? Learn the say the colour, definition of colour like this? Or come, come it is amazing, wonderful which is easier? Saying no is easier.

Right, okay in this connection in our own capacity including myself anybody of us, within our own capacity we you know, some people they are in bigger position, some people in a smaller position. In whatever capacity, where you are in position to help other people don't easily say no. Don't be good at saying no, right in your own capacity. In your own capacity never learn how to say no. You are getting it? Right, don't be good at saying no because the other person this unnecessary suffer a lot. To say no is very easy. To say yes is difficult. If you say yes, try to be consistent, right and then when you discover that is so difficult. Okay, I am sorry. No, the moment you say yes, stick to it. Stick to however that difficult is? Try to stick to it and in the

process this is actually great blessing disguise. What happens? You stick to it, then you try to make it happen. Don't say that I said somebody, right. No, it is the matter with whether you said somebody, whether you asked somebody or not? That should happen, thing should happen right. Oh I said like this he noted down in his diary, and this happen this course to this, things did not happen. Things should happen, right.

Okay, to say no is easy. So in own capacity for example if you are say school teacher, student comes to make request to you. Don't be quick as saying no, don't be quick. At times you have to say no, in order to help other person, right not to spoil the other person. But one thing that we can keep in mind, if this person is your own child, will you say no? Just think like this. If your answer is no, I will not say no, to my child. Then try your best to not to say other people as well, right. In your own capacity.

For example, bureaucrats is somebody bureaucrats, in your own capacity. Or as a boss, somebody boss in cooperate world, right. If somebody comes with a request and of course some people, they deliberately come to take advantage that is different, [2:00:00] right. You have to sense it, you have to distinguish the things. When the other person desperate and you can do some help, out of box be there, help, right. So therefore to say no is easy, to say yes is difficult. To say yes, there complication will arise, the moment complication arise you will learn the skill, you have to have skilfulness. In the process you will learn skill, how to tackle this situation? So the skilfulness is required.

Okay, one what is next? Aspirational prayers, now is your job okay say that, for example say the Deepesh la, Reema la, you know, two of them handling then the Tenzin Kunsang la, they are handling the Tibet House Nalanda studies, how many people are involved? Okay, let's say like 400, 600 from the Nalanda Master Course 700, 600, Somewhere between like 600, 800, people in the Nalanda Diploma Course. Total more than like, little close to or plus, minus 1000. Okay, this is amazing but is this the final goal of your becoming Enlightened, this is or all sentient beings? All sentient beings and what is that number? All sentient beings? 10, 1000, 2000, 1, 00, 000? Infinite, infinite number of beings. You are getting it? Because aspiration, okay I am very lucky that I am able to benefit all these 1000 people, right. In the process, so taking this as a great opportunity for me to grow. How can I expand it to the infinite beings? Infinite beings, to reach out infinite beings is very unlikely. How to make it happen? At least mentally, how?

Put in the form of aspirational prayers. May I be able to benefit, do the same benefit, to render the same benefit, what I am doing for these 1000 participants. May I be render the same benefit to infinite beings, put them in the form of prayers. You are getting it? Why these prayers are very important is finally? Okay, tell me who can do things more easily? Somebody, who has never imagined that I have to talk in front of 1000 people, right. Somebody who has never imagine that I have to give a talk to 1000, in front of 1000 people. And another person, who knows that oh I might have to give a talk in front of say, the in the Jawaharlal Nehru Stadium? For how many people capacity? What is the capacity of Jawaharlal Nehru Stadium? 50, 000?

Participant: 70,000.

Venerable Geshe Dorji Damdul La: 70,000, let's say I might have to give a talk in front of 70,000 people, right. Okay, so which of the two person and somebody they know tomorrow you have to give talk. Okay, may be for like 50 people and other person tomorrow you have to give talk oh may be in Jawaharlal Nehru Stadium, right. Jawaharlal Nehru Stadium there 70,000 people. Okay, so these two people when they actually give the talk and is to be given to 1000 people. Which of the two speaker do you think will perform better? The one, who thought that is going to be for 50 people and one who thought it may be like 70,000. Who do you think with the same other conditions knowledge, articulation skill and so forth with everything intact, only difference is that one knows that it can be a large group 1000, 2000, 10000, 70,000, other thinks maximum is going to be 50,000, right. So with these two who do you think will perform better? Stage fright is there, when is the stage fright? Stage fright in front of mother? Or in front of say the 100 people? Or 1000 people? More the number of people, the stage fright is more. You are getting it?

So therefore who do think will perform better? Which of the two? The one who is prepared? It can be 70,000. You are getting it? So there, your mind can imagine larger, your tendency to work for the larger group is more efficient. So this thinking has to be cultivated, build, stabilised, so these prayers actually build encompassing larger group, where you face larger group, you are not baffled, you are not stunned, right. Okay, yes, this is what I am expecting? So, because every day you include them, may I be benefit to all sentient beings, infinite beings. Then later on when you actually face like say, 1000 people, 2000 people, 10,000 people, there is not really as. When complication arise you mind is prepared. You are getting it? So therefore this aspirational prayers is so important, number two.

What is next?

Participant: Power.

Venerable Geshe Dorji Damdul La: Power, okay. So with number two, what did you do? You set the prayer, prayer what? May I be able to benefit all the beings, this is the prayer that you put. Now let's say that okay, Singapore right. When was the Singapore independence year? Anyone? Okay, let's say Singapore the first Prime Minister Lee Kuan Yew, the first prime minister. Okay, and then a Singaporean, ordinary citizen who does not have any power. And Lee Kuan Yew, who has the power, right. Okay, and the Singaporean citizen a commoner, a very compassionate person, right. And running a small say like, charity work to help the other Singaporeans. And on the other hand there is Lee Kuan Yew and this person who is running the charity, he always aspire may all Singaporeans after being separated from Malaysia, may Singaporean not suffer, may all Singaporean have a house to live in, may all Singaporean have job to do, right. That nobody is left hungry. Okay, he is having that aspiration.

And Lee Kuan Yew, first Prime Minister of Singapore also had the same aspiration that no Singaporean should live without the shelter, no Singaporean should live poor without a job, his aspiration, who can materialize this aspiration? The ordinary citizen Singaporean? Or the Lee Kwan Yew? Why Lee Kwan Yew? Because he has the power to implement it, right. So therefore the power is extremely, extremely important. Power to not to understood in a negative

connotation, to abuse the power so others will be subjected to problems, difficulties, torture. Not like this, the power to make effect the virtuous aspiration that you have. Right, the capacity, the power to make your virtuous aspirations comes true. For that matter we need power. So Bodhisattvas, they really need to think of.

Okay, say let's say in an institution say, okay in school let's say in school okay, Yash good news for you. You are going to be promoted as the Headmaster of the junior section of our school. Happy not happy? Okay, very happy. You can help, right. And then the skill who the principle is going to be like? Still not decided, still more meeting were happening. Then after all the meeting happened then finally, the previous principle came to you Yash, what is your position? Oh I am Headmaster. Are you happy? I am very happy. No, no you are the next principle. Oh no, [2:10:00] it is huge responsibility. I cannot do it, no I am happy with the Headmaster. Okay, which is better? To remain as Headmaster? Or to do principle? Hey? Tell me? This is not philosophy. Right? Just give your thoughts?

Participant: He is not skilled.

Venerable Geshe Dorji Damdul La: No, he is very skilled. He is amazing. I know the skills but I don't know you know, say the no, Yash is not the good example. Good example, another person whom I don't know so well. But I know that through Yash, I know that this person has a great skill administration, all the skill the person has, right. And the other person is offer to become the Headmaster and after one month, the offer came to be the Principle. Okay, tell me which is better?

Participant: Depends on interest also.

Venerable Geshe Dorji Damdul La: Depends on interest also good. And if you are to decide for that person. You speaking on behalf of whole school, will you appoint this person for the principle or not?

Participant: If he has interest.

Venerable Geshe Dorji Damdul La: But he does not have interest then? He said can but he is not interest. No, okay. Mahatma Gandhi did not really have the interest to you know, the leader of the nation and so forth. But in Indian people they are given the choice, you should appoint you know, decide your the Prime Minister. And the Mahatma Gandhi, reluctantly he fit in to the one of the candidates. Tell me, whether or not he is going to appointed as the, without even if he did not have the wish, right. So, it is put although he does not have the wish. If yes, what he will do? Marvellous job, you are getting it? So we have think the capacity and if he is put in the job, if she is put in the job, how much she will do? Not she can do, she will do. You are getting it? If you see a person can do a lot, why not? Right, one.

Then number two, that some people they are incredible competent but the motivation can be very, very bad. The competency can be use for personal things. You are getting it? In which case better to appoint the person. Whereas if person has a Bodhisattva idea to benefit all beings,

right. Then better to appoint. You are getting it? So therefore the point is that just being a what? A Headmaster of a small section may be that have 500 students, if you are principle you can help 2000 students, 3000 students. All can be affected. You are getting it?

Okay, so one time just a sharing. One time, somebody, okay this is now somebody asked me, should I accept a position very, very, very high position, in a very, very, reputed, big, big institution. I am not going to say this, otherwise you can guess. So, the person asked me Dorji should I accept this position? And initially I thought that he was joking, then later on closer towards the actual appointment then he was very direct, I was given the offer shall I accept it or not? Then I wrote, saying that ‘evil will win when good retreats’, right. If you retreat, your position will not remain vacant somebody is going to take over. So that person is less competent than you. So what you can do otherwise so people can be benefitted. All these people, who otherwise would be benefitted from you. You will be deprived to the benefit because of you not accepting the position. I said it right.

Okay, so the point is that where for somebody with a Bodhisattva ideal, for somebody with a Bodhisattva aspiration then the power, the more you have in your hand, the more you can render benefit to sentient beings. Okay, what is next?

Participant: Discriminatory wisdom.

Venerable Geshe Dorji Damdul La: Discriminatory wisdom, you are getting it? So, now who you think is going to be more competent administrator? For example, say the okay, I am not going to go into the politics. (TL) it is good, it is very complicated otherwise I will be in problem. Okay, let's go into a small institution or let's say the let's say university, a university vice-chancellor let's say. University vice-chancellor, who you think is going to be more competent in vice-chancellor, vice-chancellor who knows the subject matter of all the departments. What is economy? Vice-chancellor knows little bit about what economy is? What is say, the what? English literature? Right, the literary, right complicated things, Shakespeare and so forth. And then the commerce little bit you know, commerce, about sociology you know little bit. About physics, somebody who has multiple skills and with a same two person, with a same administrative skills. And all the other qualities are same but one has a interest in multiple disciplines. Other focus on one's own discipline.

So which of the two person can be more competent administrator? Multiple, because this person has to relate all the other departments. And particularly when you relate to other departments, the moment you are coming to physics. For example, you from physics and you are going to the commerce department, you go there and you start talking. Your talk totally unrelated to commerce. So the commerce student, staff, they will all say this is just rubbish. It is simply because he or she is the vice-chancellor. So they have to respect. Otherwise he does not know anything about commerce. Why he is coming in the commerce department, in the first place? Right, whereas you talked about the commerce, very standard, all the updates of the commerce, subject. They will be thrilled, their respect to you grows. So when you say something they will listen to you, right.

So that way we see that the knowledge, discriminatory wisdom, the wisdom to know the details of the conventional realities, the wisdom to know the details of the conventional realities. What conventional world is doing? Right, the wisdom to know all these details that will give you the efficiency of how you are benefitting beings? You have to know, the person you are benefitting you have to know in, what way the person requires the benefit? In what way I can benefit? What the weakness is? What is the strengths? And where the person can connect with which person? Sometimes it is very interesting, right. I want to connect person A with the person B, person A is very good, person B is very good but I can see that, two of you come together they will not click. Very complicated, right. A is very good, B is very good. But their personality wise put together they will not click, right. Again you have to connect with third person. Very complicated.

All these things we have to know. This fall under the category of discriminatory wisdom. The wisdom to see all these nuances, complication, complexities, obscuration in other words the wisdom in the six perfection that is the wisdom to know the ultimate reality. Wisdom in the four perfections is the wisdom to know the conventional reality, conventional truth. Okay, these are the say the ten perfection which a Bodhisattva should be doing in case in order to materialise the aspiration of the Bodhicitta to become Buddha for the benefit of all sentient beings. You are getting it? This is the Bodhisattva path.

Okay, now going back to main point. Say Chinese Buddhism, and Tibetan Buddhism while they are having the same ground as Theravada. While they are having the perfectly same ground, no difference, not that you know Dharmagupta tradition is superior to Theravada. Nor the Theravada is superior to Dharmagupta, they all three traditions are same. In [2:20:00] loose sense I would say these two are just identical, Theravada, Dharmagupta, Mulasarvastivada all these are just like same in terms of their aspiration and the goal and the means. Means to connect aspiration and goal. Just identical.

Now, on top of that Chinese Buddhism, Tibetan Buddhism with these three thing intact the goal and the motivation and the means to get there which they share with the Theravada tradition. On top of that they add the Bodhisattva ideals. In terms of motivation, what is motivation that these three tradition share? Renunciation. On top of renunciation, without deleting this renunciation they add the Bodhicitta as the aspiration, motivation. For the goal, liberation Nirvana if only Nirvana is the goal then it becomes personal Nirvana. When Nirvana is there then you add Buddhahood, complete Buddhahood, completed Enlightenment. You are getting it? Nirvana is not deleted, Nirvana is there as a goal. Then you add the complete awakening. The first one is partial awakening. Then you add the complete awakening.

In terms of goal, in terms of practise what is being shared by the all these three traditions? Three Higher trainings. Don't replace these Three Higher trainings, three Higher Trainings are there and add the 10 perfections. That makes Mahayana tradition. You are getting it? That makes the Mahayana tradition. Okay now the next, what is the next? Vajrayana, Tantra this is what we do next time. Okay, any question? Yes Aditya? The mike, through the mike.

Participant: You were taking about different energies, in negative energy. You were talking

about energy supping?

Venerable Geshe Dorji Damdul La: What is that? Energy supping?

Participant: Drained.

Venerable Geshe Dorji Damdul La: Energy drained. Okay, yes, yes?

Participant: You were talking about negative energy. See I am coming out of very, very long phase of illness, very very negative in my recovery.. What I observed is very over, we had spent doing yoga, previously. Now I joined a gym and what I observed is people do work out, physical work out. Their energy level is so positive, I feel they are more positive and they are in the moment.

Venerable Geshe Dorji Damdul La: Then the?

Participant: Then the or....

Venerable Geshe Dorji Damdul La: Okay, that is fine. I thought you are going to say that in the gym there energy is more than the yoga practitioners.

Participant: Yea, yeah not just generally my.

Venerable Geshe Dorji Damdul La: You and yours? That is fine. Okay.

Participant: And I am able to, if I try to reach those level. It is somewhere I come back to square one. I try working out or something, something goes on and I come back to.

Venerable Geshe Dorji Damdul La: Okay, so the point is that the energy level you feel with yourself versus the energy level that the people, the colleagues in the gym they have. That is the difference and there is much higher as compared to you, is this is what you are saying? And then the point is that if you get the same level as that of others in gym than you will be okay, this is what you are saying? This is what you are aspiring?

Participant: Yeah, I am aspiring.

Venerable Geshe Dorji Damdul La: Wonderful, for that I would say one thing is the, it is a multiple factors, it's not just single factor. Perhaps it is not that your energy level is less than theirs. It is not true that your energy level is less. You may be feeling that, one, there could be just track your past, meaning that say 10 years ago, 20 years ago, 30 years ago, 40 years ago, right. You go back in time, and then see what are the factors involved which made you to feel yourself with less energy, you have to identify those factors and I met you personally from there I could see that you have, I won't say energy and so forth. So my style is very different. I don't want to talk about oh you have higher energy, you have low energy. No, I just see that you are very open minded. And I see you as a very compassionate person, right. And I see that you are very

inquisitive.

So these are the factors which are so important. And if you are able to nurture these factors well, your mind will assume a very happy state, very calm, placid, serene mind, no doubt. So, the point is you have to work with the, first track the earlier factors which might be responsible for making you know, you feel, what you are now? One, once you identify these things then say you work on good strengths that you have. The strengths which are identify in you. You work on these things and then say one, is say the don't do the practices, meditations without proper instruction. Right and if you feel meditation being done with a particular tradition, thus far it did not help. And instead I have you know, I have these negatives or say the what? Unhealthy thoughts and so forth coming. Then it might you know, I won't say these meditation are wrong. You might have to double check to see if, they may be good. But they may not be suited to you, may not suit you.

Participant: I try so hard, so hard trying it doesn't work also. I go up and come back.

Venerable Geshe Dorji Damdul La: So, okay in which case the point is very important for.

Participant: Why I come back to?

Venerable Geshe Dorji Damdul La: Okay, okay so the point is, identify. First keep in mind even the negativity are coming into being though dependent origination. By dependence on other factors. You have to identify, if possible try to identify what these negativities are? I told you track back your history, your past. And then what are the factors responsible, which are totally non-existent with most of the other people. And these factors because of that then something affected you, you have to identify those things. Once you identify those things, then see in what way these are related? To you feeling low, you feeling say of less quality and so forth, less energy and so forth. How they are related? And then rectify accordingly. Okay.

Participant: I add one more, we are talking about in sharing this your like. So what I observed I want to share I would not take it in or not. See, I am searching fitness in human. To see that people who are working out there, they wouldn't ask you why I come here? Why you are? See your physical bodies and minds, breath. Since, that is not the correct word where there is seek to seeking with which I think lot of people misunderstanding. Even I feel, where I go watching, not 100% there 60, 70 people who are there? You feel their energy.

Venerable Geshe Dorji Damdul La: I understand it.

Participant: I feel where body, even there in small. And, their better state of the body, mind and people even those who are not seeking for Buddhahood. And they don't do any meditations even I read somewhere that Lord Buddha said greatest being of all beings those who have good health this is what I read.

Venerable Geshe Dorji Damdul La: Very, good. Very, good yes, yes so?

Participant: I do spiritual things. When I do to so many places and through lots of person.

There is even people who feel their body and so much of better than negative statement of body and mind. So how I correlate is people you know, [2:30:00] their body energy.

Participant: Okay, so what I would say is that finally one thing is that for somebody who has actually you know, say the been through different, different, all the different tradition. Then the best thing is just see to the people around you and who you see as someone who is really calm, you admire. Not just one person, several people. And then you try to interact with them and then see what is the secret of the happiness, you can learn from these exchanges. And particularly people who are not just you know, say that okay, say average happy don't go for those people. Average happy, average happiness can be given by the material wealth, right average happiness. So those who are like 80%, 80% happy meaning? You are trapped in a tragedy still the mind is not disturbed, this is the point. Right, when you are say no, no immediate threat you are very happy you know, say in the night clubs, dance you know they sharing Coca-Cola's, the moment earthquake happens then everybody shrinks you know, screaming. This is not the happiness, I am saying is earthquake happens, your mind is still calm, peaceful right. Then your mind is not affected by external factors easily. Meet with those people and extract the secret of the happiness. Okay, yes?

Participant: Geshe la, I just wanted to ask when we say Bodhisattva's motivation is to help all other sentient beings. So what are the ways in which Bodhisattva can interact with them? Is there connotation here that the beings of all the realms are being applicable?

Venerable Geshe Dorji Damdul La: Yes, of course.

Participant: So, how can a person interact with them? So, what is mode of interaction with them?

Venerable Geshe Dorji Damdul La: The first is put them into aspirational prayers, may all beings be happy. Right, for example you go by train. You see vast empty land, very poor, small huts and people, one small boy, one small girl, some people from the land. Pray for them, may all be happy. From the aeroplane, you see this all these millions of lights there, there are millions of beings down there, may all meet with the teaching of compassion, may all be happy, right. May all get the essence, meaning full life, wisdom, compassion, right, may all be free from sickness, ageing, death so forth. Pray for them, *OM YE DHARMA HETU PRABHAVĀ*, recite this mantra for them. This is how you are connecting with them. You are getting it? And then for example His Holiness the Dalai Lama, one person, he just comes out and he shows us you know, a smiling face and, how many millions of people they are effected? As so happy, tears rolling down their cheeks. You are getting it? So this is how you connect? These is all happen because of you, when you were in say, before you follow *gate*, first *gate* you put everyone in your prayers as many times as many times. Like deposit money, every month like 1000 rupees every month. Then over time after ten years it going to be huge amounts. So likewise you put them in to prayers, continuously you do that, then becomes very intensively strong. Then actually you can connect with the beings. Yeah.

Participant: Geshe la, is it true that this statement is correct, May be I am wrong. That the

Bodhisattva has to delay is Buddhahood for the benefit of sentient beings.

Venerable Geshe Dorji Damdul La: Okay, so this is a total wrong understanding. Which many people say like this? This is total wrong understanding. Okay, I want to share with this, Bodhisattva deed is what? To benefit beings? Yes or no?

Participant: Yes.

Venerable Geshe Dorji Damdul La: Benefit more number of beings or less number of beings?

Participant: More.

Venerable Geshe Dorji Damdul La: More number of beings, right more number of beings. Okay, who can benefit more? The Buddha or the Bodhisattva?

Participant: Buddha.

Venerable Geshe Dorji Damdul La: Buddha's. So, to achieve Buddhahood as soon as possible. That is the point you know, that is the most meaning full thing. Now the point is why these are the wrong interpretations ? The point is they get confused with one thing. What is the confusion? The confusion is that the Bodhisattva should be courageous, so selfless to the extent for them, what is most cherished is the Buddhahood, to achieve Buddhahood for the benefit of sentient beings. They should be ready to delay, they should be ready to give up whatever is most cherished? Whatever is they cherished the most? For the sake of benefit of beings, this is the interpretation. You are getting it? They should be ready to sacrifice anything, whatever they cherished the most? They should be ready to give up that for the benefit of beings. So therefore if they think that, if delaying the Buddhahood, they can benefit beings more they will delay the Buddhahood. If they by not achieving Buddha at all, they can benefit beings more they will do it. So this is the courage that they should have. It is not that they really do, if they do, if they do it they are not the wise Bodhisattvas. Right?

Participant: Geshe la, my question is regarding one of the earlier classes, where you mention that we should refrain from non-virtuous karma totally. Like for example we mention that, small, small lies that we keep on saying. You have given example of my mother calling where are you? And like yeah, yeah I am on my way. And whereas not left. So you said don't speak such lies. So my question is, is it lie which is for may be, my small lie will relief her from anxiety. So although I am lying but, and it is small lie but because helping her and relieving her from you know, whatever. So is this action still non-virtuous or how can we reconcile? You know, on one hand I don't want.

Venerable Geshe Dorji Damdul La: Okay, let me give an extreme example. Which you will be very happy. Say, a hunter is chasing a deer, right and the deer ran this way. And after about like five minutes the hunter came. Did you see the deer? If you say yes, it went this way. The deer is going to be killed. You are getting it? And if you say that oh, the inherently existent deer did not

really come here (TL, GL), inherently existent deer, did not really come here. Right, the deer did not really inherently come here, right.

Okay, so there the point is for you, particularly somebody who is aspiring to follow the goal of benefitting all beings. So there compassion should be the ground. So with this ground then the point is telling lies whether this is virtue or not virtue? Finally the best ways by which to think of, what is virtue? What is non-virtue? What is good? What is bad? There is no hard and fast rule, right there is no hard and fast rule. Where the two things pros and cons, this is the final judgement, this is a final bench mark, weigh the two things pros and cons if the pros outweigh the cons do it. No matter what. If the benefits are going to be demerits, do it. If the demerits are way the benefits don't do it. This is the bench mark. You are getting it? Now, having said that going to your thing, right this is bench mark.

Going to your point say, I will always tell my say the, people who you know, come to me whether my relations or not relations, they come to me. And younger one, particularly younger one when they become sick I will always tell that tell your parents that you are sick. [2:40:00] Your parents will worry I know that. You are getting it? Your parents will be worried. But you must tell them because the moment that you did not tell them in order to not to worry the parents. The parents will discover that later on. If they discover that parents will have greater worry. Even if you are healthy, the parents will continue worrying about you. Because she never tells me, even she becomes you know, even she becomes ill, she is ill she will not tell me, right. There is continuous worry. So you create this continuous worry, right in order to safe one small worry. You have created the whole, one year whole long worry. You have created this.

Even when you are healthy you said that mom, I am very healthy she will not trust you. Right, so when you said, oh mom I have little headache don't worry I have already took paracetamol, it should be alright. Don't worry, right. Even if say don't worry, she will worry. Next time, when you already you know, got back again call her. Okay, mom I am not, okay I am alright. Right, I went to gym, I went to class, I am doing the home work, I am perfectly well, right. I am now little but refreshing myself outside, by then mother will be very happy. She tells me the truth. When she is sick, she tell me that she is sick. If she says, if she does not tell me she is sick, which means she is not sick. So she can have a, your mother will be very happy for year one long right. May be one moment of sadness, when you will are sick. Otherwise, whole one year she is happy. Okay, so these are the things that we need to keep in mind. Okay, we will end with quick dedication. Okay, yes? Adarsh? Through the mike? If possible you can may be, two question. Which is most pressing?

Participant: First question is we say that actions that derived from what we called I not possible that actions can give rise to afflictions because afflictions they give rise to affliction of reality and it is not to through that afflictions need also form of actions. Through this it is true that there is possible for actions to give to afflictions. And these have then train of cause and effect will be disturb. So now?

Venerable Geshe Dorji Damdul La: Okay, this is a very good question. The question is that what we learned thus is that the actions of karmas they arise from afflictions. Afflictions they

come from distorting the reality, right distorting the reality. So we say that actions arise from karma, or action arise from affliction arise from the, afflictions arise from distortion of the reality. Distortion of reality itself is a not an action? This is question? If it is action, then action give rise to affliction which in turn give rise to action. Okay, this is very good question. Thank you so much.

Okay, the answer is that it is not only the unilateral. It is not only one way, say what we described? This is a very easy way of presenting it, right. Karmas are given rise to the affliction, affliction give rise to by the distortion reality, ignorance. Okay in very easy way, in actuality the network of the cause, effect relationship involved between the actions and afflictions is very complicated. In other words let's say that the okay, let's say okay let's say that I ate a very heavy dinner. Let's say I like the particular dinner so much, particular food so much and I ate it very heavy dinner I had. And then this attachment give rise to the action of taking the heavy dinner and then I fall asleep.

So this falling asleep, because of the heavy dinner, say the what? I get a very good rest, very good sleep, I have a very good dream. This dream created by your own mind, my mind is creating things, right my mind is creating things. My mind is creating the dream. And this dream, because it is very pleasant dream of say the meeting with my mother and so forth. Then emotionally I feel so happy to meet my mother, I am being so kind to my mother, these are the actions. Okay, we see that action of eating food affects my body, physiology and body affects my mind to have a good dream, good rest. Good rest effect my mind to have a good dream. Good dream, dream distorts the reality. And within the distorted reality it happen to bliss dream and then the feeling of the closeness to the mother, then the feeling of helping the mother so forth. So network, it's a cycle.

It is not that, it is only unilateral, only one way. This is not only one way, it is there is a network of things happening. Similarly, there are thousands of activities happening within your mind afflictions simultaneously giving rise to the, same affliction giving rise to karma. Same affliction giving rise to by the other karmas, right. The network is very complicated but general presentation, the simple presentation is karmas giving rise to afflictions. Affliction giving rise to by the distortion of reality and so forth. Otherwise, distortion of reality itself, if we, if you could remember what we have done earlier, karma is what? Intention, the moment your distorted reality, the intention is there. Because with every mind there is an intention, mental factor intention. Every mind there are five omnipresent mental factor. You are getting it? So, in other words we, what we can see is that? With every mind there is action happening because intention is there. Yeah, very good question may be the last question?

Participant: From 12 cycle, from 12 link we see that it plays vital role in ejection of mind.

Venerable Geshe Dorji Damdul La: Say it again, 12 links?

Participant: Link eight and nine, it plays mind role in ejection of mind from the body.

Venerable Geshe Dorji Damdul La: Okay, eight and ninth does not play role to eject your

mind, eight and ninth nurture your karma. Ejection happens because of the previous karma which projected your life that karma exhaust. So the body cannot hold the mind anymore. So, when body cannot whole the mind, body release it. The body release this is known as ejection of mind. Eight and ninth does not lay the role to eject the mind, eight and ninth play the role to germinate, number two in to number ten.

Participant: Okay, last question. How can one maintain confidence and sensitiveness at the same time? For example in the time of one sees suffering from dreadful disease.

Venerable Geshe Dorji Damdul La: Say it again, somebody who is in a very dreadful situation, agonizing state so how can you maintain your confidence and sensitivity? Okay, okay, on the one hand confidence other one sensitive to the other person empathy?

Participant: One's sensitiveness and confidence.

Venerable Geshe Dorji Damdul La: Okay, so the thing is that when you say somebody, particularly somebody you love so much. The person is going through a very difficult times, we empathize you could actually feel pain of the person that you empathize. As you empathize with other person then you lose your self-confidence, right. So, how to maintain the self-confidence as well as not to lose the empathy. To have the empathy as well as the self-confidence. Okay, so this is very serious question. Very good question.

Empathy [2:50:00] is an extremely important quality, right. Okay, so when we empathize there is a feeling of awareness, not only awareness you can, often times you can literally feel the pain of, the pain the other is going through. Okay, you can literally feel it. Whereas there, then this empathy and say the point is with this empathy, why the empathy is considered to be important? Is because that with empathy then the livelihood for you to help the other person is greater, right. So, finally the point is that whether you go through pain or not? The benefit should be given. If the benefit is giving more, if something within you should drive you to benefit. So, what drives you to benefit is the compassion, right. This empathy can give rise to compassion, and compassion can be cultivated even without feeling the pain, you are getting it?

Compassion can be cultivated even without feeling the pain. So, when you feel the compassion and if you feel the pain, no doubt this pain somehow is connected with self-centred attitude and self-grasping ignorance somehow. Why I am saying is not like self I with very selfish no, this is not the point. Right, for people who have like say 20% self-centred attitude, 80% others cherishing mind. The world will consider the person as a divine. But the person still has the self-centred attitude. 10% self-centred attitude and 90% other cherishing mind, world will see this person as a divine. You are getting it? Is a great soul, is a great Enlightened being. But the still the person has self-centred attitude. That element is responsible for creating the pain. Now, how to get rid of this? This pain is somehow is connected with self-grasping ignorance. The more you see Emptiness, this pain will slowly disappear. The more you see Emptiness, the pain disappear but don't worry the compassion will not disappear. Seeing the Emptiness, the pain will disappear, other side of Emptiness is? Dependent origination, you are getting it? Emptiness, dependent origination these are two sides of the same coin. You see Emptiness, your pain will disappear

you see dependent origination your compassion will grow. By dependence on this person my happiness arises. So therefore I should be so compassionate towards this person. I should benefit this person, you are getting it? So by seeing dependent origination your compassion grows and then you benefit other person more. So your sense, degree of the sensitivity become so intense. By seeing Emptiness your pain will disappear, right. So you will not lose that self-confidence, you have tremendous self-confidence because you don't go through the pain. At same time compassion is so intense because you see the Emptiness, no dependent origination. You are getting it? So therefore, for us to see both things is very important, to see Emptiness, as well as dependent origination is very important, both sides. 278, quick dedication prayer.

Class 25 – Mahayana & Theravada – Part 5 of 5

Session 1 of 03rd Oct 2018

Subject : Overview of Mahayana and Theravada Buddhism
Teacher : Venerable Geshe Dorji Damdul La
Location : Tibet House Delhi
Date : 03 October 2018
Transcriber : Tenzin Kunkyap
Verified By :
Edited By :

Starting Prayers and Meditation

(Main Teachings Starts)

Okay before we continue with where we left last time, there are some interesting questions, which would be very helpful for most of us in terms of clarifying many points from the earlier classes as well as, as well as what one might learned from reading other books. The question here is there are supposed to be millions of Buddhas, Enlightened beings and the thousand Buddhas in this era, out of which Buddha Shakyamuni is the fourth. How do we conceptualize the mind of Buddha Shakyamuni and the mediums of Buddhas and Enlightened beings? So the following are the questions related so this main question.

So the background is that say Buddha, how many Buddhas are there historically speaking, Buddha Shakyamuni, historically speaking. So what's historically speaking meaning? According to what the historians would say. So this may not necessarily reflect the actual reality. Actual reality is way beyond what the historians could have understand it. So according to the reality there are innumerable Buddhas, innumerable Buddhas. And then in terms of the say the Buddhas appearing as the, we speak about Okay, now is the Buddha Shakyamuni's era, meaning that the teaching so the Buddha that is prevalent today came from the Buddha Shakyamuni and then within that era there are innumerable Buddhas. And some of them may appear as such as ordinary person, like your neighbour or say in whatever way the Buddha would be of some benefit for others, in whatever form as a servant, or some master, or as the friend or as your parents, we never know.

So the point is that the Buddha's they are innumerable in numbers. And then the as per what we call as the Buddhism, spread of Buddhism, or the prevalence of the Buddhism. So here we see that today the Buddhism that we have, we call them the Buddha Shakyamuni's teaching and so before that how many of such Buddhas after him, how many such Buddhas, don't forget while he appeared and already like 2,500 years gone and in the process because of his teaching so many Buddhas already came out for example very in most likelihood, Arya Nagarjuna and all these Enlightened beings, they already became Buddha. And in Tibet for example say the *Jetsun Milarepa*, one who is seen as the most evidently seen as the Buddha, *Jetsun Milarepa*. And then for

example say in the 14th century say Lama Tsongkhapa who is said to have achieved enlightenment within the, say the moment he left his body, for the ordinary beings, who would take intermediate state, *bardo* state he would achieve, he achieved Buddhahood. So like this there are many, there are many [00:20:00] from *Sakya* tradition, *Nyingma* tradition, *Kagyu* tradition, *Gelug* tradition, from all traditions, all the great enlightened beings.

There are many cases where they become enlightened, the say because of relying on the teachings of the Buddha Shakyamuni, so many Buddhas are there by in terms if the Buddhas whose teachings are what is considered as predominantly or the considered as the era of that teaching. So that within a single the aeon within one aeon, it says that within this aeon this us going to be like 1,000 Buddhas. Of this Buddha Shakyamuni era, it's what? One of them, the forth one and then the first three followed by the 900 or whatever 90, 96. So these are to come so these are more on the Buddha who appeared on the earth and then the teachings of these spread and then the that system, that system (Buddhism) will be labeled as the Buddhism of Buddha Shakyamuni, Buddhism of the Ratnasambhava or whatever, Buddhism of the Kashyap (Kāsyapa) and so forth.

So the question is, the question is say the taking things from a very broad perspective, that there are innumerable Buddhas then the question is, do their minds, all these Buddhas innumerable, not like 100, 1000, one lakh, ten lakh, though innumerable innumerable Buddhas are there. So if that is the case do their minds exists outside the formless realm, their minds, all these infinite Buddhas infinite minds, infinite Buddha's minds. Where do they exists? In some other realm that's existed since beginningless time? Question one.

Question two do their minds exists as discrete minds? Separate minds? Or their minds become like a one mind? Discrete mind within the realm or are they merged into some form of universal consciousness. This is question number two.

Question number three, is there a distinction between the minds of the Buddhas and those of other enlightened beings say the minds of the Buddhas, other enlightened beings like Sharavakas, Pratyekabuddhas and then also within the Bodhisattvas, the Bodhisattvas on the Paragate level, Parasamgate level, within the Parasamgate level there are ten *Bhumis*. So all these the, are they different? These minds. The next question is, are these minds also subject to cause and conditions, the mind of the Buddhas? Are they subject to causes and conditions? Then though uncontaminated by ignorance and if so in what way do the causes and conditions affect the Buddha? Okay very good question. Then the next, is the nature of the Buddha's mind considered omniscient as well as omnipresent? Okay omniscient meaning a mind which knows all phenomena, omnipresent meaning a mind which presides, a mind which exists at all places. The next and finally the question is the *Bardo* or the intermediate state, is referred to as clear light but in the prayer book, Buddha's mind is also referred to as clear light. Is there a difference and if so what is the difference?

Okay these are very good question. And so okay first let me do like this, let's say say don't think of Buddha as Buddha meaning somebody some great enlightened being outside there, don't think like this. Say there's a Buddha Shakyamuni who is very different from each one of us. You

when your mental defilements, afflictive obscurations and cognitive obscurations, when they're gone your mind becomes a Buddha's mind. You are a Buddha. Okay imagine that you at this, where you are sitting now, wherever you are sitting now, so there your mental defilements disappear and your mind becomes a Buddha. So what happens is that your mind, when does it travel there? Okay it does not travel anywhere, the thing is that your mind spreads in every atom, every nook and corner of the universe. Right?

Okay so where whatever is happening, whatever is happening for example say, at the home now, what is happening in Nigeria now, whatever is happening in Singapore, America, in other world, galaxies, the world system and the other galaxies, you know every bit of the things simultaneously. Okay so therefore there is no special place there wherever the things exists, the Buddha's mind, your mind spreads there. Is as though like say you your mother's just looking at you, looking at your face directly, this is how your mind will look at every atoms of the universe, every individual sentient beings, the way somebody's looking at your eyes, you know look at your face directly. Right? This is how you are seeing everything okay. So therefore there's no special place you become Enlightened, you become Buddha, your mind spreads everywhere. Okay do their mind exists as discrete minds within that realm or are they merged into some form of universal consciousness? Okay their mind exists in a discrete form, discrete form for example and say that okay this light, light where I'm pointing at now and the light at the end, we're pointing.

So when we see in our eyes, we see that these are, these lights are mixed but in actuality if you go into on the level of the photons, they are not mixed. On the level of the photons meaning the micro level, for example say the, the flower that we are seeing here this flowers are made of millions and trillions of atoms. Likewise the light because of which we are seeing things around us, this light is also made of just as this flower is made of, the minute particles. This light due which we are seeing things around these lights are also made of minute, minute particle, not really particle, minute constituencies known as photons and these photons they are not one, they are all discrete, they are discrete package of energies. You know when we look at things, we see this light and that light they are like mixed, actually they are not mixed, they remain very discrete. Likewise when you become a Buddha, your mind and Buddha's mind they just freely flow, flow to everywhere without getting mingled. You're getting it? Freely flow. For example say the say okay let's say this container, there's a water there. Likewise there's a light there. The light and water they should not mingle, they don't become one. The water can be, we can drink it, the light makes us to see the water. So yet the they coexists, coexists the light insides spreads everywhere in the container, the water spreads everywhere in the container, yet they coexist, they don't get don't get the identical, they don't become identically one. Okay likewise all the Buddha's minds, they remain as discrete as discrete. Okay and how? So this will come little later. Okay the next one are these minds, are these minds also subject to cause and conditions? So thing which we have learned from the four seals.

What is the first seal? All composite thing's impermanent. Anything which is the nature of the composite phenomena, composite phenomena and impermanent phenomena, this two are synonymous. Under the impermanent phenomena, impermanent phenomena can be classified into how many groups three groups? Three groups. What are they? Physical form, okay, did we

learned this here? Okay now, no? Don't worry, so this is a one one thing that we have to know. Okay say the we have to learn all phenomena, we have to learn about everything, we have to learn about everything, right? We have to learn about everything, everything means there innumerable things in innumerable things. How can you possibly get innumerable things? We don't, we will not even get enough time right? A lifetime is too short to get to know everything of the universe [00:30:00]

Okay don't worry say, let's say we have to know about the of the human beings, what do you mean by human beings. Males, females and the transgender. so these three things constitute all human beings, do you agree with me? Males, females, and transgender right? Study these three things, finish you have learned about human beings. Likewise say the say all composite form everything that exists in this universe everything that exists in universe. Just tell me although you have to you are here to learn how to classify them, just even you agree with me? What I was saying is that everything that ok how many you know what exists in the planet Mars? How many you know, how many of you know what exist on planet Mars? We don't know huh? Did you see some photographs of planet Mars? What you see there? Dust, there's a land in there, you know that there's a land there because otherwise it's not the Mars, right? It's a-planet, so there's a land there, okay. So likewise, although you don't know what is there in the Milky Way galaxy. How many world systems are there, how many stars are there, how many planets are there, how many system, solar systems are there, we don't know. Still don't worry, do you agree with me that anything that can potentially exists in this universe, can be grouped into two categories those which are permanent and those which are impermanent. Would you agree with me or there can be a third category? Right something that exists yet it is not permanent nor it is impermanent, it can be something else. Oh otherwise you let me put it like this, do you agree with me that anything that exists in this universe it should be either impermanent or non-impermanent. Do you agree with me? You, still you doubt? Either it should impermanent or it should be non-impermanent. It's fine? Okay here I don't know who the boys, who are the girls, and who are the....., no I don't know. Can I say anybody all the people here either they are girls or they are non-girls. Do you agree with me?

Participant: Yes.

Venerable Geshe Dorji Damdul la: Yes? You all agree with me? Good. Likewise either they are, either they are 20s or they are non-20s. You agree with me? Likewise anything that exists in the universe, either they should be permanent or they should be non-permanent. You agree with me? Okay if you agree with me that way then what is not permanent yet existent, existent yet non-permanent, they are known as impermanent. So therefore anything that exists in this universe can be classified into?

Participant: Permanent and impermanent.

Venerable Geshe Dorji Damdul la: Permanent and impermanent. Very good. Okay permanent I'm not going to classify this for the time being, let's keep it as it is. Impermanent I'm going to classify them into three. Okay okay here just give me some examples of impermanent things, very quick. Let us not waste our time because we are yet go through you know, we have to

conclude the three traditions right, today, the topic on the traditions. Give me some examples of impermanent phenomena.

Participant: Sentient beings.

Venerable Geshe Dorji Damdul la: Sentient beings, very good. Okay let's not be kind to other people, don't say they all impermanent phenomena right. Then you are not giving you know other people to give the answer or give a answers that is very precise, so the other people also get the chance to give some examples, otherwise all impermanent phenomena, then done, no, the other people will not get the chance. Okay give me some examples like sentient beings,

Participant: Time.

Venerable Geshe Dorji Damdul la: Time, very good.

Participant: Season.

Venerable Geshe Dorji Damdul la: Season, very good. Hey okay let us all give, each one of us will give one example. Okay starting from Richa.

Participant: Ice.

Venerable Geshe Dorji Damdul la: Ice, okay ice. Quick quick quick.

Participant: Candle.

Venerable Geshe Dorji Damdul la: Candles.

Participant: Rocks.

Venerable Geshe Dorji Damdul la: Rocks.

Participant: Fruits and vegetable.

Venerable Geshe Dorji Damdul la: Fruits and vegetables, very good.

Participant: Weather.

Venerable Geshe Dorji Damdul la: Weather.

Participant: Thoughts.

Venerable Geshe Dorji Damdul la: Thoughts.

Participant: Seasons.

Venerable Geshe Dorji Damdul la: Seasons.

Participant: Materials yes, materials, very good.

Venerable Geshe Dorji Damdul la: Materials, yes, materials, very good.

Participant: Age.

Venerable Geshe Dorji Damdul la: Age, very good.

Participant: Life.

Venerable Geshe Dorji Damdul la: Life.

Participant: Clothes.

Venerable Geshe Dorji Damdul la: Clothes.

Participant: Furniture.

Venerable Geshe Dorji Damdul la: Furniture, very good.

Participant: Feelings.

Venerable Geshe Dorji Damdul la: Feelings.

Participant: Brilliance.

Venerable Geshe Dorji Damdul la: Brilliance very good. Palash ji, Palash ji, Palash ji you,,,

Participant: Houses.

Venerable Geshe Dorji Damdul la: Houses very good.

Participant: Myself.

Venerable Geshe Dorji Damdul la: Oh myself yes.

Participant: Any petroleum product.

Venerable Geshe Dorji Damdul la: Okay don't be too comprehensive, otherwise they will not get the chance.

Participant: Petrol.

Venerable Geshe Dorji Damdul la: Petrol very good.

Participant: Books.

Venerable Geshe Dorji Damdul la: Books.

Participant: Anger.

Venerable Geshe Dorji Damdul la: Anger .

Participant: Plants.

Venerable Geshe Dorji Damdul la: Plants.

Participant: Love.

Venerable Geshe Dorji Damdul la: Love very good.

Participant: Butterflies.

Venerable Geshe Dorji Damdul la: Butterflies very good. Namgyal la,

Participant: Tables.

Venerable Geshe Dorji Damdul la: Tables. Aruna ji,

Participant: Emotions.

Venerable Geshe Dorji Damdul la: Emotions very good. Yes? The girl, next to Namgyal la.

Participant: Ignorance.

Venerable Geshe Dorji Damdul la: Ignorance very good.

Participant: Books.

Venerable Geshe Dorji Damdul la: Somebody said books already. So now the example is becoming so this,

Participant: Technologies.

Venerable Geshe Dorji Damdul la: Technologies.

Participant: Leaves.

Venerable Geshe Dorji Damdul la: Leaves., very good

Participant: Miseries.

Venerable Geshe Dorji Damdul la: Miseries, yes that's very true yes yes.

Participant: Birthday.

Venerable Geshe Dorji Damdul la: Birthday very important yes birthdays, yes?

Participant: Thoughts.

Venerable Geshe Dorji Damdul la: Thoughts yes.

Participant: Lights.

Venerable Geshe Dorji Damdul la: Light.

Participant: Anger.

Venerable Geshe Dorji Damdul la: Kumud? Yes anger yes. Kumud?

Participant: Flowers.

Venerable Geshe Dorji Damdul la: Flowers very good. Yes there next, next to Kumud.

Participant: Somebody just surprised and,,,

Venerable Geshe Dorji Damdul la: Okay the example of anything impermanent okay never mind, you give a thought. Tsering Dhondup la.

Participant: Pen.

Venerable Geshe Dorji Damdul la: Pen. Yes over there.

Participant: Fresh water.

Venerable Geshe Dorji Damdul la: Fresh water, very good.

Participant: Happiness.

Venerable Geshe Dorji Damdul la: Happiness. Badri ji?

Participant: Book.

Venerable Geshe Dorji Damdul la: Books okay (GL), three books came. Okay three books (GL, TL) (TL) yes? Deepesh la?

Participant: Compassion.

Venerable Geshe Dorji Damdul la: Compassion yes.

Participant: Weather.

Venerable Geshe Dorji Damdul la: Weather, yes.

Participant: Meditation.

Venerable Geshe Dorji Damdul la: Meditation very good.

Participant: Sight.

Venerable Geshe Dorji Damdul la: Eyes? Sight, yes sight very good. Yes?

Participant: Desire.

Venerable Geshe Dorji Damdul la: Desire. Okay so we have so many examples except for the books [(TL,GL)], right? Okay otherwise there are varieties of examples they are all impermanent phenomena. So whatever you said okay those who say books, raise your hands. You should know, raise your hands, not half, full. Okay one, two, three, four, four okay now all these examples you have given, don't forget what you've given. Example that,,, Palash ji what example did you gave?

Participant: Houses.

Venerable Geshe Dorji Damdul la: Houses. Okay let us not forget the example that we have given. Now whatever examples that you have given, see whether your example fits because I agree with you, I agree with you that all examples that you've given rightly fits as illustrations of impermanence. But my question to you is that I will classify all impermanence phenomena into three groups and see if the if the example that we've given falls under any of the three and you have to tell me which of the three it falls, where the falls under, right. Okay the one is known as form, form, physical form, physical form right. This is one classification. Number two classification is mind, mind right, mind. So for example what do I have is, I have is I have a physical form and because of the physical form I become, I can become sick right. Because of the physical form we can say I'm a male, I'm a female right, all these, the problems or whatever, so related to the physical form hunger, thirst, all related to the physical form. And then say whether I'm kind, not kind, intelligent, not intelligent, learned, not learned, they are all decided on the basis of the mind, do you agree with me?

So we see that the whole universe everything that exists which falls under the category

impermanence can all be grouped into three groups, one is physical form [00:40:00], number two is mind, number three is known as non associated compositional factors, number three is non associated compositional factors. Okay now your job, whatever the example that we have given for example say like okay those who said books, right, say the book falls under which of the three category?

Participant: Form, physical form.

Venerable Geshe Dorji Damdul la: Physical form, very good. Okay so what we will do is that, we will again go back to each of the, to each of the individual and you tell us, right, what examples you have given and then the rest of us will tell that where it, which of the three groups it falls under. You're getting it? Okay Richa what example did you give?

Participant: Ice.

Venerable Geshe Dorji Damdul la: Okay the solid ice? Okay solid ice falls, falls under which category of the three?

Participant: Physical form.

Venerable Geshe Dorji Damdul la: Physical form. Palash ji what did you say?

Participant: House.

Venerable Geshe Dorji Damdul la: Houses, house?

Participant: Physical form.

Venerable Geshe Dorji Damdul la: House, it falls under form. Vivek ji?

Participant: Myself.

Venerable Geshe Dorji Damdul la: Myself falls under?

Participant: Object.

Participant: Form.

Venerable Geshe Dorji Damdul la: Oh! You are a physical form? Okay you are physical form. Huh? Okay some of you said that I'm physical form, some of you said that I am a mind. Wow! It's amazing. (TL) (GL). People may think that diploma course is really a diploma course is amazing because there's so many versions are coming up, right like supermarket. Some of the some human beings which are forms, some human beings which are minds and so some people will surely say third category right. Okay so you have form, you have physical form, you are not physical form. You have hand, you're not hand. How many of you are hand? You raise your

hand. (GL) How many of you have hands? Raise your hands. We all have hands, we are not hands. We have physical form, we are not physical form. You're getting it? Okay and say you have mind, you're not mind, don't forget it but this is little tricky, because the philosophers they debate. Some philosophers, very brilliant philosophers they also say that where mind, my mind is- my mind is "I". This mind my mind is this self, is this person, right. So but what we are going to learn at the moment is that our mind is not me. I have my mind I have mind, but I'm not the mind. Don't forget it. So that was you as a person does not fall under the form, it does not fall under the mind, it falls under non-associated compositional factor. And you may be wondering what you mean by non-associated compositional factor. Non-associated means that it is not it is not the physical form, it is not directly associated as a physical form, nor it is associated as a mind yet it is a compositional form compositional factor meaning there's something which is composed of things because the self is made up of the body and the mind, is composed of body and the mind. This is known as non-associated compositional factors. You're getting it? Okay so Vivek done here.

Participant: Petrol.

Venerable Geshe Dorji Damdul la: Petrol, falls under which category?

Participant: Physical form.

Venerable Geshe Dorji Damdul la: Form, yes form. Yes okay the book is easy. Yes?

Participant: Anger.

Venerable Geshe Dorji Damdul la: Anger fall under?

Participant: Mind.

Venerable Geshe Dorji Damdul la: Mind? How mind? Huh? Anger is it what? Is it mind? Yes. Don't trust my face. (GL) Anger is mind, yes. Adarsh.

Participant: Candle.

Venerable Geshe Dorji Damdul la: Candle, okay. Candle falls under which category?

Participant: Form.

Venerable Geshe Dorji Damdul la: Very good.

Participant: Weather.

Venerable Geshe Dorji Damdul la: Weather falls under which category?.

Participant: (participant murmuring)

Venerable Geshe Dorji Damdul la: Oh ho, this is complicated. Weather falls under which category?

Participant: (Participant murmuring)

Venerable Geshe Dorji Damdul la: Okay if you don't want to think, you can say its physical form (GL) (TL). Okay weather is very interesting, weather. Okay let us keep that under what observation, right. But you will think about it seriously this is very complicated. Thank you for bringing this complicated part. Yes next?

Participant: Fruits and vegetables.

Venerable Geshe Dorji Damdul la: Fruits and vegetables?

Participant: Form.

Venerable Geshe Dorji Damdul la: Form, very good.

Participant: Drugs.

Venerable Geshe Dorji Damdul la: Drugs?

Participant: Rocks.

Venerable Geshe Dorji Damdul la: Okay rocks, rocks falls under form. Vinni?

Participant: Thoughts.

Venerable Geshe Dorji Damdul la: Thoughts, thoughts.

Participant: Mind.

Venerable Geshe Dorji Damdul la: Thoughts? Thought's mind? Okay thoughts, mind. Are you sure?

Participant: Yes.

Venerable Geshe Dorji Damdul la: Okay the blueprint, blueprint of a house, blueprint of let's say a blueprint of a proper Nalanda Institute in Delhi. It is not there yet. So let's say we're going to create a blueprint of that. Is that a thought or not?

Participant: Yes.

Venerable Geshe Dorji Damdul la: Huh? It's not there right. It's just a blueprint. Blueprint means it's a thought, it's not really there. It's not a thought? Blueprint of the say, what is that

Hadron Collider?

Participant: Yes.

Venerable Geshe Dorji Damdul la: Right? Hadron ok Hadron Collider, say hundred years ago it was just idea right? It was idea. Idea is what, thought or form or mind? Idea is mind. So hundred years ago hundred years ago, the Hadron Collider is a mind?

Participant: No.

Venerable Geshe Dorji Damdul la: No, it was not thought, it's a idea, it was idea. Okay thought is then the complicated thing right?

Participant: So that could be related to both the physical form, I mean non-physical form is such as mind.

Venerable Geshe Dorji Damdul la: To the mind. Okay to make it to not to confuse, not to confuse us, let's put it in mind. Right? Let's put it in mind. Why I'm confusing this, deliberately confusing you people is because thought, ideas, these are all ambiguous, concepts. E equals mc square, it's a physics concept and concept can be subject, can be object, it's a very ambiguous word, there's ambiguity there. You're getting it? So like the thoughts and the concepts and then the say what do we call it? Say the apprehension, what is apprehended? What apprehends, both can be, both can come under the apprehension. So therefore, the point is that there's ambiguity there with the language. Okay good. So this for timing being just avoid the complications that the thoughts fall under mind. Very good. Okay?

Participant: Season.

Venerable Geshe Dorji Damdul la: Season, it is form? It's under the observation right? Season (TL), okay next Sumit?

Participant: Material.

Venerable Geshe Dorji Damdul la: Material where dies it fall?

Participant: Form.

Venerable Geshe Dorji Damdul la: Material, yes form. Gauri ji?

Participant: Sentient beings.

Venerable Geshe Dorji Damdul la: Sentient beings falls under?

Participant: Non-associated phenomena.

Venerable Geshe Dorji Damdul la: Why non-associated phenomena? Why? Because it's complicated? Yes it's non-associated compositional factor. The person the person, sentient beings, human beings, animals, insect whatever you may call, they all fall under non-associated compositional factors. Okay very good, now you're getting it. So the point is that the all impermanent phenomena should necessarily fall under these any of these three categories. What are they?

Participant: Form, mind and non-associated compositional factors.

Venerable Geshe Dorji Damdul la: Form, mind and non-associated compositional factors. Okay don't forget it. Okay with this mind okay I don't know why how these digression happened. Okay yes now the Buddha's mind Buddha's mind falls under which of the, Buddha's mind is it impermanent or non-impermanent? Huh?

Participant: (murmuring)

Venerable Geshe Dorji Damdul la: Okay Buddha's mind falls under which of the three categories?

Participant: Second. Mind.

Venerable Geshe Dorji Damdul la: Mind. Anything which falls under any of these three categories should necessarily be impermanent; [00:50:00] don't forget it. Anything which falls under any of these three classifications should necessarily fall under impermanence. So the Buddha's mind is impermanent, impermanent meaning something which changes, change does not necessarily mean change from good to bad, change there are so many kinds of changes. Change from good to bad, good to good, bad to bad, bad to good. You're getting it? Okay what kind of changes are there?

Participant : Four.

Venerable Geshe Dorji Damdul la: Four? What are they?

Participant : Good to bad, bad to bad.

Venerable Geshe Dorji Damdul la: Very good. So what would you like to do?

Participant: Good to good.

Venerable Geshe Dorji Damdul la: Good to good. Okay so, before you joined Nalanda Masters course right so you think that I don't know anything, your mother tells anything, your father tells you you are very brilliant and then you come to Nalanda Masters course. Okay now I knew so a lot, right? And then your your father tells you something, what do you know about Nalanda Master course, Nalanda Diploma course, right? So there then you may become a little rebellious towards your father, towards your brother, sister and so forth. So the thing is that

earlier before that you are good and Nalanda Masters course and you start becoming rebellious. Okay so this should not happen. Good to good means or good to good or bad to good. Okay so with this, the point is that Buddha's mind although it is impermanent, although it is impermanent, impermanent means change and change, people get impression that change, okay change when people say for examples in the American what the in campaign, election campaign, there's a change change right. So that is what? From worse to good. And then generally speaking when we speak about there's a change, a good thing it changed, right? Okay don't be too attached to you know the good things, they will change, they're impermanent. So when we speak about the impermanence, it always has the left very not really good imprint in the mind, it get impression, we get impression that or it is impermanent means, it is going to become bad. It's going to disappear, right? But this is not a case now be more flexible in your thinking right be more open minded, don't go and find, don't be too rigid, how will the ordinary people will think instead change means all four possibilities are in there, right? Change from good to good, bad to good, good to bad, bad to bad.

So in the case of Buddha's mind, Buddha's mind changes from the state of perfection to the another state of perfection, to the another state of perfection. This is how the Buddha's mind change and change and this changes because of the causes. What causes? The previous mind of the Buddha's, previous Buddha's mind, serves as the cause to bring the change to the, to bring the bring the next moment of the Buddha's mind which is also perfect. There's the result and the second moment of the mind the Buddha's mind becomes the cause and a third one moment of the Buddha's mind is the effect. So this is how the cause effect relationship the governs the Buddha's mind also. Okay this is what we need to keep in mind.

Is the nature of the Buddha's mind considered omniscient as well as omnipresent? This is the question. So the answer is we need to think of three things, Buddha's mind to be omnipresent, omniscient, and omnipotent. Right? Omnipotent, omnipotent meaning the Buddha's mind can do anything Buddha's mind has is all-powerful, all-powerful. Okay omnipotent. Omnipresent, Buddha's mind, when you become Buddha, don't think of oh the there, the founder of Buddhism he's the one gets all these powers this is not the idea. Idea is when you become a Buddha, when you become a Buddha, your mind can you know can do anything, any miracles. Okay (one) then number two is that that is omni what omnipotent and then your mind can spread, can exist, exist in at all places. Meaning every atoms of the universe, your mind exists there, right spreads there. Okay so that is omnipresent and then omniscient which means that your mind knows everything that exists in this universe (past, present, and the future) that is omniscient. So these are the three qualities of the Buddha's mind which means that when your mind, when the mental defilements are removed by effort, by the efforts of Wisdom of Emptiness motivated by Renunciation, Bodhicitta, when it reaches the final the result then all the defilements are gone, removed then your mind becomes a Buddha's mind. So that mind is endowed with these three qualities. So these three quality, at the moment they are not in the active state, they are in the imprint state, within, within each one of us.

Okay finally the question is the *Bhāskara* is referred to as clear light but in the prayer book, the Buddha's mind was also referred to as clear light. Is there difference and if so what is the difference? Okay so let's say we have a mind, Buddha also has a mind and our mind is

impermanent, Buddha's mind is also impermanent. So there are similarities and dissimilarities. In terms of the true nature, there's no difference (Buddha's mind and your mind) no difference, in terms of being impermanent, Buddha's mind is also impermanent, your mind is also impermanent. There are many things which are common, even the Buddhist mind and your mind and there are many things which are not common. Buddha's mind is omniscient whereas our mind is not omniscient. Buddha's mind is omnipotent, our mind is not omnipotent. And the Buddha's mind is freed of the mental defilements and our mind is not freed from mental defilements. So there are many similarities and many dissimilarities. So in terms the true nature, in terms of the true nature of the Buddha's mind and in terms of true nature of our mind, our mind our mind the true nature is the clear light.

So in terms of true nature of the clear light there's no difference between the Buddha's mind and your mind. So this is the difference okay so this is, these are the questions the as a part of from what we discussed earlier. Okay now we're going to finish this topic, the topic of the three traditions. Okay the Theravada tradition, Chinese Buddhism and the Tibetan Buddhism so in what way so where there's a misnomer, misnomer in the particularly in the universities, universities almost everywhere I go to say here in India, Indian Universities and then in the Western school and the Southeast Asia also. So there, there's a misnomer, Oh Buddhism there are three kinds Theravada Buddhism and the Mahayana Buddhism and the Vajrayana Buddhism. This is a total misnomer, is a total wrong way of representing Buddhism.

Okay so what we're doing is that we we just started from the Buddha nature, Buddha nature and how the Buddha Shakyamuni came on this earth and then how he started to give the teachings and his teachings, we see that there are two kinds of recipients (somebody who's more inclined towards personal interest and somebody who those who are more interested for the larger good. And then on that basis the teachings, split into two, to fulfil the wishes of these two different categories of people. And the first one who seeks personal liberation, the personal interest, so for them a teaching is given and so that's how the teaching eventually split into 18 divisions known as the 18 systems of the Buddha's teaching and today the only three are left, they are Theravada, Dharmagupta, Mulasarvastivada, three, three groups are left. And Theravada okay there's a separate tradition and the Dharmagupta for okay. Theravada, where is that prominently followed? In Thailand, Sri Lanka, Burma, Cambodia, and part of Vietnam. In Vietnam, Mahayana and the Theravada, both [01:00:00] are there.

Ok so there so this tradition, Theravada is there and then the next where the set of the teachings which the Buddha gave for the people who aspire for the larger good, for the good of the say the greater humanity or the greater number of the sentient beings for them there is the set of teaching given so that teaching that teaching the ground is the teaching of the *Pratimokshayana* we can we can wisely call that category the teaching which actually split into eighteen divisions are meant to elevate somebody to the personal liberation. So that teaching we can call it *Pratimokshayana* that is that would be safer way. So earlier it's used to be known as Hinayana, which is very offensive and it's not at all the advisable to be use this vocabulary, it's no point, we can so in terms of meaning and everything the wisest thing is to say *Pratimokshayana*. *Pratimoksha* means personal liberation, *yana* is the system, system or the vehicle, vehicle which takes you to the personal liberation that is perfect. So within that, of the eighteen divisions only three

survived and one is Theravada then the Mūlasarvāstivāda and the Dharmagupta that's fine, and Dharmagupta went to China, actually Dharmagupta, of all the eighteen Dharmagupta how survived in China because the say around 1st Century 2nd Century AD, it was taken to, that tradition was taken to China, China, while in India that tradition was still alive, Dharmagupta tradition was still alive but then the teachers, they become, received ordination, received teachings in that tradition they took this and then practiced there in China. So in China, in India both were there. Then in 8th Century AD, 8th Century AD Mūlasarvāstivāda tradition from Nalanda so there again Dharma the Theravada the Dharmagupta and all these were there of the three, the Tibetans they took the Mūlasarvāstivāda so because of the, mainly because of the teacher the Bodhisattva Shantaraksita, he was following the Mūlasarvāstivāda tradition so he then he ordained the monks there and the teaching were given as per the Mūlasarvāstivāda tradition. So basically all the traditions systems are same. Same but then that tradition came from the that is the part of the Mūlasarvāstivāda . Ok now with this, the with this then the next scenario, the teachings the set of the teachings which the Buddha gave meant for the individual to help all other sentient beings, so that set of the teaching, teachings came to be known as Mahayana teachings.

Ok, so this Mahayana teaching in 1st 2nd century AD from Nalanda it went to China and then in eighth century it went to Tibet and then of course the say it's not that it went there to China and then full stop then it proliferated there, so there was continuous flow of the scholars from Nalanda to China say the over the next few centuries. It's not just one time, continuous flow was happening. Likewise in 8th Century in 8th Century the Nalanda tradition of the Mahayana teaching, because of Bodhisattva Shantaraksita, it went to Tibet from Nalanda, and then again there were continuous flow of the masters particularly in 11th century, 11th century the many great Indian masters, Tibetan masters contributed a lot, to the Nalanda Buddhism to be spread in Tibet. Ok so this is the Mahayana Teaching. And this Mahayana teaching as I said earlier in what way that set of the teaching is known as Maha, maha meaning great, great on the basis of the motivation, on the basis of the goal, and on the basis of the means through which to materialize this aspiration to achieve the goal, the means, motivation, goal and the means or the motivation means and the goals right. Motivation wise what is it great in this *maha*? Motivation is to benefit all sentient beings not just personal liberation and how the means is so vast, how the means is so vast? Because on top of the three higher trainings which is practiced by all the traditions, three traditions, on top of this the practice of three higher trainings meant to take you to personal the liberation, then the six perfections were added then the four perfections were added and then the Bodhicitta ideas are added so that makes the practice so rich. So therefore the means is so vast, is maha and the goal is so vast. In what way the goal is maha? Anyone? Yes, Gauri Ji?

Participant: To help more infinite number,,,

Venerable Geshe Dorji Damdul la: And what is the goal? Ok you are right, so the goal, motivation, motivation we will not jump on the motivation now, motivation we did. Motivation, means and what is the goal?

Participant: To become Buddha, Enlightened.

Venerable Geshe Dorji Damdul la: To become Buddha, you are getting it? To become Buddha and to become Arhat, which is *maha* in comparison?

Participant: Buddha.

Venerable Geshe Dorji Damdul la: Why? Because you like Buddha. (GL) Why Buddha is *maha* as compared to Arhat, why?

Participant: Motivation is to help all sentient beings.

Venerable Geshe Dorji Damdul la: Ok motivation to help otherwise in terms of goal there is no differences, right? Say for example is say two flowers, two flowers. Ok somebody comes and says that ok I want the flower. What? For my room, I say I want this flower I want this flower for my room and Palash comes I want this flower for my Nalanda Diploma Course group. It's the same flower right? Which is better? One aimed for the Nalanda Diploma Course all the people so this is better? Or the one for my personal hall is better, which is better? Flower wise which is better? Same there is no difference, right? Motivation can be different I am talking about the goal. In what way the Buddhahood is greater than the Arhatship anyone? Anyone?

Participant: That is absolute clear light mind and Arhat is state.....

Venerable Geshe Dorji Damdul la: Wonderful, ok Deepesh la would you mind giving the mic to Vinni ji so that Vinni ji would be heard by 700 participants.

Participant: Buddhahood is ultimate clear light and Arhat is getting there state.

Venerable Geshe Dorji Damdul la: Okay, I fully agree with what Vinni ji said, I fully agree with her yet keep in mind that I am a dull student. I want somebody to spoon feed me right. You give me the Answer oh yes! No, I don't really think it like this you know ok anyone. Yes, Badri ji?

Venerable Geshe Dorji Damdul la: Through this mic please.

Participant: Arhat is somebody who is free from the ...

Venerable Geshe Dorji Damdul la: I, I, my question is not Arhat my question is what is the difference between Buddhahood and Arhatship? Not Arhat. My question is not between Buddha and Arhat my question is between Buddhahood, the state.

Participant: Uh Nirvana and complete liberation.

Venerable Geshe Dorji Damdul la: What is the difference?

Participant: Nirvana is freedom from Samsara, Buddhahood is freedom from Samsara plus infinite happiness.

Venerable Geshe Dorji Damdul la: Very good. Ok I agree with full and still I am a dull boy, anyone else who likes to give me an answer? Of course that I can you know there is no choice or me to say other than of course anyone? My question is, what is the difference, yes, yes here the mic.

Participant: I think for Arhats, it is three higher trainings.

Venerable Geshe Dorji Damdul la: Ok the Arhatship you can just practice the three higher trainings. [1:10:00]

Participant: For Buddhahood, ten perfections.

Venerable Geshe Dorji Damdul la: Okay for the Buddhahood we have to resort to the ten perfections and so forth. So that for the means wise there is some huge difference, naturally the results will also be different very good. I agree with you still I am a very dull boy, yes over there. I agree with this, this is a very good answer, all these three answers they are excellent. Only thing is that you should be able to convince the dull boy.

Participant: Arhatship are liberated from, liberated from their mind but the Buddhahood they are fully awakened, body and with, body as well as mind.

Venerable Geshe Dorji Damdul la: Ok, very good. Anyone else?

Participant: Arhatship is elimination, Arhatship is elimination of fear whereas Buddhahood is perfect unlimited happy.

Venerable Geshe Dorji Damdul la: Ok you are getting somewhere there anyone else? Adarsh?

Participant: According to state Buddhahood has no imprint, no imprints but Arhats in the state of Arhats in the state,

Venerable Geshe Dorji Damdul la: Ok, you are getting 80%, answer is 100% correct but 80% meaning, 80% clarity to convince a dull boy. Anyone else? Yes, over there? Speak over the mic over there.

Participant: Buddhahood means the welfare of all.

Venerable Geshe Dorji Damdul la: Buddhahood is?

Participant: Welfare of all.

Venerable Geshe Dorji Damdul la: Welfare of all, and Arhat is for personal liberation. Yes, that's good. So like this flower, this flower for me one finds myself and Palash is so kind for all in the groups but two flowers are same. Right? Ok very good answer anyone else? Anyone else?

Participant: Arhatship is removing the, removing the afflictive obscurations and Buddhahood is cognitive obscurations.

Venerable Geshe Dorji Damdul la: Cognitive obscurations.

Participant: Cognitive, cognitive.

Venerable Geshe Dorji Damdul la: Ok, so this is the answer that we are looking for. You are getting it? Ok so just look at the say say our mind has both the afflictions, our mind as of yet our mind does not have personal liberation nor it has the Buddhahood, it does not have both the states. One we can achieve these two but we don't have these two. Why we don't have these two? Because, because what is there the imprint, the the nature of Buddhahood, nature of personal liberation, both are obscured by the mental defilements. You're getting it? You have to get rid of mental defilements. And the first which of the two is easier to be removed? Afflictive obscuration is to be easier to be removed, and cognitive is much more difficult to be removed, you are getting it? So therefore, the state of eradication of the afflictive obscuration is Arhatship and the state of the eradication of the subtle one, cognitive obscuration is the Buddhahood. So therefore, one eradication is the partial of defilements and the other is a total elimination. So therefore, that is *maha* as compared to the partial one, you are getting it? So in that sense in the same in the form of from the point of view of the goals, ones partial cleansing of the mind and the other one is complete cleansing of the mind. Ok which of the two you will classify as the *maha*? Partial cleansing or the complete cleansing?

Participant: Complete cleansing.

Venerable Geshe Dorji Damdul la: Complete cleansing, you are getting it? What do you what do you mean by partial cleansing? Cleansing of afflictive obscuration and the complete cleansing of cognitive obscuration as well as afflictive obscuration, you are getting it? So now the thing is the Mahayana, meaning that say on top of the three higher trainings, they add they add the *maha* aspiration, *maha* motivation, the *maha* means to achieve the goal, and the *maha* goals, that system whole system becomes the Mahayana. You're getting it? Mahayana. Ok so for that for that, last time we discussed the six perfections, for the for one's own growth for one's own maturation and four the four perfections for maturing others right we did that okay. Then the ok, so now, in terms of, in terms of the say ok let me put it like this, ok say what are the main training practices of the personal liberation seekers, *Pratimoksha* the seekers?

Participant: Three higher trainings.

Venerable Geshe Dorji Damdul la: Three higher trainings okay, what are the three higher trainings?

Participant: *Shila, Samadhi, and Pragya.*

Venerable Geshe Dorji Damdul la: *Shila, Samadhi, and Pragya.* Ok lets say lets say the so in terms of these three things *Shila, Samadhi, Pragya*, we see that what is being these three things

when you practice as a part of the personal liberation *yana*, or *Pratimokshayana*, so there and the same three things practiced by the Mahayana practitioners, you can see again the difference. Let's say for the *Shila*, for the moral discipline, for the Bodhisattvas, it's very sophisticated, very sophisticated moral disciplines are there, for the Bodhisattvas right? And in fact, to think of becoming a Bodhisattva is very good, and if you study the moral codes of the Bodhisattvas, it's quiet, ok right ok, so this is one thing. For example, say the Bodhisattvas they should, they should have such an incredibly great sense of discretion, discretion, right what should be done? What should not be done.

Right, so there the incredible sense of discretion is required so that makes whole difference between the *Shila* or the morality of the *Pratimokshayana* and the *Bodhisattvayana*, what is next? Samadhi, Samadhi wise, for the *Pratimokshayana* system, Samadhi wise for example, say the as long as you have for example say, the Samadhi, you are able to focus on a particular object, particular object, without scattering, without laxity, for four hours in stretch, four hours in stretch, with the perfect with perfect say the stability and the concentration for this. And of course I am just skipping the details, skipping the details, at that point you have achieved what is known as the Samadhi according to the *Pratimokshayana*, where say if you are to focus on the breathe or the sensation, or the Buddha image and if you are able to maintain the alertness for four hours in one go, without the mental laxity, without mental scattering or mental excitement, you are able to maintain such a rigour rigorous and fresh concentration on this particular object not wavering from it for like four hours in stretch in one go, at that point you have achieved the very successful Samadhi.

For Bodhisattvas this is even more complicated, ok we will do a quick exercise. You are ready? Hey how many of you are ready for the quick exercise? Ok very good, ok quick exercise say the your concentration we are going to see what kind of concentration right, concentration, I'll give you some exercise and see how you can concentrate on what I am saying. In the end if you are able to give the answer correctly, you have you are able to have the concentration, if you cannot give the answer correctly which means you have lost concentration ok you are ready? Ready? Ok if you are ready don't speak anything, give an answer only when I ask you what is answer, till then, don't say anything simply focus on what I am saying and do what I tell you to do. You are ready? [1:20:00]. Ok nobody is nervous I am so happy I thought that people are so nervous ok start. Two plus two plus one plus three plus one plus two minus one plus three, what's the answer?

Participant: 13.

Venerable Geshe Dorji Damdul 1a: Wow it's amazing, amazing concentration, without concentration say you cannot go through this chain of calculation in your mind did you do it on a paper? You did not do it, just mentally you did it, right? This is concentration, amazing. Ok so now next I promise I will not complicate it. Ready? Ok $2+2+2-3+3-1+3+3-4+3+2-1+2+3-2+1+3$ (Numbers spoken very rapidly) what's the answer? (GL) huh? No? What's the answer? Why not? Your mind your mind, could not follow what I am saying. You're getting it? Your mind get stuck with the first number and before you are able to digest register what the first number is I already moved to the second, your mind is not ready to move. You're getting it? Which means

that you don't have that concentration. The concentration of grabbing things so fast. You don't have this. Believe it or not, the kind of training Bodhisattvas go through is that ok, so this second exercise how long did it take? Just guess, approximately?

Participant: Few seconds.

Venerable Geshe Dorji Damdul la: Huh?

Participant: 10 to 15 seconds.

Venerable Geshe Dorji Damdul la: Like 10-15 seconds, yeah right. Don't exaggerate two seconds you are saying that is so fast its two within two seconds, how can I say this right? Ok it's like I think 10-15 seconds right. Ok, 10-15 seconds means within ten let's say within ten seconds how many of this how many of my this the snap, the sound of the snap, right, how many of this will be there within the ten seconds? Tell me. Within one second, this sound the sound of the snap how many of this will be there within one second?

Participant: Five.

Venerable Geshe Dorji Damdul la: Minimum five. It's not one or two you have no idea, one second is quite long it's not short. Right, one second is 'tak' this is not one second, hey what do you mean by one second anyone? What do you understand by one second? 'Tsak' this sound 'tsak' you know ok so that is the sound, sound is that one second?

Participant: No.

Venerable Geshe Dorji Damdul la: No, what is one second? Sound taken sound the time duration taken between the two sound of the 'tiks', tik, tik, tik, right, the time gap between these two sounds that is one second not just the this sound tik, this is not the one second, right? Within one second there can be as like minimum like the minimum like say ten twenty of these sound, tik tik tik tik tik tik, you're getting it? So, which means that within one second, this sound of the snap can be say like at least like seven or eight. Seven or eight minimum. You're getting it? Which means seven tik, into ten seconds is?

Participant: 70.

Venerable Geshe Dorji Damdul la: 70 snaps, duration taken by the sound of the seventy snaps. Seventy 70 snaps, right? And then still your our mind cannot work, our mind give up easily. Whereas the Bodhisattvas training how the mind is so fast, one snap duration of one snap you divide this into sixty five, one sixty-fifth of the time duration taken by the snap this is just a fraction of the second, just a fraction of a second. Within that duration, the Bodhisattva should be able to meditate on a hundred and seventy-three topics sequentially without altering the sequence. Hundred and seventy-three topics right. And these topics are not easy topics like 2 3 4 1 2 3 not like this. Emptiness, many of the topics that are Emptiness, Emptiness topics, very subtle topics, you're getting it? So, within this just seventy, seventy snap duration, oh so much of

time, how come that we cannot do this? For Bodhisattvas just one 60th, one sixty-fifth, one sixty-fifth of a snap the duration of a snap within that just a split of a second within that the Bodhisattva practices or meditates on hundred and seventy-three topics with a proper sequence, not altered right, not altered, hundred and seventy-three topics. So fast, this is how the Bodhisattvas train, this is something which the personal liberation seekers or the *Pratimokshayana* followers they don't have that skill, you're getting it? This is what the Bodhisattvas train, it only comes through training, not simply because you have Bodhicitta then it automatically comes no, you have this Bodhicitta, Bodhicitta means aspiring to become a Buddha. How can one become a Buddha? By having a omniscient mind. How to become omniscient mind? That this very short span of mind should know many things and then you expand it and then eventually you know everything. So this training within such a tiny split of a second one should be able to meditate this number of the topics. You're getting it? These are the amount of the trainings which the Bodhisattvas go through ok so there we see that in terms of the Samadhi there is difference.

Then the next is *Pragya*, in terms of wisdom there is difference. In terms of wisdom, wisdom per say there is no difference, wisdom per say there is no difference. Ok how many of you have been in Delhi for the last thirty years? Raise your hands. Ok and how many of you have been in Delhi for the last forty years? Ok how many of you have been in Delhi for the last forty years very actively moving around not just you know forty years like me, right, Tibet House - Lajpat Nagar, Tibet House - Lajpat Nagar, not like this. Anyone who is who knows Delhi so well, Kirti ji? Yes, ok. So, let's say if somebody asks me hey Dorji you know Delhi? Yes of course I live in Delhi. Kirti ji you do know Delhi, yes of course I live in Delhi. Ok do you agree that both of us know Delhi directly with our own eyes? Hey, you have no idea? Do you know that I live in Delhi?

Participant: Yes.

Venerable Geshe Dorji Damdul la: Do you know that Kirti ji also lives in Delhi? Yes. Ok. So, you know that both of us we know Delhi. First hand, first-hand experience of Delhi. You're getting it? But within the these two first-hand experience of the Delhi, these two experiences there's a stark difference. In my case, if, you put me somewhere in Qutub Minar, I'll get lost. I cannot come back right, sometimes even in Lajpat Nagar I get lost. Lajpat Nagar particularly in the night. In the night I have to go to buy something, and then I get lost where is metro station this side or the other side I have to ask. (TL) ok I get lost. For Kirti Ji, you can put him anywhere he will not get lost he will just tell it exactly right, exactly where he is. So therefore within this two experiences where you both have the direct first-hand experience of Delhi, still there is a difference, one which knows ok tell me what is the difference? How I know Delhi and how Kirti Ji knows Delhi what is the difference anyone?

Participant: Because of the time span, he spent longer time span,

Venerable Geshe Dorji Damdul la: Ok even If I have lived thirty years, no difference. Right I will only know Tibet House I may only know the what Traffic lights from Tibet House to Lajpat Nagar central market. Ok what's the difference tell me.

Participant: Your exposure of Delhi is very less.

Venerable Geshe Dorji Damdul la: Exposure is less, Kirti Ji's exposure is so much. You're getting it? Exposure, ok what do you mean by exposure anyone? Anyone what do you mean by exposure? Hey this is not philosophy yes? Huh?

Participant: He knows the broader area.

Venerable Geshe Dorji Damdul la: He knows the Broader area, Ok and then say the Lajpat Nagar I know? I know right? [1:30:00]. But if you put me in the corner of Lajpat Nagar I'll get lost, I know Lajpat Nagar still I will get lost, right. So broader, broader meaning that say he knows every nook and corner right and identify them very clearly, very vividly. Very good. So, point is exposure, the knowledge of Delhi is so good in terms of the for Kirti Ji, and for me it's just one side, one side, of a very partial very small place in Delhi. Likewise, finally what is *Pragya*? *Pragya* is the wisdom. What wisdom? Wisdom of Emptiness, Wisdom of Emptiness, you're getting it? Wisdom of Emptiness, how the personal liberation seekers they see Emptiness and how the Bodhisattvas they see Emptiness is very different? How the personal liberation seeker see Emptiness as how Dorji knows Delhi. And how the Bodhisattvas see Emptiness is like how Kirti Ji knows Delhi right, with so much exposure, broad knowledge, very profound knowledge, stable knowledge, very confident right? Ok so this is difference.

In terms of the *Pragya* ok, now you know that my knowledge of Delhi you know that now already in future if you lost your way would you call me? Who would you call, would you call me or call Kirti Ji? Kirti Ji of course you're getting it? Ok likewise, Bodhisattvas, why the Bodhisattvas they actually practice Emptiness and so forth, in order to benefit others yes, and others get lost on the way, so Bodhisattvas have to give them the directions. If you say ok meditate Emptiness through this method, method A, right? Then the Bodhisattvas should be oh you are doing method A, for method A you should do this this, and then another person comes ok I have been doing the Bodhicitta, no, Emptiness meditation with method B, oh for method B you have to do this this this. And somebody comes I know the person that is with the method D, oh like this. Bodhisattva should have excess to all the methods. Whereas for the Shravaka and Pratyekabuddha who seek personal liberation for them their goal is just to see Emptiness and get there finish, right, from Lajpat Nagar no, from Tibet House you will go to central market your job is done. So, this is what the personal liberation seeker they do. For them to see Emptiness is good enough. To see Emptiness, they remove the afflictive obscuration, their job is done. Right, their job is not really to help the beings. So, people come to ask them the question, If, they have the answer they will give the answer, if they don't they will say I am sorry.

Bodhisattvas they will never say sorry, right. Bodhisattvas will make sure that you have the answer to give to these people, so this is the difference, Bodhisattvas will learn all the ways the exposure, exposed to all the ways and means to get to this Emptiness from different angles. Ok so the *Pragya* wise profoundly, the vastness is different between Bodhisattvas and *Pratimoksha* seekers. Ok with this I am now going to quickly touch, so now what we been, thus far what we have been doing? The *Pratimokshayana* is done. Then Mahayana ok Mahayana in general is done. Ok so thus far Mahayana whatever I've covered this far this is known as *Sutrayana* version of

Mahayana. *Sutrayana* Version of Mahayana, *Sutrayana* version of Mahayana. So, this practice is practiced, where do we find this practice, *Sutrayana* Version of Mahayana? Where do you find this practice? Where? Where? Tejal La? Where? Where is this practice prevalent?

Participant: China.

Venerable Geshe Dorji Damdul la: China, not in Tibet? Six perfections, four perfections, Bodhicitta, then the, so it is practiced where? Where?

Participant: China, Japan, Korea (murmuring)

Venerable Geshe Dorji Damdul la: Huh? So, it went, yes practice in Nalanda Now not in Nalanda, in Nalanda not really.

Participant: Tibet House.

Venerable Geshe Dorji Damdul la: Ok in Tibet house (TL, GL). Ok, ok, where now? Tell me.

Participant: Vietnam.

Venerable Geshe Dorji Damdul la: Ok let's say, let's say in terms of the main stream say in the 1st 2nd century AD, it went to China then in the 8th century it went to Tibet, don't forget it. So, we can say from 7th century it went to Tibet but in 8th century it vigorously, it vigorously went to Tibet. Ok so this tradition, the Mahayana tradition was prevalent in China and Tibet so therefore, the Chinese tradition of Buddhism, and the Tibetan Tradition of Buddhism came into being, Ok now so this thus far whatever I have explained to you is known as also known as *Sutrayana* Mahayana. You are getting it? So because in this Mahayana we see that now we will soon discover something else. Ok tell me, ok say, if you are the if you are, if you are, if you are assigned to do a dusting of a house right, ok within a, okay dusting of a house, there are two rooms, one person is perfectionist and the other person is very fast, not perfectionist, ok and both the rooms are very dusty right with the cupboard, all those things there. And tell me after two hours both of them come out said that ok I already did my job, if you go into the rooms you will see difference, what difference would you expect? Anyone very quickly, hey. Huh? The perfectionist one is better. So tell me what would be the ok this will tell me whether you are perfectionist or not. I am getting out the now I am going to check, ok raise your hands right, in what way you see that the that room which was the taken in charge by the perfectionist is much more is much better the cleansed compared to the other? In what way? Anyone? Huh? If you say oh what is the difference there is no difference. which means that you are not perfectionist. Perfectionist will see a difference. Anyone, hey. What difference can we see?

Participant: In cleaning and planning, they are more meticulous.

Venerable Geshe Dorji Damdul la: Would you mind speaking through the mic?

Participant: They are more meticulous.

Venerable Geshe Dorji Damdul la: Ok perfectionist is more meticulous, ok, how can I know? Is there a label given there? Label attached there I am more meticulous in the room? Ok this room is meticulously done labelled there or how do you know? This is more meticulously done and this is less meticulously done.

Participant: We can see with our eyes.

Venerable Geshe Dorji Damdul la: We can see with our eyes yes.

Participant: Because he is cleaning every part of the room.

Venerable Geshe Dorji Damdul la: Very good. Ok what do you mean by meticulous, meticulous means? Even the small tiny corners they are very clean right otherwise you could redo like this the corners the dusts are still intact you are getting it? Ok so which is more difficult? To remove the dust overall or to remove the dusts from the very tiny corner, which is more difficult?

Participant: Tiny corners.

Venerable Geshe Dorji Damdul la: Corners, even you even though you did the dusting right you look at it someone who is your boss someone who is not perfectionist you are very lucky right, you are very lucky so other person is just wasting his time because he or she was just doing every corner make it clean the dust, your boss does not have this you know capacity to see the difference right. Whereas if your boss is perfectionist, you are in trouble right, even instantly they will pick you ok what is this dust right. So, in my monastery that was Drepung Loseling monastery [1:40:00], there was one the administrator, and he had a natural gift of charisma and influence, and all the young monks they were so say the petrified, he was not really good in philosophy studies and so forth but he has the natural gift of the charisma, influence and so forth, dominance and he was the administrator not an abbot, abbot is on the basis of scholarship, administrator can be anybody can be there, so he was chief administrator. And then say that the moment the monks they take turns to do the kitchen duty, they take the turn, and the moment they heard that oh this Venerable monk chief administrator is coming right, so what he does is that he would go and he would not enter the kitchen directly, he will stand outside and look at the sky to inform the people that I am coming. Anybody sees him they will enter rush there in the kitchen and tell all the monks that hey the chief administrator is there and then all the monks there in the kitchen duty they are so busy cleaning the table, any he can just pickup any dust and say that this is the dust. You are in trouble. What trouble I will not tell you.

Then once he got sense that ok now they all are aware then he would slowly elegantly go into the kitchen and they all the monks they thought that ok now we are very, everything is perfect, we are not in trouble. And then he has such a so meticulous perfectionist right who just look at from distance not directly like this from the distance he could see what's wrong there and he would go there from the side he would just do like this and show what is this (TL) alright then monks are in problem and who's this, who's responsible? Then he come, finish you are in problem. Ok so therefore, what I am saying is that although you did the dusting but you may not

have seen the details, the tiny details where the dusts can still be there. Now to clean, to do the cleaning of the very all these fine the places, that is much much more time taking more difficult than doing the overall dusting you agree with me or not? Ok good, likewise tell me what is the job? what is the what is the job of the Bodhisattvas? What is the aspiration of the Bodhisattvas tell me. So, we are talking about the Mahayana, we are talking about the Mahayana, what is the aspiration of Bodhisattvas? To become Buddhas. Ok how can you understand this? How can one become Buddha? What do you mean by becoming a Buddha? Becoming a Buddha. So, what are the indications or what are the things happening or how would you understand the same thing? Becoming Buddha, you can explain this in different ways. Anyone very quick. Do you have the seed of Buddha?

Participant: Yes.

Venerable Geshe Dorji Damdul la: What do you, what do you call that? Buddha nature, Tathagatagarbha you are getting it? If you have the seed why you why you don't manifest it, why don't you manifest it now? Because of the mental obscuration, mental defilement. You are getting it? Now related to the mental defilements tell me what you understand by achieving Buddhahood?

Participant: All afflictive and cognitive obscurations are removed.

Venerable Geshe Dorji Damdul la: All the afflictive and cognitive obscurations are removed at that point you become a Buddha you are getting it? Okay, all these afflictive and cognitive obscurations from where from the pillar? Or from the ceiling? From the body?

Participant: Mind.

Venerable Geshe Dorji Damdul la: From the mind. With the mind there is some people put it like this some people put it like this I don't know where the mind is but it doesn't matter, from the mind right, from the mind, we have to remove the mental defilements. Okay, mind it is gross ones and the subtle ones, yes? Ok how many of you, how many of you say sometimes you go to bed and tomorrow morning you wake up and you have no clue the last six hours or eight hours right, you have no dream, oh I had a very sound sleep what makes you sound sleep, you don't remember anything that happened at time of dream, how many of such things happen to you, do you in your life once, at least once. Raise your hands. That you don't remember anything what happened during that six hours of sleep, eight hours of sleep maybe in some cases ten hour of sleep. So, we have no clue what happened ok raise your hands at least once in your lifetime. Ok so we all have this experience. We all have this experience that that mind, did you have a mind at that point or not? You did have a mind. But that mind is very subtle that you cannot identify this, you cannot remember what that mind is. It's so subtle you are not aware. You are getting it?

Ok now, when you remove the mental defilements, ok how many of you are aware of your mind now? Raise your hands that yes, I have a mind. (TL) Ok how many of you are aware now? Yes, this is the gross mind. So, it is easy to remove the mental dirts of a gross mind. Difficult to remove the mental dirts and mental defilements from the subtle minds. To remove that first of

all you have to identify the subtle minds, you're getting it? To remove the subtle dusts, dust from the very tiny details of the of your house, you have to know the details of the house. Without knowing this you cannot remove the dusts there. Right? Do you, are you following what I am saying? If you if you don't see that, what we call that window window seal, window seal If you don't identity that there is a window seal very fine window seal which is little you know say that there is one layer there If you don't identify that how can you remove the dust from there, oh there is a wall there then you dust the wall but within the wall there are very tiny details there, walls some of the walls can be matted, some can be glossy but matted there is tiny tiny what protrusions, tiny protrusions, oh the wall just clean the wall protrusions, individual protrusions, they are not the walls and they have all the dusts, you're getting it?

Overall the dust is removed still the tiny protrusions, very tiny bubble like protrusions over wall which make the matted shade of the wall they are holding the tiny dust there. So, to removes these you have to identify what these protrusions are. Likewise, to remove the dust from the very subtle minds you have to identify the subtle mind. So, simply by the training we have been following thus far, the *Pratimoksha*, three higher trainings, plus the ten perfections so forth, simply by this, just by this practice per say you cannot remove the mental dust from the subtle minds because thus far, no training was given to identify the subtle mind. You're getting it? Now we need a special training to identify the subtle mind. Identify the subtle mind. The subtlest of the mind is known as the clear light mind. Although the label clear light is what you find in the Mahayana teachings, other other say the Mahayana teachings which we learned thus far but in actual what exactly does it mean? It is not explained there. And how to experienced it while we are still alive, that is not taught there, you're getting it? So there is whole system which will allow you to identify the subtle mind, clear light mind. Once I identify the, once you are still alive you can identify this and on that basis then you will remove the mental dirts from there. Right, that training is known as Vajrayana, Tantrayana, Vajrayana.

And Tantrayana don't forget say Tantrayana is variable in Buddhism, Hinduism, Jainism very likely I am not too sure but Hinduism, Buddhism yes. Don't mix up the two Tantras. Tantra, with the label Tantra does not mean that does not mean that this is to remove the, remove the cognitive obscuration no. So Tantra in the context [1:50:00] tantra there are two sides, one to identify the subtle clear light mind, so this is something common between Hinduism, and Buddhism now the distinct, the difference the distinctive feature of Buddhism is that this clear light mind is employed to remove the cognitive defilements. So how to remove the cognitive obscurations? By seeing the Emptiness. So, Emptiness part, this is something so unique of the Buddha's teaching. So this clear light mind activated that is used to see Emptiness then the cognitive obscurations only then the cognitive obscuration can be cleansed and then you become a Buddha. You're getting it?

So I am not going to go into too detail of what Tantra is, because for that matter because this is a very complicated subject, it requires a tremendous procedure otherwise it will be harmful to you, it will be harmful to me right, so when we are not ready, for example even for the Nalanda masters course diploma course is little more flexible, Nalanda masters course we don't really entertain any outsider now, in the beginning yes, we can entertain, not now a days, for their own good, for their own good. Can anyone can anyone guess what is the, why don't we, why don't we

allow them to listen so what's wrong with that? Right? Can anyone tell me as to why we don't really entertain why we don't encourage them to come? For their own good, not for our good, for their own good why we don't allow them to come for Nalanda Masters Course now until like one year why? Any idea?

Participant: They will be confused and,

Venerable Geshe Dorji Damdul la: Yes, Gauri Ji what she said is correct. That they come oh Buddhism right, I went to this I went to that, I have friend who is Buddhist so it's a nice thing ok now there is also Buddhist teaching happening here, you come here and you listen you get lost, oh very complicated right. And some people will say wow very complicated amazing right? I must learn it, this is one of style, another way is, very complicated it's not or me. Next time, Buddhism? Oh no no don't talk about it, very complicated it just goes pass my head. Right, very complicated. Ok so this will discourage the person from following this compassionate teaching in the future. You're getting it?

So, therefore this Vajrayana ok by the way, how many of you want to really want to know more about it? Yes it would be wonderful you can talk more about this although not allowed. How many of you are interested? Shall I talk more now? Really? I'll tell you. Don't feel discouraged, don't feel discouraged. Right? Oh no Vajrayana I thought it's very exciting, no more excitement, this is you know it's not really for me, ok. If you want me to share it with you say there is a whole visualization practice, visualization practice to build the power of your concentration, eventually to manifest this clear light within your mind.

One example, very simple example, what you do is that right, ok say doing a meditation, during the Sunday class meditation we do the breathing meditation right a tiny dot, how big is the tiny dot? 1mm, 2 mm, right tiny right and that is labelled as big or what is, what is no, this tiny this dot is labelled as big or tiny, what do you mean by tiny? Small. According to Vajrayana this is big, is huge, you're getting it? According to Vajrayana what is tiny I'll tell you right, ok just a sample, example sample, say within this tiny dot, within this tiny dot what we call is tiny and some people complain oh no I cannot visualize this, it is too tiny right and you want to still do Vajrayana I'll tell you, so this dot what we call is tiny within this dot you have to visualize minimum five deities. Within this dot, five deities, five people with the house with all the details of the house within this tiny dot, the pillars, then the hangings, the panels then the walls and the flowers all these things you have to visualize within this tiny dot right. And then you as one of these deities one of these five deities there minimum, this is minimum one of the five deities. And within this tiny you as a very tiny deity there so vividly seen within this tiny dot again you visualize another tiny dot at the between nose and the lips of that tiny you the person inside. Within the tiny dot again you have to visualize the whole mandala with the five minimum five deities. Then the all the mansions, the divine mansions, the pillars and as though everything you are seeing, you're getting it?

Ok how many of you are ready to do that? Right, all these tiny dot, what tiny dot? It's huge, it's like a universe, it's not at all tiny with respect to the Tantric practitioner. So that is a real tantra. So only when you are able to do that, only when you are able to do that and that you are able to

maintain this focus, maintain this focus within this what we call as tiny dot the whole Mandala set and you as one of the very tiny being there within this and again the tiny dot visualized at the below below the nose under this again you visualize whole mandala there again you are the very tiny tiny person inside there and that too you should be able to see everything as so vividly there, as though like you are seeing it's like a very bare object like where you can actually you know touch as though like so real there. If you're able to maintain this focus and concentration, for minimum four hours in stretch without losing concentration, without losing the focus at that point then you can control your energy within your body, you can control your energy within your body. And then the mind can be, you can have the mind dissolve.

The grosser mind can dissolve to become subtler, subtler, subtler right. And then eventually this it can assume the subtlest form known as the clear light mind. So still because that you do that through deliberate training you are so aware that okay now the clear light mind is awake, clear light mind is manifested. And then through your earlier practice of the Emptiness you bring the Emptiness in this, you use, employ this clear light, this is the subtlest mind like seeing a very fine the window seal right or these fine dots on the wall, the protrusion of the merit wall then you start seeing the dust there, like then see how this clear light mind has the misperception seeing things as objective real. And then you try to eliminate that by seeing the Emptiness using the same mind, that is Tantra. So, Tantra which are very, which is the popular Tantra is actually not Tantra right. For somebody who is eligible to practice this should have the minimum qualification of the three high the three high trainings plus the six perfections, plus the four perfections, plus the Bodhi being renunciation Bodhicitta motivation aspiring to become a Buddha for the benefit of all sentient beings. Only then these things that I'm talking now will make sense.

Okay so now with this to conclude to conclude from what we've learned thus far is that that the what Buddha taught now what the Buddha taught, what is left now is that the *Pratimokshayana* teaching is there, a teaching, *Pratimokshayana* teaching is there. Other one is Mahayana teaching is there. And within the Mahayana teaching the main stream Mahayana teaching, main stream Mahayana teaching which known as the *Sutrayana* Mahayana, *Sutrayana* Mahayana which what are the unique features of this, *Sutrayana* Mahayana, motivation wise, renunciation plus Bodhicitta. Means wise, means wise three higher trainings plus six perfections and four perfection, then in terms of the goal, full Buddhahood, full awakening.

Now the next one is to expedite, to expedite this path, to make the path very fast the unique very unique method is employed [02:00:00] which is known as the method to envoy the activate the clear light mind, activate the subtlest clear light mind in order to in order to eradicate the subtlest of the mental defilement. That system is known as Vajrayana, Tantrayana, Mantrayana, these three are synonymous. Vajrayana, Mantrayana, Tantrayana, these three are synonymous. Okay so from this now what we can say is that the Buddhism what is the prevalent today, it is of three kinds. One is the, one is the *Pratimokshayana* Buddhism, other one is *Sutrayana* Mahayana Buddhism and the one is *Tantrayana* Mahayana Buddhism or *Vajrayana* Mahayana Buddhism, three right?

If you understand the classification of Buddhism in this form, you got the correct impression of

what Buddhism is. Now on the contrary, the misnomer that is now being, has become so prominent, prevalent particularly in University settings. Is that Buddhism, three kinds of Buddhism. What are they? Theravada, Mahayana, Vajrayana. This is the total misnomer. It's the wrong understanding of classification of Buddhism. So Theravada means okay the Buddhism that flourish in that that what we see now in Sri Lanka, Burma, Thailand, and so forth, that's the Theravada Buddhism. What is Mahayana Buddhism? Mahayana Buddhism is that flourish in China, this is a misnomer. Wrong understanding. Why the Buddhism in China is known as Mahayana?

Okay Buddhism in Tibet, this is Vajrayana, this is not Mahayana, this is Vajrayana. This is a total wrong understanding of the classification. Don't forget it. So the proper way of classification would be Theravada, Theravada today Theravada, then the *Sutrayana* Mahayana and Vajrayana Mahayana. You're getting it? These three. So the Buddhism in China, Buddhism in Tibet, both are Mahayana. Within Mahayana there are two kinds. One is *Sutrayana* Mahayana and the Vajrayana Mahayana. So in other words we see that Theravada Buddhism main training is the three higher trainings. *Sutrayana* Mahayana which we see in China that is three higher training plus six perfections, and the four perfections. Then the Buddhism in Tibet, three higher training's, six perfections, four perfections plus means to, techniques to activate the clear light mind. So this is how we have to understand. If you understand it in this context then you really appreciate what is the real real teaching, real teachings of the Buddha. You're getting to? Okay so this is the I'd like to stop here. Okay we will quickly do the, quickly do the end dedication prayer, it's already six minutes passed. Okay should you have questions, should you have questions so next time we can bring them read them. Or you can ask them in person but reading would be easier. Okay 278(page)

Class 26 – Three Turnings of the Wheel of Dharma

Session 1 of 24th Oct 2018

Subject : Three Turnings of the Wheel of Dharma
Teacher : Venerable Geshe Dorji Damdul La
Location : Tibet House Delhi
Date : 24 Oct 2018
Transcriber: : Tenzing Nyidon
Verified by :
Edited by :

Starting Prayers And Meditation

(Main Teachings Starts)

Okay Heart Sutra Mantra, page 31. As we recite this remember not to miss to include your two parents and all the family members, including your children, and all sentient beings with you. And imagine the Buddha Shakyamuni is exhorting us thus, don't remain in the fears of Samsara, come towards ultimate happiness. And you hearing this melodious voice of the Buddha Shakyamuni, you inspire your two kind parents and all sentient beings, informing them what the Buddha Shakyamuni said. And they are all so happy to join you in this journey of cleansing the mind to discover the ultimate treasure of happiness within yourself. With that in mind you lead this and everyone is joining you. And all the Buddhas and Bodhisattvas they are watching us.

TADYATHA OM GATE GATE PARAGATE PARASAMGATE BODHISVAHA

Okay, from what we recited right now *tadyatha om gate gate paragate parasamgate Bodhi svaha*. Here the Buddha Shakyamuni inspired Arya Avalokiteshvara, Shariputra to explore and to share with all the beings as to how to awaken this seed of perfection that exists within each one of us. So in this connection how does this awakening actually this sharing of this awakening, sharing of this teaching on awakening actually started? So that was in this connection what we're going to have this class, today's class is going to be on what is known as the Three Turnings of the Wheel of Dharma. Of course in terms of the order which we had given in the list of the topics to be covered under Nalanda Diploma Course it's little altered. It doesn't matter. This part is very important the Three Turnings of the Wheel of Dharma. The Buddha Shakyamuni after having discovered this Buddha nature within himself, say as we all know that the 2500 years ago Prince Siddhartha, as Acharya Dignaga very clearly indicated that in his text *Pramanasamuccaya*, The Compendium of the Valid Cognition. So there what Acharya Dignaga said,

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.

Okay this is what the Acharya Dignaga said. So in line with what the Acharya Dignaga said the Prince Siddhartha as a young prince age 29 he left his palace and went in search of the path.

And then meeting with the two teachers, first teacher Acharya Alara Kalama and the next he met the second teacher Acharya Udreka. With, meeting with two teachers he realised that he already achieved the same spiritual realisation as that of the two teachers. Of course successively. And then he requested for more teachings. And the two teachers said that you already reached the same level as me and there is nothing more for you to learn now. All the students that I have are your students. Why don't you stay with us and then guide the students? So the Buddha, this Prince Siddhartha, he then told the teachers that I came here to you for the permanent solution of all the problems and still I'm the, I did not get this solution. Then so finally six years in penance, six years in austerity, in meditation. And going through these two extremes, first in the palace as in the world of indulgence and in the as an ascetic for six years of penance. So finally he found the middle way. Following the middle way finally under the Bodhi tree he became Enlightened.

So this made him Prince Siddhartha as the Fully Awakened One, the Gautama the Buddha. So with this then the what was expected was that he was to give teaching, he was to give, share this light of the wisdom to dispel the darkness from the minds of the sentient beings. But on the contrary Prince Siddhartha as the Awakened One now he remained silent for 49 days. So sensing that this Prince Siddhartha he remained for 49 days in silence the kings of the celestial beings, the kings of the gods and goddesses Indra, Brahma, they descended to make request to the Fully Awakened One, the Buddha, please don't remain silent, please turn the Wheel of Dharma. Which means please share this light of the wisdom, give the light, give the teachings on the light of the wisdom to dispel the darkness of all the beings. Then the Buddha Shakyamuni, then he said this first **Tibetan??(0:19:38)** this is what he said. So the meaning is -

Profound, peaceful, elaboration-free, clear light, and non-composite;
Such is the nectar-like Dharma

Is what I've -

discovered.
Finding no one to fathom this teaching,
In silence I will retire into the woods.

So this is what the Fully Awakened One said. **[0:20:00]** And then Brahma and Indra the kings of the devas and devis, they made even more prostrations to make the fervent request that please don't remain silent, please turn the Wheel of Dharma. Then from there came the Three Turnings of the Wheel of Dharma. Okay, so Three Turnings of the Wheel of Dharma. What we can say is that the Buddha Shakyamuni upon, Prince Siddhartha upon becoming the Buddha Shakyamuni then he lived till 81 years, till the age of 81. And so that is according to historical account. So the we need to know the accounts of the Buddha in two ways, one the historical account and the other the unique biography of the Buddha Shakyamuni. So what we are learning here is according to the historical account. The unique biography is slightly different. Which we'll be, which we can learn more extensively later on as we become more exposed to the very

concept of the Buddha's teachings pertaining to the *Tri Laksana*, say the Pali tradition we call it *Tri Laksana* and according to the Mahayana tradition we have to call it the Four Seals of the Buddha's teachings, the Four Seals. So there the basic, the tenets, the tenet system is the same. So that the, all these then the teachings came into being.

So the according to the historical account of the Buddha's biography, Buddha Shakyamuni after becoming Enlightened and then starting to give the teachings. How many teachings the Buddha gave? So popularly it is known as 84,000's of teachings were given. So this is what is being popularly said. And interestingly for us, we also need to know that 80,000, there is also mention of 80,000, also mention of 84,000. You may be wondering why this discrepancy is there, how this discrepancy is there in some cases 80,000, in some cases 84,000. For that we need to know as to the differences. So one the, so for this we need to know little bit about the history or the life story of the Buddha. 84,000 was the one, is the one which is accepted as consensus that the Buddha Shakyamuni taught 84,000 teachings. But then why 80,000 is mentioned?

So that is since the time Ananda became the attendant of the Buddha. So what is relationship between the 80,000 and the Ananda becoming the attendant of the Buddha, what is the relationship? This is the question. As the Buddha Shakyamuni become say the more popular and more and more followers were being drawn towards him then the say amongst the students, the disciples, they had a discussion the need for the Buddha Shakyamuni to have an attendant. Then the discussion was going as to who would be the right candidate. Finally they all came to the understanding or the consensus that Ananda should be the attendant. And then they went to Ananda to make the request, if he can be the attendant. And of course all of us would be very honoured to be the attendant of the Buddha Shakyamuni. But Ananda did not accept readily. So what he said is that okay under one condition. So he laid the condition. And what is condition? Condition was that, and then they asked what is the condition? They got a little shocked, how come that anybody would be very honoured but then Ananda laid a condition to Buddha Shakyamuni. Okay what is the condition? So he said that the Buddha Shakyamuni, Buddha, the Tathagata will teach only in my presence not otherwise. And then they reported this matter to the Buddha Shakyamuni. And the Buddha accepted the condition. So since Ananda joined as an attendant of the Buddha then 80,000 were taught and the 4000 were taught before Ananda became the Buddha Shakyamuni's attendant. So this is the historical account.

Now, all these teachings of the Buddha whether what today we can see fall under the category of the Theravada Buddhism or the Chinese Buddhism or the Tibetan Buddhism, all these teachings of the Buddha somehow should be seen in the light of the Three Turnings of the Wheel of Dharma. Somehow all teachings whether directly or indirectly must be related to the Three Turnings of the Wheel of Dharma. So the question is what are the Three Turnings of the Wheel of Dharma? So Three Turnings of the Wheel of Dharma has a connotation three teachings of the Buddha. So Three Turnings of the Wheel of Dharma for that to learn what these three are we need to know the three places where the Three Turnings of the Wheel of Dharma were conducted. And the target audience. Who the target audience were for each of these teachings, for each of these wheels. And then finally what are the content, subject matter, what are the subject matter of each of the turning of the Wheel of Dharma. These three things we need to keep in mind.

The first turning in terms of place it is Sarnath, Varanasi Sarnath, in terms of the place. Then in terms of the target audience. Okay for the target audience we need to know what is automatically we need to understand the four Buddhist schools. To know the target audience we need to know the four Buddhist schools. Okay, first we'll discuss, very briefly we'll discuss about the four noble, the four Buddhist schools. Once we know this then we'll relate this to the four, the Three Turnings of the Wheel of Dharma.

Four Buddhist schools meaning that they say what are the philosophical schools, not just four in terms of Theravada, Chinese Buddhism, Tibetan Buddhism, or more in terms of the philosophical positions, philosophical presentations. So there, there are four main schools representing four different philosophical schools all taught by the Buddha Shakyamuni himself. So these four schools are Vaibhashika, then Sautantrika, then Chittamatra, and then finally Madhyamika. Okay four, Vaibhashika, Sautantrika, Chittamatra, and Madhyamika. Okay four. And Chittamatra means *chitta* is the mind, Chittamatra the say the mind only school. Chittamatra means mind only school. Madhyamika meaning the middle way, middle way school. So we have these four schools Vaibhashika, Sautantrika, Chittamatra, and Madhyamika, four schools.

These four schools how I presented them in the order is in the order of, placed them in the order of progressively becoming subtler. Which means that Vaibhashika is the grossest, followed by Sautantrika which is subtler, followed by Chittamatra even subtler, then finally Madhyamika which is the subtlest. And then for our information the Madhyamika eventually we have to learn the Madhyamika, the fourth school is further divided into two. And of course there are many more the, many more in terms of divisions there, but I'd like to touch this area. The four schools and the fourth is divided into two. One is the Sautantrika Madhyamika, s v a t a n t r i k a Madhyamika. And number two is Prasangika Madhyamika. Prasangik Prasangika same. Prasangika P r a s a n g i k a Madhyamika. Okay so Sautantrika Madhyamika, Prasangika Madhyamika, these two, come to the, put together and fall in the category of Madhyamika. So in other words we have four Vaibhashika, Sautantrika, Chittamatra, and Madhyamika, four.

Okay so don't forget that. So these four we must be, if you put them in the proper order, these you will have a great benefit of knowing [0:30:00] the subtlety, the difference in the subtlety of the philosophical views. And the, what are the philosophical views, what are the, in what way they are, they differ from each other. So for all these we have to study the four schools separately. So this constitutes what is known as studying the tenet systems of the Buddhist, four Buddhist schools, tenet systems. Okay that is very separate topic that is going to be very interesting, very helpful, very important topic to be covered later on. Okay this will come later. Keep that aside. But what we do have to know here is we have to know the four schools in the order of progressively becoming subtler. Okay, that is important.

So with this in mind the First Turning of Wheel of Dharma in terms of place, what is the place? Sarnath, Varanasi. Then in terms of the target audience so this Turning of the Wheel, the First Turning of the Wheel of Dharma the target audience was the Vaibhashika and Sautantrika school. Okay, and in terms of subject matter Four Noble Truths. That is the subject matter Four Noble Truths. And the one unique feature of the First Turning of the Wheel of Dharma is that the manner in which the Four Noble Truths was taught was that the Four Noble Truths exist

intrinsically, Four Noble Truths exist truly, Four Noble Truths exist intrinsically and truly. So the Buddha when teaching the Four Noble Truths he just took for granted that Four Noble Truths exist truly and intrinsically. And then just taught the Four Noble Truths. So the audience, they know what the Four Noble Truths are and then they in their mind they had a feeling that the Buddha taught the Four Noble Truths exist truly or intrinsically. Which means that in their mind the feeling that Four Noble Truths exist truly is something ingrained in their mind. So this is one thing that we need to keep in mind in terms of the place, the target audience and the subject matter.

Okay now Second Turning of the Wheel of Dharma Buddha taught in terms of place it was Rajgir. And precisely, more precisely the Vulture's Peak, Rajgir at Vulture's Peak. So if you read for example say Salistambha Sutra and many of the sutras, Mahayana sutras they were mostly taught in Rajgir in Vulture's Peak. Okay so in terms of place it is the Rajgir, Vulture's Peak. In terms of the target audience it is the fourth school. What is the fourth school? Madhyamika school, the fourth school. Okay you may be wondering why, how jumped from the number two to number four. So this we'll learn later. So for the Second Turning of Wheel of Dharma the target audience was the followers of the fourth school, Madhyamika. Now in terms of teaching it is known as the teaching on the Emptiness of characteristics, Emptiness of self-characteristics or self-characteristics then/Emptiness of self-characteristics/intrinsicality/true existence. Emptiness of self-characteristics/intrinsicality/true existence. Okay this is the subject matter.

Okay now Third Turning of Wheel of Dharma. For the third Turning of Wheel of Dharma what happened was that in the First Turning of Wheel of Dharma the Buddha taught that all the Four Noble Truths exist truly. And Second Turning of Wheel of Dharma the Buddha taught that nothing exists truly, everything is empty of true existence, everything is empty of intrinsicality, intrinsic reality. Everything is empty of true existence. This is what the Buddha taught Second Turning. Because of which the say the this third category of the people they were confused. First Turning Wheel of Dharma the Vaibhashika and Sautantrika, these two schools they are very happy. And Second Turning of Wheel of Dharma the Madhyamika school they are very happy. And then the say the mediocre, average faculty people they were confused. The same teacher, the Tathagata, the Fully Awakened One in the First Turning the Buddha said that Four Noble Truths exist truly. And the Second Turning of Wheel of Dharma the Buddha said nothing exists truly. So there is obvious contradiction. How is it that there is no contradiction? How to resolve this? Which of the two teachings is accurate? So this is what the in Tibetan, this Bodhisattva is known as Dondam Yangapa, Paramarthasamudgata. So this Bodhisattva Paramarthasamudgata he stood up and then on behalf of the third category of the people with the mediocre faculty raised this question. He raised this question. Okay Third Turning of Wheel of Dharma is quite interesting, Third Turning, Paramarthasamudgata, Third Turning of Wheel of Dharma is quite interesting what happened was that the in terms of place it was Vaishali. Then in terms of the target audience it was Chittamatra philosophers, Chittamatra, the third school. Chittamatra philosopher in terms of target audience Chittamatra philosophers. And then in terms of the subject matter of course I'll explain this little later that is, that requires great detailed explanation. In terms of subject matter it was the, it is technically known as the distinguishing the characteristics. This is subject matter. So what is meant by distinguishing characteristics? So this I will explain little later.

So how the Third Turning of Wheel of Dharma actually came into being was that in Vaishali the Buddha Shakyamuni presided over the gathering. And actually the gathering, the congregation was so rich, the very highly advanced Bodhisattvas were there like Arya Avalokiteshvara, Arya Maitreya, Arya Manjushri, Arya Vajrapani, and Arya the Paramarthasamudgata they were all there. And that ten highly, highly realised Bodhisattvas they asked ten different questions. Ten highly the advanced Bodhisattvas they asked ten different questions. And the Buddha Shakyamuni responded to each one of them. And the response that the Buddha Shakyamuni gave to the Bodhisattva Paramarthasamudgata so that came to be known as the Third Turning of Wheel of Dharma in the context of the First Turning and the Second Turning, in the context of the relationship with the First Turning and the Second Turning. Whereas the other teachings which the Buddha gave as a response to the questions asked by the remaining nine Bodhisattvas they were very separate topics. But the one asked by Bodhisattva Paramarthasamudgata this response was in relation to the First Turning Wheel of Dharma, Second Turning Wheel of Dharma.

So how did it happen was that Bodhisattva the Paramarthasamudgata he knew that there were many in the audience who were little confused by seeing the obvious contradiction between the First Turning and the Second Turning. First Turning where the Buddha said the Four Noble Truths exist truly. And the Second Turning Wheel of Dharma where the Buddha said nothing exists truly, nothing exists intrinsically, right. [0:40:00] Then the Bodhisattva he stood up, Bodhisattva Paramarthasamudgata, the stood up on behalf of these people who are confused he then raised the question to the Buddha Shakyamuni, the Venerable Tathagata, the Fully Awakened One, the Blessed The one in Varanasi I remember that you taught that the Four Noble Truths exists truly. Then in the Rajgir you taught that nothing exists truly. So of course the Buddha Shakyamuni, the Blessed One, being the Fully Awakened One there is no confusion so how would, which of the two teachings should be taken as at face value? So this was the question raised.

Then the Buddha Shakyamuni interpreted his own earlier two teachings. So this interpretation of the earlier two teachings came to be known as the Third Turning of Wheel of Dharma. And the subject matter is what? Distinguishing the characteristics. Okay so what do we mean by distinguishing the characteristics? Okay, so for that matter we need to know little bit we have to go little bit of the philosophy. Okay pay attention and then don't worry that if things become little technical don't worry. The point is that you must focus on what is being said on the spot, what I'm saying on the spot. Whatever is being said just be in the present moment and follow that. Don't try to correlate it with what was said earlier, relating so forth. And then meanwhile you may miss many of the things which are being, which I'm saying.

Okay all phenomena that exists in this universe, not only all phenomena anything that comes to your mind whether existent or non-existent, anything that comes to your mind can be divided into three groups. You're getting it? Okay you want to make, you want me to make it complicated or little make simple?

Participant: Simple.

Venerable Geshe Dorji Damdul La: Simple, complicated? So this is why the, you know, the Buddha taught different teachings. (TL, GL) Right. So some need simple, some need complicated. Okay so let us say okay so the let us say, first let me put it like this. Okay anything that comes to your mind we will try to try to put them into categories, right. We'll try to classify them to say the groups. One let's say existence and non-existence. Anything that comes to your mind should necessarily fall under these two categories either existent or non-existent. Do you agree with me? Okay just speak your mind today the, today it is your liberty day, right. You can speak your mind just say anything that comes to your mind existent or non-existent, it doesn't matter. Correct, not correct, it doesn't matter. Just say something. Okay, quick. Just say.

Participant: Yes.

Venerable Geshe Dorji Damdul La: Yes? Yes falls under which category existent or non-existent? It exists, yes exists. Okay anything else?

Participant: Canada.

Venerable Geshe Dorji Damdul La: Canada it falls under which category, yes the existent non-existent? Existential. Anything else?

Participant: God.

Venerable Geshe Dorji Damdul La: God. Okay who said it? Okay don't put me into trouble. (GL) Okay by the way it's fine, so the god and goddesses, Indra, Brahma, right. So from that point of view it falls under which category?

Participant: Existence.

Venerable Geshe Dorji Damdul La: Existence. Okay, don't put me into trouble. Otherwise feel free. Anything else?

Participant: Thoughts.

Venerable Geshe Dorji Damdul La: Thoughts. Okay thoughts fall under which category? Existence. Okay, so you know only existent things. Okay let's say the.

Participant: Aliens.

Venerable Geshe Dorji Damdul La: Aliens. Okay UFO, aliens form UFO, Unidentified Flying Objects. Aliens, right. They exist or not exist?

Participant: Exist.

Venerable Geshe Dorji Damdul La: Exist? How many of you are sceptical? Sceptical over there, sceptical over there. Okay so this is not too sure it falls under the category of not sure,

right. Okay either it should be yes, the existent, non-existent but we are not sure. Okay, say the 100 rupees in my pocket, it is existent, non-existent?

Participant: Not sure.

Venerable Geshe Dorji Damdul La: 100 rupees in my pocket, is it existent, non-existent?

Participant: Not sure.

Venerable Geshe Dorji Damdul La: Existential?

Participant: No idea.

Venerable Geshe Dorji Damdul La: No speak by what you are confident about. Don't speak because you, don't say something which you are not confident. It exists, non-existent?

Participant: Non-existent.

Venerable Geshe Dorji Damdul La: Non-existent? How do you know it? (GL)

Participant: Do you have a pocket?

Venerable Geshe Dorji Damdul La: Yes, I have. (GL) It came from my pocket. Yeah, so it exists or not exists, 100 rupees note in my pocket?

Participant: Not sure.

Venerable Geshe Dorji Damdul La: Not sure. You're getting it? Very good. This is the answer. Always when you speak don't speak something which you are not sure. If you are not sure say you are not sure. But during the interview don't say that. (GL) Job interviews be very skilled, right, if you say not sure, you are out. The purpose of your interview is defeated. Otherwise what you would say particularly with the philosophical discussions, reflections and studies and so forth, you are not sure, say I'm not sure. You're getting it? Good.

Okay so the point is that do you agree with me that anything that comes to your mind whether existent, non-existent should necessarily fall under the two groups; existent group, non-existent group. You agree with me or not?

Participant: Yes.

Venerable Geshe Dorji Damdul La: Okay, now what the assignment that I'd like to give you is keep those things in your mind which I'm not going to divide any further, right. Which I'm not going to divide any further of these groups. Okay existence I'm going to divide it further. What did I say, what did I tell you? Keep in mind those parts, those categories which I am not going to divide any further. You're getting it? Okay, things that comes to your mind we divided that into

two groups, what are they? Existence or non-existence. And non-existence I'm not going to divide further. Existence we can divide further.

Anything which is existent should be either permanent or impermanent. You agree with me? Very good. So, existence, no permanent, existence further divided into two – permanent and impermanent. You're getting it? Good. Now impermanent I'm going to not, I'm not going to divide it any further. Permanent I'm going to divide into two – thoroughly being the say the Emptiness ultimate reality. So in the, in Theravada tradition we call it *anatta*, in Mahayana tradition we call it *anatman*. *Anatman anatta*. Okay so *anatta* or *anatman* and permanent phenomena other than *anatman* or *anatta*. You're getting it? Okay so these are the classifications that I am making.

Now tell me anything that comes to your mind can be classified into the groups which are not divided any further, tell me what are they?

Participant: Impermanent.

Venerable Geshe Dorji Damdul La: Number one is non-existence. Then impermanent. Then that's it?

Participant: Ultimate reality.

Venerable Geshe Dorji Damdul La: Ultimate, *anatta* or *anatman*. And then permanent phenomena other than *anatta* or *anatman*. Four things. What are they? One is non-existence which I did not divide any further. Then? Impermanent phenomena number two. Then? *Anatta* or *anatman* in other words the ultimate reality. And then number four permanent phenomena other than ultimate reality. You're getting it? Does it come to your mind? Good, so these are the four things. Don't forget it. These are four things on my right hand. Okay, just in your mind make sure that they are [0:50:00] well scripted in your mind. What are they? Non-existent, impermanent, ultimate reality, permanent phenomena other than ultimate reality. You're getting it? These four.

Now on the other hand I'm going to talk about what is known as three natures. On my left hand, on my right hand the three, the four things, four divisions of all everything that comes to your mind. And the on my left hand I'm going to introduce to you what I know as the three natures. Three natures number one imputed nature. Don't worry what the imputed nature is, just note it down and keep it in your mind. The first one is imputed nature. Number two is other powered nature. Number three is thoroughly established nature. Okay number one imputed nature, number two other powered nature, number three thoroughly established nature. Okay this is so important. So the, classifying anything that comes to your mind in these three natures is something which you have to know whether you study, particularly when you study Chittamatra school and Madhyamika school. We have to know these three things. You're getting it?

Okay now what is our job? Our job is to correlate these two groups, one the set of the four on my right hand and the other set of three on my left hand. We have to correlate the two. Correlate

the two, I give you, first I'll give you one clue. Other, no, impermanent phenomena from the set of four. What is the set of four?

Participant: Impermanent, non-existent.

Venerable Geshe Dorji Damdul La: No, no in a proper sequence. Non-existent. Impermanent. Ultimate reality. Permanent phenomena other than ultimate reality. Four, set of four. On the other hand we have the set of three. What the set of three? The three natures. What are the three natures? Imputed nature. Other powered nature. Thoroughly established nature. Very good. Okay, now what we're going to do is that, we have to, so both are the classifications of what we call as the anything that comes to your mind. You're getting it? Both are the classifications of anything that come into mind. So we classify differently. So if these two are good classifications of what comes to your mind then they should tally, we should be able to correlate properly. So for that matter what, how to correlate, how to put these four, set of four into the three, set of three. How to put it there is one impermanent from the set of the four and other powered from the set of three, these two are synonymous. Don't forget it. Impermanent from the set of four and the other powered from the, other powered nature from the set of three, three natures, these two are synonymous. Okay if you can make like what, what do you call is?

Participant: Match the column.

Venerable Geshe Dorji Damdul La: The match the two columns, yes. Make the two columns, right. The column of the set of four and the column of the set of three natures. And then you try to you know match them. Okay impermanent from the set of four and the other powered nature from the set of three, these two are synonymous. So from the four impermanence is gone now. Impermanent phenomena is gone. How many left now from the four, from the set of four what are left?

Participant: Non-existence.

Venerable Geshe Dorji Damdul La: Non-existence.

Participant: Ultimate reality.

Venerable Geshe Dorji Damdul La: Ultimate reality. Permanent phenomena other than the ultimate reality. These four are left. Okay now another clue that I'd like to give is that ultimate reality from the set of four and the thoroughly established nature from the set of three natures, these two are synonymous. Okay what did I say? Ultimate reality from the set of four and the thoroughly established nature from the set of three, these two are synonymous. You're getting it? Okay, now from the set of four how many left?

Participant: Two.

Venerable Geshe Dorji Damdul La: What are they?

Participant: Non-existence.

Venerable Geshe Dorji Damdul La: Non-existent phenomena and? Non-existence and?

Participant: Permanent phenomena.

Venerable Geshe Dorji Damdul La: Permanent phenomena other than ultimate reality. These two automatically falls, fall under imputed nature. You're getting it? Okay, good.

Now our job is, now tell me, now we will work out the set of three, three natures only. Okay what is the, what are the three natures? Imputed nature, other powered nature. No, imputed, yes the other powered nature and thoroughly established nature. So tell me what do you understand by imputed, what comes, what falls under imputed nature?

Participant: Non-existent.

Venerable Geshe Dorji Damdul La: What falls under imputed nature tell me? Non-existent.

Participant: Permanent phenomena.

Venerable Geshe Dorji Damdul La: Permanent phenomena other than?

Participant: Ultimate reality.

Venerable Geshe Dorji Damdul La: Okay anything which is non-existent should fall under imputed nature. Anything which is permanent phenomena other than ultimate reality fall under imputed nature. You're getting it? Okay, then what comes under the other powered nature? What is second nature?

Participant: Other powered nature.

Venerable Geshe Dorji Damdul La: Other powered nature. What come, what falls under other powered nature?

Participant: Impermanent.

Venerable Geshe Dorji Damdul La: Impermanent phenomena, all impermanent phenomena should necessarily fall under the other powered nature. Very good. Okay, what falls under the number three, what is the third nature?

Participant: Thoroughly established.

Venerable Geshe Dorji Damdul La: Thoroughly established nature. What falls under thoroughly established nature?

Participant: Ultimate reality.

Venerable Geshe Dorji Damdul La: Ultimate reality. Very good. Okay, this is what we learned. Now for your information according to Chittamatra school the first one, first nature does not exist truly. First nature, the first nature, what is the first nature?

Participant: Imputed nature.

Venerable Geshe Dorji Damdul La: Imputed nature does not exist truly according to Chittamatra school. Of the three natures the first one does not exist truly. And out of the, and I will ask you this question why, right. So this you have to give the answer later. For time being say according to Chittamatra school the first nature does not exist truly, whereas number two and number three. What is number two nature?

Participant: Other powered.

Venerable Geshe Dorji Damdul La: Other powered nature. And number three?

Participant: Thoroughly established.

Venerable Geshe Dorji Damdul La: Thoroughly established nature. These two exist truly. Don't forget it. According to Chittamatra. Okay, now my question to you. Just speak your mind, right. I'm not necessarily looking for only the correct answer. Just speak your mind, give yourself a little time and then give me the answer as to what do you think, right. Speak your mind it doesn't matter, even if it is wrong it doesn't matter. This is what we are going to learn. So simply by giving a thought why only the first nature does not exist truly, why the number two and number three exist truly, how or why? Right. If you get this answer, if you try to give an answer to this your mind is being activated. So that activation of mind is required for us to learn the four different schools eventually. Okay anyone who likes to give me an answer as to in what way the first nature, what is the first nature, imputed nature. What did I say? How imputed nature does not exist truly? Okay any idea, anyone? Yes?

Participant: Because Geshe la the first imputed nature is coming from our own mind, what we are constructing we can take.

Venerable Geshe Dorji Damdul La: Can you give me an example of imputed nature?

Participant: I think many things can.

Venerable Geshe Dorji Damdul La: Like what?

Participant: In the sense like,

Venerable Geshe Dorji Damdul La: You must take the clue from what we said. Under imputed nature what falls under imputed nature?

Participant: Non-existent.

Venerable Geshe Dorji Damdul La: Non-existent and permanent phenomena other than thoroughly established nature, right. Do you get a clue? [1:00:00] Okay so maybe the Gauri ji can just get this clue, say what is in my left hand? Flower. What is in my right hand? Nothing is there. Imagine a blue flower. What is in my right, left hand? What is in my right hand?

Participant: Imaginary.

Venerable Geshe Dorji Damdul La: Imaginary blue flower. What is the difference between these two things, the red flower in my left hand and the imaginary blue flower, what is the difference? Just speak your mind. Don't try to look for philosophical answers. Just speak your mind what is the difference? One is imputed nature, and one is not. Which is the imputed nature? The red one?

Participant: The imaginary one.

Venerable Geshe Dorji Damdul La: The imaginary one exists imputedly. You're getting it? Imaginary one exists imputedly. This is, it does not exist imputedly. It is there, solidly there. It does not require imputation. It is solidly there. This is according to Chittamatra school. You're getting it? Very good. Thank you. Vinny la thank you so much. Okay, and the, so from this we get a clue that the what? Imputed nature referring to the non-existent phenomena and the permanent phenomena other than thoroughly established nature or the other than ultimate reality, they exist imputedly, they exist imputedly. Because they exist imputedly they don't really truly exist. There is nothing there which truly exists. Truly meaning independent of your mind something existing there, right. So therefore imputed nature does not truly exist. Whereas the number two and number three natures they exist truly. So this flower falls under which category? Which of the three natures, this flower? This flower falls under which of the three natures, imputed, thoroughly established? There is no impermanent nature in the three natures, right. What are the three natures? Impermanent then there are four, right. Imputed nature, other powered nature, thoroughly established nature, impermanent nature there are four? Because we have only three natures. Okay, tell me this flower falls under which of the three natures.

Participant: Other powered.

Venerable Geshe Dorji Damdul La: Why? Okay this, okay now somebody have to say that it falls under imputed nature. Then you all get the three. Many said the other powered. And some say the thoroughly established. Then somebody has to say imputed. Then we have all the three. Plurality is there.

Participant: Other powered nature is for impermanent phenomena.

Venerable Geshe Dorji Damdul La: It falls under other powered nature, why?

Participant: Because it is impermanent.

Venerable Geshe Dorji Damdul La: Because it is impermanent nature, impermanent. And impermanence and other powered nature these two are synonymous. You're getting it? Okay tell me this okay, say oh these prayer flags fall under which category?

Participant: Other powered.

Venerable Geshe Dorji Damdul La: Other powered. How?

Participant: Because it is impermanent.

Venerable Geshe Dorji Damdul La: Impermanent. So what is there if it is impermanent, so what is the problem? No if something is impermanent then why should it be other powered? Because these two are synonymous, (TL) right. If something is impermanent it should be other powered because other powered and impermanence these two are synonymous. You're getting it? Okay, let's say, okay let's say the Pushkar ji falls under which category.

Participant: Other powered.

Venerable Geshe Dorji Damdul La: Pushkar ji is gentleman here. You may think that Pushkar is just like divine god there. He is a gentleman here. He falls under which of the three categories?

Participant: Other powered.

Venerable Geshe Dorji Damdul La: Why?

Participant: Impermanent.

Venerable Geshe Dorji Damdul La: Give me a complete answer. Just don't just say that he is human being, or he lives in Tibet House. Don't just say that, give a complete answer.

Participant: Because anything that exists it is ultimately non-existent, ultimate reality.

Venerable Geshe Dorji Damdul La: Okay so the Pushkar ji falls under which category thoroughly established or other powered?

Participant: Other powered.

Venerable Geshe Dorji Damdul La: Other powered. So how other powered? Because he is impermanent phenomena and impermanent phenomena and other powered, these two are?

Participant: Synonymous.

Venerable Geshe Dorji Damdul La: Synonymous, right. Okay you may be wondering what exactly does he mean by other powered? What does it mean by, exactly mean by thoroughly established? What does it exactly mean by imputed nature? Okay this again I have to explain.

Other powered means anything which comes into existence by the power of other causes. Other powered meaning anything which exists by the power of other causes. Causes. Anything which exists by the power of other causes is known as other powered. So, anything which exists by the power of other causes and impermanent phenomena these two are synonymous. So what would you like to know more, now? Other powered done. So what would you like to know more?

Participant: Thoroughly established.

Venerable Geshe Dorji Damdul La: Thoroughly established nature. Why is ultimate reality known as thoroughly established nature? Thoroughly established meaning something which is very stable. Thorough, right, which is so thorough. Thoroughly established which is so stable. So impermanent phenomena they are not stable, right. Impermanent phenomena they are not stable, they change. And then the say the permanent phenomena other than ultimate reality they are also not stable. You're getting it? They are also not stable. What is stable is the ultimate reality. That is the most stable thing. So therefore ultimate reality is known as thoroughly established nature. But what I'm explaining now may not make sense, total sense at the moment. This requires a very systematic learning of the Emptiness. Emptiness or the ultimate reality. Only then you will understand as to how ultimate reality or the Emptiness is the thoroughly established or the stable. Okay now what is next? Yes?

Participant: Geshe la one small question, what are permanent phenomena other than ultimate reality?

Venerable Geshe Dorji Damdul La: Wow, this is good question. Yes, this we'll discuss, right. Okay, we'll discuss this. First we will discuss first, what is left now?

Participant: Imputed nature.

Venerable Geshe Dorji Damdul La: Imputed nature. Imputed. Let's say okay say distinction that we made by Vinny ji, the, this red flower in my left hand and imaginary blue flower in my right hand. Imaginary blue flower, there is no blue flower there it's just imaginary. You're getting it? So this imaginary blue flower is coming from my mind or it's in my hand?

Participant: Mind.

Venerable Geshe Dorji Damdul La: It's purely coming from my mind. Whereas this red flower is from my, coming from my mind. Okay don't think that you are Prasangika Madhyamika, right. You are just the first Diploma Course, right. Don't think that you are the Prasangika philosophers. For the time being just speak of, think of who you are. You're getting it? Okay, say this flower exists from your mind or from the object?

Participant: Object.

Venerable Geshe Dorji Damdul La: From the object. Some substance is there. So that is known as the true existence. And what is not from the substance, coming from the mind is

known as the imputed nature. Mind imputes. You're getting it? Say hallucination, hallucination is coming from the object or coming from your mind?

Participant: Mind.

Venerable Geshe Dorji Damdul La: Okay, seems like the say Diploma participants they don't have experience of hallucination, right. Hallucination comes from the mind or from the object?

Participant: Mind.

Venerable Geshe Dorji Damdul La: From the mind. Very good. So the hallucination comes from the mind, not from the object. So what comes from the mind is known as mental imputation, imputation. You're getting it? So imputation as opposed to, hey imputation as opposed to true existence. You're getting it? Imputation as opposed to true existence. Now tell me of the three natures, what, which of the three natures exist truly?

Participant: Other powered and thoroughly established.

Venerable Geshe Dorji Damdul La: Other powered nature and thoroughly established nature. Which of the three natures do not exist truly?

Participant: Imputed.

Venerable Geshe Dorji Damdul La: Imputed nature. Okay, now self-characteristics, we are talking about [1:10:00] what is, the what is the subject matter of the Third Turning the Wheel of Dharma? Distinguishing the characteristics. Distinguishing the self-characteristics. Okay distinguishing characteristics, yes, distinguishing the characteristics. Now true existence and self-characteristics means same. True existence and self-characterised nature mean the same. True existence and self-characteristics or self-characterised means the same. Okay now, okay tell me which of the three natures have the self-characteristics? Thoroughly established nature and the other powered nature. Say in other words true existence and thoroughly established nature, no, true existence and self-characteristics or self-characterised these two are synonymous. You're getting it? So the other powered nature and thoroughly established nature, these two truly exist and these two have self-characteristics. You're getting it? And the imputed nature exists truly or not? True, the imputed nature has self-characteristics?

Participant: No.

Venerable Geshe Dorji Damdul La: No, it is empty of self-characteristics or it is devoid of self-characteristics. Okay, very good. How many of you understood this thus far? How many understood it? Raise your hands. Good. Okay if you understood this now in what relation we are talking about these three natures, tell me.

Participant: Third.

Venerable Geshe Dorji Damdul La: Third Turning Wheel of Dharma. In which context? In the context of place or what?

Participant: Subject matter.

Venerable Geshe Dorji Damdul La: Subject matter, very good. Okay so what are the subject matter of First Turning Wheel of Dharma?

Participant: Four Noble Truths.

Venerable Geshe Dorji Damdul La: First Turning of Wheel of Dharma.

Participant: Four Noble Truths.

Venerable Geshe Dorji Damdul La: The Four Noble Truths. And more precisely that the Four Noble Truths exist truly. Second Turning of Wheel of Dharma what is the subject matter? That nothing exists truly. You're getting it? So we see that these two Turning Wheel of Dharma there is obvious contradictions. There is a there on the surface or on the surface there is an obvious contradiction. So how to resolve the contradiction. The Buddha, now that you know, now that you can easily understand how the Buddha would give the answer. You're getting it? What the Buddha said the Paramarthasamudgata, the Bodhisattva Paramarthasamudgata, when he raised this question. So which of the two teachings of the Buddha is to be accepted at face value, literally? So the Buddha gave the answer interpreting his own earlier two teachings. How the Buddha interpreted his teachings that First Turning when I said that all, the Four Noble Truths exist truly I meant, okay of the three natures which exist truly?

Participant: Other powered.

Venerable Geshe Dorji Damdul La: Other powered nature and the thoroughly established nature. First Turning of the Wheel of Dharma when I said that the Four Noble Truths exist truly I mean the other powered nature and the thoroughly established nature to exist truly. And Second Turning of the Wheel of Dharma what did the Buddha say?

Participant: Nothing exists truly.

Venerable Geshe Dorji Damdul La: Second Turning of the Wheel of Dharma when I said nothing exists truly I meant the imputed nature does not exist truly. You're getting it? This is how the Buddha interpreted his own teachings. So that interpretation came to be known as the Third Turning of Wheel of Dharma and the subject matter is distinguishing the characteristics, right. The imputed nature does not have the self-characteristics or the true nature. And the other powered and the thoroughly established nature have self-characteristics and they exist truly. So this is how the Buddha made the distinction in terms of the three natures, in terms of the three characteristics. Okay three natures, three characteristics same, distinguishing the characteristics. Okay, you understand it? Wow this is amazing.

Okay what is the Gauri ji's question? What is the question?

Participant: What are permanent phenomena other than ultimate reality.

Venerable Geshe Dorji Damdul La: Okay, what are permanent phenomena other than what?

Participant: Ultimate reality.

Venerable Geshe Dorji Damdul La: Ultimate reality. Okay so the say ultimate reality falls under the category of permanent phenomena. Ultimate reality is the permanent phenomena. So the question asked is what other permanent phenomena are there other than ultimate reality. What other permanent phenomena? This is good question. Anyone? Can you think of, okay, can you think of permanent phenomena what kind of permanent phenomena, keep aside Emptiness, ultimate reality. Ultimate reality is, falls under permanent phenomena. Let us keep that aside. So anything else? Any other permanent phenomena that you can think of? Anyone?

Participant: Impermanence also seems to be permanent.

Venerable Geshe Dorji Damdul La: Okay impermanent also seems to be permanent in nature. Okay this is a good point. We will decide on this, we will discuss on this. Anything else?

Participant: So when parents die or.

Venerable Geshe Dorji Damdul La: Okay the mic.

Participant: So I think the love that our parents give us even after they die, they are not physically present but.

Venerable Geshe Dorji Damdul La: Okay the love that we got from our parents even if they are no more there. Even if the parents are no more there, the love that we got, so it is lasting within us. Okay it seems impermanent or is it permanent? My question is what seems permanent. This is not my question. My question what is permanent? Right. Not that seems permanent. Is it permanent or it seems permanent? Not sure. Okay. Give me example of permanent. Don't give me an example of what seems permanent.

Participant: Absence of rose.

Venerable Geshe Dorji Damdul La: Wow, okay, so this permanent phenomena came from where? Coming, came from where? Kanu brought it. Okay absence of rose. Very good, Kanu thank you.

Participant: Migration or the transfer of consciousness of one life to another life, that is also permanent.

Venerable Geshe Dorji Damdul La: Say which one?

Participant: Consciousness.

Venerable Geshe Dorji Damdul La: Consciousness which transmigrates from one life to the other that is permanent. Because it is eternal. Is that what you are saying? Okay so we have some examples, consciousness which remains eternal and the love even when the your parents are gone, so this love eternally resides within your mind that is permanent. And impermanence is permanent. And then absence of a rose. Kanu what is your, absence of rose? Okay, absence of rose is the permanent. Okay any more examples?

Participant: Time.

Venerable Geshe Dorji Damdul La: Time. Okay time is permanent, very good. Okay time is permanent. Can you elaborate little bit how time is permanent? How is time permanent?

Participant: Even after all the objects and physical objects are destroyed time just maintains itself.

Venerable Geshe Dorji Damdul La: Okay, no matter what happens to the other things, you destroy anything but the time flows in one direction. Arrow of time, right, in one flow, in one direction. It flows eternally, time. Mic.

Participant: I'm not sure if I'm asking a correct question.

Venerable Geshe Dorji Damdul La: Don't worry.

Participant: So in the ultimate reality, the absence of time is permanent or, I'm asking. Is it?

Venerable Geshe Dorji Damdul La: Okay wow you gave the best of the answer and you said you are asking me. You gave the best answer. Ultimate reality, in the ultimate. Okay, absence of the time in the ultimate reality, in the ultimate sense. Absence of time in the ultimate sense this is permanent phenomena. Okay why did you come to Diploma Course? Okay this is a very good answer from the point of view of the Madhyamika. You're getting it? From the point of view of the Madhyamika. So anyway the, okay the point is from this point of view [1:20:00] yes, eve from Chittamatra point of view yes. Say the absence of time in the ultimate level this is the example of permanent phenomena. Okay, very good. This is a very good answer. Others don't feel intimidated, right. I don't know in the first place whether its permanent or impermanent, forget about it, even the what is absence of time in ultimate, (TL) I don't know, what does it mean? Okay don't feel intimidated, this is a very good answer. Thank you. Very good answer. But others we will come to learn it eventually. You're getting it? Oh by the way where did you get it from?

Participant: The question you asked.

Venerable Geshe Dorji Damdul La: The answer, answer.

Participant: I answered it with a question. GL)

Venerable Geshe Dorji Damdul La: Okay this is a very, so that randomly came, right, randomly came as the answer. Very good. Thank you. Okay, yes?

Participant: Death?

Venerable Geshe Dorji Damdul La: Okay death is permanent. Okay now don't forget the answers given the consciousness which travels from one life to another. Okay I'm not giving the answer now, I'm simply bringing up, refreshing the answer given, right. One consciousness, somebody said consciousness which leaves, which connects from one life to the other that is permanent. Then the love that one feels no matter, you know, whether you parents are alive or passed away, the love that you feel, the love that you got from your parents is eternally there within you. This is permanent, two. And then the time, time is permanent no matter what destructions, changes happening in the world time flows in row, row of time that is permanent. And then impermanence is permanence because impermanence is always impermanent. So the eternity is impermanent so it therefore it is permanent. And then the death is impermanent. Anything else?

Participant: Space.

Venerable Geshe Dorji Damdul La: Okay the space is impermanent. Then absence of, okay absence of rose is permanent and then the absence of time in the ultimate sense is permanent. Okay there are many answers coming, right. Now say the I will try to explain what is permanent, what is impermanent. Once I give this answer to you then you should be able to tell me, right. We will work on each one of them and then you decide whether the each of these examples fall in the category of permanence. Okay one, okay what is my left hand? Nothing is there. Now what is there in my left hand?

Participant: Flower.

Venerable Geshe Dorji Damdul La: Flower. Something is there that is a flower. There is flower there. Now what, I remove the flower what is there in my left hand? Nothing is there. Okay, the flower is there? In left hand flower is there in my left hand?

Participant: No.

Venerable Geshe Dorji Damdul La: Absence of flower is there?

Participant: Yes.

Venerable Geshe Dorji Damdul La: Something is there?

Participant: No.

Venerable Geshe Dorji Damdul La: Absence of flower is there? No, do it own, you look at somebody else. (GL) Right, the flower it's easy, it's not philosophy, right. You said absence of flower is there, you said it. So absence of flower is something, right. So something is there. If you say something is there then the shopkeepers will send you to mental hospital, right. Shopkeepers and all other people around, they will send you to the mental hospital if you say something is there. You're getting it? Okay, so how would you reconcile the two things? That ordinary people they will say that nothing is there. You are saying there is something is there. You're getting it? These two are, there is a discrepancy between how the ordinary people see things and how you are seeing things. So how, ordinary people will say only if there is something like this, the flower is there you will say, they will say that yes something is there. The moment I removed it, it's clear, they will say nothing is there. And you said that something is there still. Something is there or not?

Participant: Yes.

Venerable Geshe Dorji Damdul La: Something is there?

Participant: Yes.

Venerable Geshe Dorji Damdul La: Okay so what you like to do, either you have to give me the answer, correct answer how to reconcile the two things or you have to go to a mental hospital. Then you have to choose. If you cannot reconcile the two things then you have to go to mental hospital. How are you going to reconcile the two things? Right. Ordinary people will say that nothing is there. And you are saying that something is there. In what way these two are not contradictory? Okay, so did you get my point? Okay, tell me if you say something is there what is the problem? It contradicts with ordinary conventions, conventional world. If you say nothing is there what is the problem? It contradicts the logic. How it contradicts the logic because absence of the, there is no flower, no flower means absence of flower is there. So logically you have to say that absence of flower is there and absence of flower is existent. You're getting it? How to reconcile these two things? How to say that these two do not contradict? How? Okay ready?

Ordinary people how they understand something is there and how the logicians understand something is there, these two are different. You're getting it? Ordinary people, okay now tell me speak on behalf of ordinary people. Okay what is in my left hand? Nothing is there. Why do you say nothing is there?

Participant: Nothing solid is there.

Venerable Geshe Dorji Damdul La: Nothing solid, tangible is there. No substance is there. You're getting it? No substance is there. You're getting it? Okay, because there is, nothing is there changing. Is there something changing? Nothing is there changing. To change means something should be there. So substance should be there. Some substance which undergoes change should be there. If there is no substance there, there is no change. Change and impermanence these two are same. You're getting it? Change, impermanent means change. Change and impermanence these two are same. So where there is no substance there is no change. Where there is no change

there is no impermanence. You're getting it? If something exists but not impermanent it should be permanent. You're getting it? So the, now you as a logician, right, you as few months logician, Diploma Course, right. Okay you as the logician tell me, what is in my hand, left hand? Absence of the flower is there. You're getting it? Now absence of flower you said that it does not have substance. What you as the logician and what the common people, ordinary people agree is that there is no substance there in my hand. Ordinary people would say that only there is a substance there, they will say that it exists something is there. For you it is not necessary that there should be a substance to say something exists. So what the ordinary say something, nothing is there and what you say as something is there is that you differ in identifying what exists, what is the meaning of existence. For ordinary people existence and existence of substance these two are synonymous. Where there is no substance existent for them there is no existence. So they say nothing is there. For you it is not necessary for to have a substance, even without a substance absence of flower is there in my hand. So absence of flower is existent without a substance. You're getting it? So absence of flower in my hand does it have substance?

Participant: No.

Venerable Geshe Dorji Damdul La: Absence of flower in my hand does it have substance? There is no substance. Because it does not have a substance it does not undergo change. It does not undergo change therefore it is not impermanent. What exists but not impermanent should be permanent. So all absences should be permanent. Absence of flower, absence of time, right, absence of rose. All are permanent phenomena. Permanent does not necessarily mean lasting forever. You're getting it? Okay this is what Acharya Dharmakirti very clearly stated. Permanence, concept of permanence is understood in two ways, how the ordinary people understand as permanent and how the logicians, scholars, how the scholar will understand as permanent, these two are different. How the ordinary people understand as permanent should be something which lasts forever. But for the logicians, for the scholars just the mere absence of change is permanent. Absence of change is the meaning of permanence, right.

Okay, now tell me [1:30:00] say impermanence there are two; gross impermanence and the subtle impermanence. Impermanence is two, gross impermanence and subtle impermanence. Gross impermanence means continuum of an object coming to an end. Say for example 2017 does it exist today?

Participant: Yes.

Venerable Geshe Dorji Damdul La: Yes? Oh wow amazing. (TL, GL) Okay 2017 does it exist now? It does not exist. So, it has already stopped. Continuum of 2017 has already stopped. You're getting it? So whose continuum stops those impermanent phenomena whose continuum stops is known as gross impermanence, right. And the impermanence in the sense of momentariness is known as subtle impermanence. Impermanence in the sense of momentariness, momentarily changing. For example let's say river, river Ganga you see it as a continuum but say the river Ganga at the point A that water point A does not remain static. Just after one fraction of a second this water molecule at point A has already moved to next moment. So it's transitory, right. But as a continuum we see that the oh river Ganga existed since many

hundreds, thousands of years. Continuum seems to be steady but inside there is momentariness there. You're getting it?

And this flower I hold it for say whole one day, so the continuum exists for whole one day. But every moment, second by second this flower has been changing. This flower is made of atoms and the atoms are never static, they are changing all the time, they are moving all the time. So therefore although the continuum exists long but there is a momentariness inside this continuum. You're getting it?

So all impermanent phenomena may not have gross impermanence but all impermanent phenomena should have subtle impermanence. All impermanent should have subtle impermanence, may not have gross impermanence. Okay, you understand it? Don't worry too much.

Now, with this background I'd like to bring up the examples of the permanence that you have given one by one and then we will analyse with the information that I have already given you. Okay, let's say first the love, love that you get, love is it a mind or this is a the what, love, feeling of love, this is what? It falls under mind. So mind always moment is, mind is impermanent or permanent? Mind always falls under impermanent. So therefore the love is always impermanent, although it lasts forever, although it may last long but it's not permanent it is impermanent. What impermanence? It involves subtle impermanence. Within it always changes.

Okay then the Yash what did you say?

Participant: Consciousness.

Venerable Geshe Dorji Damdul La: Consciousness. Okay what is consciousness? Consciousness is mind. And the mind is impermanent or permanent? Impermanent. Okay, now time, time is permanent or impermanent? Okay time has three components. What are they? Past, present and future. Okay, now according to say the, according to of the four schools the two middle schools. What are they? Sautantrika and Chittamatra. Okay, let's say Madhyamika we divided them into two, what are they?

Participant: Svetantrika Madhyamika.

Venerable Geshe Dorji Damdul La: Svetantrika Madhyamika and Prasangika Madhyamika. Prasangika and the lowest school. Which is the lowest school?

Participant: Vaibhashika.

Venerable Geshe Dorji Damdul La: Vaibhashika and Prasangika, these two say that time is impermanent. Time past, present, future, all three are impermanent. But particularly Sautantrika and Chittamatra what they say is that time past and present these two are permanent, no, past and future, these two are permanent. Only the present is impermanent. This is what these two schools say. But if you feel complicated, it's not complicated because they are wrong. These two

schools are wrong, don't feel complicated, right. Okay, these two schools are wrong. So the reality is that all three times are impermanent. Don't worry. As long, when you say all three times are impermanent, you are happy, you are on the proper track. Okay, good. Then what else? And impermanence, okay impermanence, is this permanent or impermanent? Impermanence remains forever, right, impermanence remain forever. Is it permanent or impermanent?

Participant: Impermanent.

Venerable Geshe Dorji Damdul La: Impermanent. Although it remains forever but there's momentariness involved within, so therefore it is impermanent. Impermanence is impermanent. Now what is left?

Participant: Death.

Venerable Geshe Dorji Damdul La: Okay, death is complicated. What is death? Death is the discontinuation of the life. Discontinuation of life is absence of life. Absence of life is permanent, impermanent? (GL) Absence of life is permanent or impermanent? Hey. Yes? Somebody said all something what?

Participant: All absences are permanent.

Venerable Geshe Dorji Damdul La: All absences fall under the category of permanence. You're getting it? Don't forget it. All absences, absence means no substance. It exists but no substance, no change. No change is not impermanent. Not impermanence is permanent. So all absences. Death is permanent. But death doesn't mean that, death last forever, this is not the connotation. It does not have a substance there.

Okay now the absence of time in ultimate reality. What is that, it's permanent or impermanent? Permanent. Okay, so now you got it. You're getting it? Very good.

Okay now let us quickly wind up what we said thus far. The teachings of Buddha they are classified, say 84,000, what is popularly known as, commonly known as 84,000 of Buddha's teachings can be classified in to three groups in the form of, technically known as Three Turnings of the Wheel of Dharma. You're getting it? Three Turnings of Wheel of Dharma. And say the it is not necessary that all teachings should be either first group, first wheel, second wheel, third wheel, no. Related, can be either First Wheel or related to the First Wheel. Either Second Wheel or related to the Second Wheel. For example say the ultimate reality, say Four Noble Truths, it is not necessary that Buddha taught Four Noble truths only in the where? Only in Sarnath. The Buddha can taught, can teach Four Noble Truth anywhere, even in Rajgir, even in Vaishali. You're getting it? So but the one the Buddha taught in the what Sarnath, Varanasi that is considered as the First Noble Truth, no, what is that, First Turning of the Wheel of Dharma. And then all teachings which are associated, which are related to the first, the this teaching of the Four Noble Truths, wherever the Buddha taught, they are not the First Turning of the Wheel of Dharma but they are related to the First Turning Wheel of Dharma in terms of the subject matter. So all teachings of Buddha can be either directly, either one of the four, three

turnings or be related to the three turnings. You're getting it?

Okay, so with this now you give me the answer, First Turning of Wheel of Dharma, we have, all the Three Turnings of the Wheel of Dharma we have to know in the context of three things. What are the three things?

Participant: Place.

Venerable Geshe Dorji Damdul La: The place. Subject matter.

Participant: Target audience.

Venerable Geshe Dorji Damdul La: And the target audience. Okay, say the First Turning of Wheel of Dharma the place?

Participant: Sarnath.

Venerable Geshe Dorji Damdul La: Sarnath, Varanasi. Then?

Participant: Subject matter.

Venerable Geshe Dorji Damdul La: The audience, target audience?

Participant: Vaibhashika and Sautantrika.

Venerable Geshe Dorji Damdul La: Vaibhashika and Sautantrika school. And the subject matter?

Participant: Four Noble Truths.

Venerable Geshe Dorji Damdul La: Four Noble Truths. And more precisely that the Four Noble Truths exist truly. Very good. Second Turning of the Wheel of Dharma place?

Participant: Rajgir.

Venerable Geshe Dorji Damdul La: Target audience? [1:40:00]

Participant: Madhyamika.

Venerable Geshe Dorji Damdul La: Madhyamika philosophers. And then the subject matter? Emptiness of self-characteristics. Okay then the Third Turning of the Wheel of Dharma what is the place?

Participant: Vaishali.

Venerable Geshe Dorji Damdul La: Vaishali. What is the target audience?

Participant: Chittamatra.

Venerable Geshe Dorji Damdul La: Chittamatra. What is the subject matter? Distinguishing the characteristics. Okay, very good. Now with this what are the, how do we classify all that comes to your mind in the set of four? What are they, what are the set of four?

Participant: Non-existence.

Venerable Geshe Dorji Damdul La: Non-existence.

Participant: Impermanent.

Venerable Geshe Dorji Damdul La: Impermanent.

Participant: Ultimate reality.

Venerable Geshe Dorji Damdul La: Ultimate reality other than. Ultimate reality and permanent phenomena other than ultimate reality. Okay and then what are the set of the three, three natures? What are the three natures?

Participant: Imputed.

Venerable Geshe Dorji Damdul La: Imputed nature.

Participant: Other powered.

Venerable Geshe Dorji Damdul La: Other powered nature.

Participant: Thoroughly established.

Venerable Geshe Dorji Damdul La: Okay, now how to correlate these two things the four things and the three natures? So what falls under category of the imputed nature?

Participant: Non-existence.

Venerable Geshe Dorji Damdul La: Non-existence and?

Participant: Permanent phenomena other than ultimate reality.

Venerable Geshe Dorji Damdul La: Permanent phenomena other than ultimate reality. Very good. What falls under other powered nature?

Participant: Impermanent phenomena.

Venerable Geshe Dorji Damdul La: Impermanent phenomena. What falls under the third one? What is the third?

Participant: Thoroughly established nature.

Venerable Geshe Dorji Damdul La: Thoroughly established nature. Very good. Okay, amazing. Okay now so the, so this is done. We have another nine minutes. So, yes? Mic.

Participant: Geshe la you mentioned the target audience First Turning of the Wheel of Dharma is addressed to the Vaibhashika and Sautantrika.

Venerable Geshe Dorji Damdul La: Yes.

Participant: My question is do these schools pre-exist the teachings? Or are these schools created out of the teachings?

Venerable Geshe Dorji Damdul La: Okay, so the, very good question. In fact say the these all the four schools they were taught by the Buddha himself. Four schools were taught by Buddha himself. Say in terms of the, that is more in terms of the mentality and the imprints that the individual has. Although Buddha is yet to teach the four schools in a very, what do you call it, very precise classification. But by mentality when Vaibhashika philosophy is taught I'm very happy. When Sautantrika philosophy is taught I get confused, I'm not interested. And then somebody when Chittamatra philosophy is taught one just feels at home. And Madhyamika philosophy is taught it's like nihilism. And the Vaibhashika, the Sautantrika is taught is too gross. And some Madhyamika philosophy is taught we just feel at home, goosebumps come in your body. And the other schools okay these the Buddha taught. Buddha's teachings for sure because of the what, imprints. Because of the what? Temperaments, different temperaments of the other peoples to suit them the Buddha is teaching this. Otherwise the real philosophy of the Buddha is the Madhyamika philosophy. So this mentality on that basis.

Then later on, now, we go, when we go back in time, for example let's say that the at the time of early man, early woman, right. In those days the philosophy was totally non-existent. They're just into you know hunting and so forth. And then she is very intelligent, sharp. She is not intelligent, sharp. She is into philosophy, has very the philosophical mind. These were totally non-existent. Now we know what is philosophy, what it is. And then if you are to go back in time early man, early woman. We can pick up those people who are very good in philosophy. We can pick. Although they do not have any concept of that. Now we can. From that point of view, the reality is that even the early man and woman they were some who were deeply, deeply having a very profound aptitude for philosophy, science and so forth. But they, simply they did not get the opportunity for the studies. So therefore their aptitude, the potentials remained not in use. Okay so I know that you have many questions, so these things we can do the next.

So today I'd like to introduce, the, so basically the point is that December 3rd, 4th, 5th. There is a teaching of His Holiness happening in Sankasia. Sankasia is the place where the Buddha Shakyamuni out of the eight holy places, Sankasia is one of the eight holy places where the

Buddha Shakyamuni, related to the Buddha Shakyamuni, Sankasia. And particularly in what way this Sankasia becomes a holy place was that Buddha Shakyamuni performed, say Buddha Shakyamuni to repay the kindness of his birth mother, the mother, the Mayadevi, he, who passed away. Mayadevi who passed away when the Buddha was just like seven days. Then the Buddha Shakyamuni in order to, after becoming Prince Siddhartha, after taken care of by Prajapati. Then he became Enlightened under Bodhi tree. And to repay the kindness of his birth mother. The biological mother. Who took birth after the passing away, who took birth in the Tushita heaven. So then Buddha Shakyamuni after becoming Enlightened he went there for three months to repay the kindness of his mother, to give teachings to her there. And then when he came down on Earth after three months. Three the what monsoon retreat, rainy retreat, three months spent there. And coming back the Buddha descended in that place Sankasia. So that is a very holy place.

And His Holiness the Dalai Lama, it is the, it will be the second time that His Holiness is giving teaching there, public teaching there. And what the group here we have in fact Suresh ji, who was the main the coordinator and the main person behind this. And all his family in putting so much effort for all this many years. Because that area is predominantly Buddhist from the time of the Buddha Shakyamuni. So the, and at the moment the plight, the situation is little, financial situation is little difficult. But His Holiness has been so kind that the, so he has already give a public teaching there two years ago. And this time again it is happening. And then the gathering that the group is expecting is like one lakh people. One lakh people is expected there. And all the local village, the villagers they are all coming there. They are all Buddhists, they are all coming there to receive teachings from His Holiness. For that the group, not a big group, it's a small group they have to take care of all the food. One lakh peoples food for three days, four days. And then their say the place to sleep for one lakh people. Place to sleep. Because they come from all the very far away from the other villages, coming there, they cannot go back. To sleep and for sleeping the what, the mattresses and so forth taken care of. All these big tents, all.

So therefore say the, one, that this is a very holy place. Many people they don't know that this is a very holy place. So, just to inform you that there is a holy place there. And then number two in that very holy place His Holiness is giving teaching there, number two. And number three that they are doing such a great job, such a great work, such a the altruistic work to benefit all the poor, the villagers from the very remote places to give them the opportunity to receive teachings from His Holiness. So this is what is happening. So they are doing a great job. So I just suggested that why don't you speak little bit about the teaching there, what is happening there and what kind of the preparation that they are making. And that they also like to invite you all for the teaching there if you have time, whatever.

Okay so we have the basically I know Venerable Thakpa Tsundue la, the who is on the verge to finish his Geshe studies. Verge to finish. Finished or not finished? Okay finished his Geshe studies. Okay, so Geshe studies means many years minimum like 16 over years of the rigorous studies. He completed that and this is incredibly a great, great the say the commitment and karmic fruition [1:50:00] of virtue of Venerable the Geshe Thakpa Tsundue la. So he is going to become Geshe I think this year? Next year in March. Okay in March he is going to get the formal degree. And this is a great, great source of joy for all of us who rejoice somebody. Say for

example say Nalanda Masters Course, Nalanda Diploma Course we have very dedicated people who are doing studies, these things. And of course this is amazing. Meanwhile we also have such inspiration here. And that somebody who really went into this what we are doing within four years, right, four hours a week. And what they spend like ten hours a day, multiplied by say 16 into 20 years into 365, right. This is the amount of the dedication that they put it. And we really rejoice in. So he is in one of the members there.

And we have Praveen ji most of you know, right, Praveen ji most of you know. And I just particularly because that it's related to His Holiness the Dalai Lama giving teachings there for the benefit of the one lakh, the say the poor villagers from all different villages coming there. And they are working such a the committed work there just to help those people. So therefore, it is actually a great, we feel a sense of moral responsibility to support them that in their incredibly virtuous and altruistic activity that they are doing and we also have the?

Participant: Uttam.

Venerable Geshe Dorji Damdul La: Mr. Uttam ji here. And who is also a part of this big family, the who is taking charge of the all the logistics. He has taken charge of all the logistics. So this amazing work that they are doing. And so I'd like to invite Praveen ji to you know speak about this and whatever you'd like to say. You can speak for about like five to ten minutes. Yes.

Participant: Thank you so much Geshe la. I'm very nervous to say Geshe la has already explained everything. As Geshe la said many of you might have seen me already. You might have seen me at Deer Park in Bir. Today I'll not, I'm a member of YBS the Youth Buddhist Society of India. So, I'm just giving this, I'm announcing on behalf of YBS in behalf of Sankasia not Deer Park. Let me clear it. (GL) And as Geshe la said Sankasia, you know, this is the place where the Buddha Shakyamuni descended. Actually as per the Pali Canon, today is the day when Buddha descended. So Tibetan you call it *Lhabab Duchen*. But today also we are celebrating more than I think, don't know because so many people are celebrating at Sankasia. And Buddha gave the teachings of Abhidharma in Sankasia.

So we started organization called Youth Buddhist Society of India. Geshe la know very well Mr. Suresh ji very well. We've had Geshe la in there twice. So it's a really remote place, it's a very untouched place. Not so many people know about Sankasia. But it's just a, Sankasia is the nearest Buddhist holy site from Delhi. You really go, it takes, you drive, I mean within five to six hours we get Sankasia. It's very close to, between Agra and Kanpur. So since 1986 our people have been trying to revive the Buddha's teachings there. So when we talk about the revival of the Buddha Dharma and Sangha in India, our team and our members have been very, with they have been inviting different teachers. And we were really blessed by the Gurus and teachers and the scholars who has been coming and teaching our people basically in Hindi. Professor Samdong Rinpoche ji also went out seven times he went there and he taught us in Hindi. We are, what we just got the teachers, get the teachers in the assembly village and then just basically the farmers basically received teachings directly. So we are there, we were really blessed basically. And when we host His Holiness in fact this was Professor Samdong Rinpoche who really asked His Holiness also, you must go there. So in 2015 we had great honour to have His Holiness at

Sankasia. At that time 50,000 people received His Holiness teachings. And today if you go to any Buddhist sites in India and Nepal, people following Buddha's teachings as Geshe la said the traditional Buddhists are there called Sakya, so the descendant of the Buddha Shakyamuni basically.

So we are again in 2015 when the teachings was finished we asked His Holiness would you like to come again. He said yes. He said this is the biggest gathering of Indian people I have ever seen. So and thank you so much for not spoiling this place. He said and then and there is place more so we organized teaching in the potato fields. Because it's just a simple village. So we set up the tent, you know, we people came, we had to just you know in the day time His Holiness was giving teaching. In the night the people were setting up tents. Now there are couple of monasteries there. So some people who could not really see, we arranged their accommodation in the monasteries. There are couple of monasteries there.

Venerable Geshe Dorji Damdul La: Guest houses in the monasteries.

Participant: Yes, the guest house. And we had to build, you know the temporary toilets, bathrooms to get fresh. Same arrangements we are doing this year as well. And His Holiness is, he will arrive on 2nd December. The teachings on Bodhicharyavatara are on 3rd, 4th and 5th December. And he will, His Holiness will leave on 6th December. So this is the, his schedule. And since you know we, so we can arrangement for the benefit of so many beings, so many farmers. We really ask you support us so please come, we basically we invite you at least you can see where is Sankasia. And you can pay a visit also to this place. And you can see how our Indian brothers and sisters are daily working in that area. And it's really are we, so far you know because why people don't sleep in this home and so it was, I realised we have to basically do this on teachers. If we don't bring our children then how can we really depend on teachers who come from Thailand, Sri Lanka, Tibet, Burma and Korea.

So we decided we have to send our children to different monasteries. And they present, one, I think present, nowadays we have our 150 children who are, they really brought up from the different villages. And we send the different monasteries. So our 150 children, orphans and there is lack of commitment to be enrolled into, to learn Dharma. Or maybe they will practice and learn Buddha Dharma and Sangha whole 15 years, 20 years, may be we will have our own teachers there. So that because we really need teachers who speak Hindi. Yeah our people are Hindi speakers. So when we brought Geshe la and other masters we have to translate in our, into Hindi. But when we translate into Hindi we don't get all that kind of feeling. So basically that work is being done whenever we have any programs in our, so many people come. And we also had honour to have Thich Nhat Hanh ji in 2008. And he also went to Sankasia. His Holiness Sakya Trizin went to Sankasia and great, many great masters and reached there to Sankasia. So all of please come in there and be part of us. Of course you can support with the more physically, mentally and emotionally you can support us there. And so that you can also be also volunteers [2:00:00] and you can also guide us and we can then promote. Because many of you are already so experienced. And this year we are, there will be sponsored, we are preparing for the one hundred thousand people. It's a lot of people. So we really need a lot of manpower also. If some of you have time, give some time. And then you just come to Sankasia.

Venerable Geshe Dorji Damdul La: Okay thank you Praveen ji, thank you. Okay we'll do quick dedication prayer. Okay, page 278.

Dedication prayers in the end

Page 25

Class 27 – The Four Seals – Part 1 of 3

Session 1 of 28th Oct 2018

Subject : The Four Seals of The Buddha's Teachings
Teacher : Venerable Geshe Dorji Damdul La
Location : Tibet House Delhi
Date : 28 October 2018
Transcriber : Tenzing Nyidon
Verified By :
Edited By :

Starting Prayers And Meditation

(Main Teaching Starts)

Okay, today the class is going to be on the Four Seals of the Buddha's teaching. And this is, this teaching the Four Seals of the Buddha's teaching this is the seal or the ground of the Buddha's teaching. And Buddhism which we learned last time, like today the Buddhism that survives is of three kinds – Theravada Buddhism, and the Chinese Mahayana tradition, and the Tibetan Mahayana the tradition. Three of them. The Four Seals of the Buddha's teaching. This is something common to all three. And it is said that whether or not somebody is following the Buddha's teaching it entirely depends on whether or not following Four Seals. So and from what we learnt of why to follow the Buddha's teaching? It is not for, it is not to qualify oneself as okay I belong to this category. This is not for that purpose but for the sake of one's own happiness.

And again let me remind each one of us that all the problems that we, say everyone whether somebody is a male or female, whether somebody is Asian or non-Asian, or educated, un-educated, everyone's, what is the aspiration of these beings, of all of us? It's that nobody wants suffering, nobody wants fear. This is one aspiration. Another aspiration is that everybody aspires for infinite happiness. So these are two aspirations. And if somebody really aspires these two things, particularly talking about the Four Seals of the Buddha's teaching it is pertaining to, how to get rid of the, of all the fears of life, all the miseries of life. So there are two things. One is the agenda for life. There are two; one is to, how to get rid of all the miseries, all the fears of life, and number two is how to acquire the maximum happiness or the infinite happiness. Of the two this one, the Four Seals of the Buddha's teaching is primarily directed towards getting rid of all the fears, all the miseries of one's life.

And again from what we have been discussing earlier the fears of life they are a mental state. Mental state – anxiety, stress, tension, so forth they are all the mental experience. And happiness is also likewise a mental experience. And yet this mental experience in the form of fears, in the form of happiness, they don't come into being purely external material things. They come into being by the combination of two factors. External factors and the internal factors. So like the sound of a clap which we learned earlier. The sound of a clap which is analogous to the miseries,

likewise analogous to the happiness we, precisely we speaking about the Four Seals of the Buddha's teachings about the miseries and the fears. This sound of a clap resembles the miseries and the miseries or the fears of life. And this sound of clap should necessarily come into being by the combination of the two hands. So one hand symbolised external factors and the other hand symbolises the internal factors. When these two factors come together invariably it gives rise to this clap, the sound of a clap of the miseries.

Okay so now keeping this in mind the question is how to get rid of the fears of life? If this fear of life which is analogous to the sound of clap. So just as for the sound of a clap to bring an end to sound of clap we either bring an end to the, we stop the right hand or the left hand or both. But how feasible, how practically it is to get rid of the one hand symbolising external factors. So we all learned long time ago that to bring the external factors to an end is next to the impossibility. Because the external factors they are so innumerably numbered, it's innumerable in number. And the what the Bodhisattva Shantideva said that thinking of, say simply because the outside world pricks your two feet and you think of covering the entire Earth with the leather. This is totally impossible. So now what is more the, what is more practical, what is more viable is to cover the two [0:30:00] the two tiny feet with the leather and then walk. That suffices as covering the entire Earth with the leather. Likewise say instead of thinking of getting rid of all the external factors which is totally impossible. Instead if we can get rid of the other hand symbolising internal factors. Then however forceful the external factors are the sound of the misery stops. So this is the wisest thing to do.

Now if that is the case, how to get rid of the internal factors and to get rid of this question how to get rid of the internal factor, the more direct question is what are the internal factors and how to get rid of these internal factors. Okay, so from the example of the darkness. In dark we don't see what is around us, likewise with the ignorance we don't see what is the reality. So in dark you are prone to say the agitation, fear and so forth. And then you are prone to banging against the wall, you are prone to fall. So likewise with the ignorance we don't see the reality so therefore all the miseries are bound to arise. And from what we have learned thus far from the beginning of I think May, from May we started the Nalanda Diploma Course, from there till today what we have learned is that the finally ignorance is the cause of all the miseries. This is what the Buddha discovered, it's not what the Buddha invented. This is what the Buddha discovered. Even before the Buddha actually, the Prince Siddhartha actually became Buddha the reality was that all the miseries that existed even before the Buddha Shakyamuni, they all existed, they all came into being by dependence finally rooted to the ignorance.

So this is the reality. So because that this is the reality then the question arises what kind of ignorance, what kinds of ignorance are there which are responsible for all our miseries. So for that matter this concept of the Four Seals identify what the ignorance is, identifying all the say what different levels of ignorance, identifying how the ignorance is responsible for all our problems. So for that matter the Four Seals of the Buddha's teaching is so relevant. And this in the say in the Sanskrit tradition we talk about the Four Seals or Four Mudras of the Buddha's teaching. Four mudras or the Seals. And whereas in the Theravada tradition what you find is actually the source is just the same. How they are presented in Theravada tradition this is known as or the, in the Pali tradition this is known as the *Tri Laksana*. So this is what you find in

Theravada. So there say what you find in Sanskrit tradition the four and what you find in the Pali tradition or Theravada tradition three *Tri Laksana*, *tri*, three. So there what is the difference is that what you find the fourth in the Sanskrit tradition the fourth one, the fourth mudra that is missing, fourth seal, fourth mudra that is missing in *Tri Laksana* as presented in the Theravada tradition or the Pali tradition. Otherwise it's just the same, teaching is the same.

Okay so the point is the whether we present it in the form of *Tri Laksana* or whether we present from the Four Seals, it's just the same and the thing is that we have to understand what these three are, what these four are. If you know what the first three are, invariably one will understand what the fourth is. Okay, and say how good is your Dharma learning is determined by how you, how much you are able to correlate all the different teachings of the Buddha, for example like the Four Noble Truth, teaching on the Four Noble Truth, the teaching on the Four Seals, the teaching on the say the *ye dharma* mantra, the mantra of the Dependent Origination, *Tendrel Nyingpo* Mantra. How we are able to relate all these things together, weave these together and see as just they are bringing, they are pointing to the same point. Only if you are able to relate them in that way then you realise that you are getting a very comprehensive picture of the Buddha's teaching finally to get rid of all the miseries of life. And then the adding to how to bring the infinite happiness then the Mahayana teaching is added.

So basically this teaching on the Four Seals or the *Tri Laksana*, the three characteristics is actually common, is common to all the three traditions of Buddhism that exists in this, on this planet Earth. Theravada tradition and the Chinese Mahayana tradition and the Tibetan Buddhist tradition. This is common to all three. If we, if anyone following the Buddha's teachings and one does not understand these Four Seals or the three, *Tri Laksana* the three characteristics then you are actually not, you are not actually grabbing the what the Buddha taught. So for that matter we need to know these Four Seals if one sincerely wants to get rid of all the fears of life. If one sincerely, if you really wants to get rid of all the miseries of life.

Okay in this connection say the aspirations of the practitioners, aspirations, how we begin a particular journey. There should be aspiration, there should be motivation, aspiration. For the journey of this path which the Buddha indicated, finally the journey which not the Buddha dictated, the journey that is dictated by our innate aspiration, innate desire. So whether you are boy or girl, whether you are educated or uneducated. Whether young or old, whether you are say the Tibetans, Indians or the Britishers, Americans, Nigerians, Nepalese, it doesn't matter, or whether you are human beings or not human beings, everyone. The fact one thing which binds all together with the commonality is the desire to get rid of all the fears, the desire to get rid of all the miseries. Another one is, if possible to have the maximum happiness. These two things. And the aspiration for those who seek personal liberation, there the aspiration is renunciation. Aspiration is how to get rid of all the fears of life, how to get rid of all the miseries of life. How get rid of all the miseries. So that desire to get rid of all the miseries technically it is known as renunciation. The desire to get rid of all the miseries is known as renunciation. Aspiration to get rid of all the miseries is known as renunciation. And now by, after getting the miseries what we seek is, not only we are not really too happy with just getting rid of the miseries. Of course, this is amazing accomplishment but we have the potential each one of us, we have the potential more than just getting rid of all the miseries. We have enormous potential. Potential where the miseries

are zero and the happiness is infinite. But simply by getting rid of all the miseries doesn't mean that you have the maximum happiness. How get rid of the maximum happiness? For that matter we should have the aspiration to actually accomplish that. What is that accomplishment? Accomplishment where all the mental defilements, mental stains within you are gotten rid of and that the final potential within you, potential for maximum happiness that is awakened. So that state where the mental defilements are gotten rid of fully and that you're the potential is fully awakened is known as Buddhahood, is known as Fully Awakened state. So, the next aspiration, not only the renunciation the next aspiration, aspiration to achieve that state. Which state?

Participant: Fully Awakened.

Venerable Geshe Dorji Damdul La: Which state? Full Awakened. Fully Awakened state. Aspiration that my Buddha nature inside, the diamond inside, all the mental defilements which obscure this diamond like the Buddha nature inside me, all the obscurations, mental defilements must be gotten rid of fully. So that the diamond inside becomes, comes out manifests fully. So that state is known a Fully Awakened state or the Buddhahood. Now the second aspiration meant to bring the maximum happiness is the aspiration to achieve Buddhahood and technically we say aspiration to achieve Buddhahood for the benefit of all beings. Aspiration to achieve Buddhahood for the benefit of all beings. [0:40:00] So this aspiration is technically known as Bodhicitta. And some translators translate it as the Awakening mind. Bodhicitta in Tibetan it is known as Jangchub *sem*. And sometimes loosely it is known as *semkye*. But technically Jangchub *sem*. *Jangchub sem, semkye* in Tibetan and Awakening mind.

Okay so of the two aspirations, what are the two aspirations?

Participant: Personal liberation.

Participant: Renunciation.

Venerable Geshe Dorji Damdul La: Renunciation and?

Participant: Bodhicitta.

Venerable Geshe Dorji Damdul La: Bodhicitta. Okay of the two the Four Seals that we are discussing here is related to the renunciation. And then you can relate this, you can relate the Four Seals with the Bodhicitta aspiration as well. But that is little away. What we are discussing here is something common to all the three Buddhist traditions. So that is related to the renunciation. And this, the aspiration of renunciation must be there, whatever tradition that you are following, whether you are following the Theravada Buddhism, Chinese Mahayana Buddhism or Tibetan the Buddhism. Aspiration without this aspiration the we are not really following the path, we are not following any path, any of the three path. So if you really want to practice any of these three traditions we have to have the aspiration for renunciation. In other words aspiration to get rid of all the fears. And if we ask this who does not have this aspiration? Who does not have, who does not wish, okay I may not say aspiration for the time being. Who does not have the wish to get rid of all the fears? Younger ones or older ones?

Participant: No one.

Venerable Geshe Dorji Damdul La: No one. Everyone has, everyone wishes to get rid of all the fears. But because of the failure to identify what is that thing which they don't like, what is that thing, what is the real fear. Because of failure to identify that so therefore they don't have a, the say the articulation, clear cut understanding to formulate that in the form of an aspiration for renunciation. That is not coming. Okay whereas if you understand the Four Seals of the Buddha's teaching or the *Tri Laksana* then you converse with any Theravada practitioner, you converse with any Chinese Mahayana practitioner, you converse with any genuine Tibetan Buddhist practitioner you will see that these are all just the same, you can communicate with all three of them very easily.

Okay with this in mind, for this particular seal of the two aspirations, Bodhicitta aspiration and aspiration both, no sorry the renunciation aspiration and the Bodhicitta aspiration which of the two we are going to do now today?

Participant: Renunciation.

Venerable Geshe Dorji Damdul La: Renunciation. Which has something common to?

Participant: All three.

Venerable Geshe Dorji Damdul La: All the three traditions. Okay so with this in mind first of all the common misconception, misnomer people tend to have or renunciation. Okay people oftentimes say oh you are into Buddhism, now you stop going to, seems like nowadays you are not coming to our group, right, to our pubs, to our nightclubs, seems like you are going somewhere. Where is that something Tibet something? Yes we go to Tibet House. Okay what do you learn there? Buddhism. Oh, I see, you are into Buddhism. Yeah, so now I, yes it seems true because nowadays earlier you should be very nice, nowadays you look more shabby, right. And then you are less concerned about your dress. And the you turned vegetarian. And then let's say the okay. So they see you as, okay, it's not they, right. Many people they got this picture because we created this picture in them, right. We created them. Say earlier you looked very smart presentable. And suddenly, then suddenly turned to Buddhism, into Tibet House then you look more dull, right. You just remove all your the presentable personality, remove that, dull. And sometimes, you know, say the okay the coming to Tibet House, say when you work in the kitchen and then your cloth itself becomes the what, like a towel. Usually you don't do that. Then coming to, start coming to Tibet House you start doing that. Okay these are total what we call as the misnomers. You're getting it? These are known as the misnomers, total misconception of what the Buddhism is.

Okay with this in mind what is renunciation? It's all because of the misconception of what is renunciation. In Tibetan renunciation is *nye jung sempa*, renunciation. People misread renunciation to say to renounce your happiness, to renounce your good food, to renounce your good cars, to renounce good house. This is what people, impression the people get when they hear what renunciation is. In actuality it's just the opposite. Renunciation means to renounce your miseries.

To not to renounce your happiness. Don't forget it. Renunciation means to renounce your miseries, not to renounce your happiness. To renounce your miseries, to renounce your fears. Not to renounce your happiness. Don't forget it. So therefore say following a Buddhist path, say following the Buddha's teaching is not necessarily that you should start putting on a shabby dress, then you, you know, you have to. Okay to be vegetarian is amazing. This is, I really appreciate it. Otherwise turning from a very smart dress to you know shabby dress, right. And then say what the, what else? And appearance earlier very presentable. Now ignore all these things, right. So these are something the not really advisable. Idea is that just renounce your miseries, don't renounce your happiness. Don't renounce your, you know, the feeling of joy, happiness. These are so precious. So don't forget it. So to renounce miseries that is known as the renunciation.

In this context how to renounce the miseries? How to renounce miseries? At times when we, say for example if I have a tumour somewhere in the brain or the stomach or wherever, if there, some tumour inside. Then initially before I go to surgery I can walk properly, right. Only thing is that there is something inside, tumour. Then I go and then go to surgery, after surgery coming from the surgery I cannot even walk, right. I cannot even walk. So which means that at a certain point that is a state where you go through more difficulty than the earlier when you were, before you go to surgery, it becomes little more difficult. But that surgery although it is little difficult there, you can walk now. But after about a week you start walking that is far, far better than when you are walking before the surgery. Before the surgery you were walking there is tumour inside which can easily get rid of us, right. Whereas now that tumour is gone. So therefore this is the difference. Likewise when we go through the surgery of the Dharma practice in the say ways and means to get rid of the suffering, get rid of miseries, get rid of the fears, there are, there is a stage of the surgery that mean at times we should be little careful.

Okay for that matter so how to undergo this process of getting rid of the miseries. The best thing which the Buddha taught is what is known as the Four Mudras of the Buddha's teaching, Four Seals of the Buddha's teaching. In the first place, why do we call these four as four lines, it's very simple four lines, why do we call these four as the Four Seals? Seals like the stamp. Okay tell me anyone, say what does it mean if the government seals the house? What does it mean, anyone? Raise your hands. Anyone? Palash.

Participant: You cannot open it.

Venerable Geshe Dorji Damdul La: You cannot touch it, you cannot open it until the government says that okay now we'll remove the seal and you can use it. Until that point you are not supposed, even, you are not even supposed to touch it and open it. Okay likewise [0:50:00] why these four teachings are known as the Four Seals is that these are like something which the Buddha sealed saying that anybody who does not want fear in life, who does not want misery in life they should practice it. There is not excuse, oh can I practice in this next life, right. Whereas this life I have some many other works, right. No, it's upto you. Whether you want to practice or not practice is upto individual. Finally the question is from, what, do you want miseries? This is the question. If you say for the time being I need it then you can, you may not practice it. If you say no, no I don't want it, then you have to practice it, no excuse. So say as the Buddha sealed it,

it is just a metaphor. Metaphor that the Buddha sealed these four teachings saying that anybody who does not want suffering, who want the, anybody who wants to get away from suffering, who wants to get away from any forms of fear, for example like dreams, nightmares and then the fear of losing job, the fear of losing your near and dear ones. And the fear of you getting any kind of ailment, getting, meeting with accidents and so forth. And you becoming the, suffering old age, sickness, death and so forth. So all these fears, if anybody who does not want that, there is no way other than to practice these four. So this is a metaphor, it's a metaphor, the seal is a metaphor for somebody to having to practice this inevitability of somebody, the need for the person to practice it should the person desire to be freed from suffering and the fears of life. Okay this is why these four teachings are known as the Four Seals of the Buddha's teaching.

Otherwise amongst the Buddha's teaching there are some, there is a great flexibility in terms of the practice. In some cases for example say the Buddha advised the people not to take the medicines, right, not to take the, particularly the complicated medicines, the Buddha advised the people not to take the medicine unless and until under the supervision of an expert medical practitioner, medical doctor. This is what the Buddha said, right. Okay paracetamol, these things are not really a very serious or severe medication but still if you overdose then it can have tremendous effect on your liver, kidney and so forth. So it must be, say, once in a while its fine, for the paracetamol, okay, right. For other medications the Buddha is very strict that the say the you cannot do this, there are very strict rules. So whereas, when comes to a situation, very special situation there is a tremendous flexibility there. For example say the monastics, the monks and nuns, the Buddha made the rule that the after midday no meals allowed. But in some places now, in some places they are being observed so strictly in some places.

But it is, Buddha's say the creating these rules is not really so strict, Buddha is so compassionate and extremely, extremely practical. So there is many places where not learning the Buddha's actual Buddha's teachings and simply seeing one part, take it so seriously. And you are very terribly sick say monk or nun, terribly sick. And then say that the doctor said that you have to take the food intermittently, after every three hours you have to take some, you have to eat something, otherwise your ulcer will become worse. And then they follow so rigidly the Buddha said no after the midday then no meal allowed. No, this is a clear indication that why in the first place why? We are not to think of the Buddha as a god, god dictating us. The Buddha only, Buddha discovered things. That for your own health, for your own Dharma practice, for your own health, dependent origination how the things operate dependently, by knowing the dependent origination so clearly. The Buddha saw that, saw through that for someone who is very healthy, and for a monastic because that they don't have their own you know say the kitchen, food, and so forth. They have to, in those days, have to survive on the alms, alms found. So because of which the say the people, common people we have to depend on the common people. And the common people it's not that you know they are so wealthy, so the some are very humble. And in which case say coming to the day time, evening also is going to be a big hassle for the ordinary people, the common devotees. So therefore not to create problem on them. Number two for one's own health to have something in the midday that is good enough to survive oneself. Okay so that way the rule was made.

And then the what about if the person, if the monk or the nun becomes sick? What should they

do? So the Buddha said that no meals after midday. Very clearly indicated. So these are the things where Buddha's teachings are exceptionally, exceptionally practical, grounded on compassion. Don't forget it. Grounded on compassion. There is no cardinal sin, right. This is a cardinal sin, no. It's all relative. So under such situation the Buddha said that if you are sick, if by eating in the after midday, if it heals your problem, if it helps in healing you, you must eat it, you must eat the meals after midday. So, and then one for the sick people. And then what about the staff, staff of the for example the monastery. They have to work so hard, working here and there. Work the say running here and there for the community. So there the energy is consumed. So what about them? This again the Buddha said is exception they can have. And what about those people say, okay, some people who easily get hungry, right, easily get hungry then in the evenings all what they ate or particularly when they are young, okay, age 20, right. Around 20 the body requires a tremendous energy. Okay then you feel so hungry, the pain of hunger and then meditation impossible. The pain of hunger, right. What should I do? Again the Buddha said eat something, why should you force yourself? All these exceptions are there. You're getting it? So the point is that the Buddha's teachings they are tremendously flexible grounded on common sense, grounded on practicality and finally grounded on compassion. Don't forget it. Finally grounded on compassion.

Okay, just for your information, what happened was that Buddha, he has to make rules because he has to govern the, he has to administer the monks and nuns, right. So making the rules then the monks and nuns they are so blindly follow sometimes, right. Not all are like Shariputra. Not all are like the Ananda, right. There are some who just follow the Buddha blindly. So one time the Buddha what the Buddha said was that in the monastery sometimes break-in cases happen, robber break in. And then the matter was reported to the Buddha. What should we do if the break-in happens we cannot go to violence because this goes against the Buddha's teachings, we cannot be violent. And the Buddha said okay what do you have, if you sense that the robbers are coming then throw the, throw this the what the gong to call the monks. Throw the gongs there. And then for us throw the gong means, gong, say the there is a gong in the form of a log, wood log, wooden log. Hit the wood log and the sound, through the sound people can hear this and come. So for us ordinary people throw the gong means you throw the gong to the person. So the robber came and one monk threw the gong at the person, robber. And the poor robber died. (TL, GL) Then the matter was reported to the Buddha. And the Buddha said I did not tell you to throw the gong to the person, right. [1:00:00] Throw the gong next to the person, so the person would be frightened. Now they are throwing the gong, luckily it fell next to me not on me. If on me I would be, died, right. So the person would run away. I didn't ask you to throw, I just said throw. When did I tell you that throw it to the person, right. So this is how people take it so literally.

And then on another occasion, the Buddha said that the monastics you are not, don't destroy the plants. This is amazing. The Buddha is an incredibly great environmentalist. Incredibly great environmentalist. He said that don't destroy the vegetation, right. So this the robbers they come to know about this, the Buddha, what rules the Buddha made. Don't destroy the vegetation. So what they did was that they brought the long straw. The robbers they brought the long straw and some of the monks may be very strong. So what they did was that they tied the monks with this straw. Okay so this straw is a vegetation so we cannot destroy this, right. (TL) So again the matter

was reported. So the robbers they came to know about this rule, so tied all the strong monks with the straw. And they cannot even dare to break this because it goes against the Buddha's rule, rule created by the Buddha. So Buddha said no, it doesn't mean that, the vegetation there which is fresh, right. (TL). Okay so this is what I'm saying.

So the point is that the say we have to know the Buddha's teaching so well. Don't just follow, not to follow, not to just follow blindly. This is the beauty, the strength. And most beautiful part of the Buddha's teachings is that all the teachings of the Buddha, they are grounded on, final ground is, the benchmark is compassion. This is the benchmark, right. For example say you coming from, you are so enthusiastic to come to attend the Nalanda Masters Course, you so are there in your house and it is almost late. And then you have, say the and then the way to get to Uber, way to get to the what, whatever, Ola or Uber or metro, right. There are so many ants there, oh I'm very sorry, I have to you know catch the class there, I'm sorry, thud, thud, thud, then you kill all the ants, right. One option. So that you will not miss the class. Another one is that you will miss the class and you make sure that ants are taken care of, right. You miss the class, 15 minutes or 20 minutes. Okay if these of two options are there, right. If these two options are there. And if the Buddha is sitting next to you, Buddha would be, Buddha will surely, guaranteed Buddha's teachings is grounded on compassion. Finally even this class is to protect these tiny animals, right. If you stop there and make sure that these ants are put to the safe place and then you go there, you are late by five minutes, 20 minutes. Fine, Buddha would be so happy. You're getting it? Finally the Buddha's teachings is grounded on compassion. Don't forget it. So compassion is the yardstick, whether something is permissible, not permissible according to Buddha compassion is the yardstick.

And on that basis then some people may say that okay say that the say the you are going to the class and somebody stops you, right. Somebody stops you, okay the I need help. What help? I feel little unhappy, I need you to chat with me. So you have an important class to attend, right. Oh I learned that Buddha's teaching grounded on compassion so if I ignore him. He wants what? She wants what? Just to company, chat with you, gossip, right, *gup-shup*. (GL) So that person wants that and then okay if I don't do now, to choose the class and this people needs help, *gup-shup*, I have to do that. if I don't do that then the Buddha would be very unhappy, right. This is known as unskilled compassion. So compassion it must be skilled compassion. This must be skilled compassion. So finally the benchmark of what you should be doing or you should not be doing is decided, will be decided by the skilled compassion, not just compassion.

Okay having said this the next point is the, okay, if you want to get rid of all the fears of life. If you want to get rid of all the fears of life, what should we do? So what we learned is that fears of life is also mental state, happiness is also mental state. And these are all mental states and they come into being, these are the resultant states and the mental states. And from what we have learnt earlier, say for example, okay this we, because there are number of the new faces here. Okay let's say that, this is very important, this is so important. Let's say that many of you know that I live on the 3rd floor in a building in Lajpat Nagar, 3rd floor, right, 3rd floor. And keep in mind that whenever I say something, 3rd floor means that there is a reason, right, otherwise I live in a house. I don't have to mention 3rd floor. There is a reason, keep that in mind.

I live in 3rd floor and there is the dampness in my house, dampness, moisture, excessive moisture, dampness in my house. And because of that I have, I catch asthma. I'm creating a scenario, don't worry. (GL) I did have asthma long time ago. Okay so now let's say that because of this dampness I start to have the asthma, very severe asthma. Okay whatever I used to eat, would you give me, okay particularly the young ones, new ones tell me what advice would you give me? What should I do? I don't want to have the asthma attack and this is now becoming a frequent thing with me. And for sure it's because of the dampness, right. And I'm on the 3rd floor. So what advice would you give me, the younger ones tell me, oh the new ones, new comers, what advice would you give me, what should I do to get rid of this problem? Anyone?

Participant: You should change the room.

Venerable Geshe Dorji Damdul La: Okay, I should change my room. Change room meaning I have to move. Okay one option is I have to, your name?

Participant: Sonam Wangyal.

Venerable Geshe Dorji Damdul La: Sonam Wangyal la, thank you for this advice. Okay change the house, number one. Number two? Anyone? Hey finally what I don't want is, I don't want this asthma problem. You're getting it? I have the asthma problem and the reason is as I said earlier because of the dampness of the house, I live on the 3rd floor. Okay one Sonam Wangyal la said that I should change my house, good. Any other advice?

Participant: Repair.

Venerable Geshe Dorji Damdul La: Repair the house? Okay the girl's the, your name, sorry.

Participant: Manya.

Venerable Geshe Dorji Damdul La: Manya. Okay, Manya she knows how to repair it because she was from the May class. (TL, GL) Right? Okay anyone new? Because she attended the repair class (GL) so she knows how to repair it. Okay anyone else, anyone new what advice would you give me? So finally what I don't want is what?

Participant: Asthma.

Venerable Geshe Dorji Damdul La: I don't want the asthma problem. I have the asthma problem. I want to get rid of this asthma problem. So what should I do? Hey, one is to change the room, one is to repair it. Who was that raise your hands?

Participant: Sonali. I'm Sonali Geshe la.

Venerable Geshe Dorji Damdul La: Oh no, I cannot see you.

Participant: Go to see the doctor.

Venerable Geshe Dorji Damdul La: I cannot see you. Okay, so now go see a doctor. Okay good thank you, Sonali thank you. Go to see a doctor, okay good. So I have three advice so far. Anyone else? Very quick. If I don't correct, if I don't get the correct answer then I cannot go to *Tri Laksana*. (GL) Okay particularly new comers anyone? New comers any advice? Or anyone else not necessarily new comers? Aditya.

Participant: Remove the dampness from your room.

Venerable Geshe Dorji Damdul La: Oh, remove the dampness.

Participant: And take regular steam. (GL) Take a regular steam.

Venerable Geshe Dorji Damdul La: Okay take regular.

Participant: And take some regular naps.

Venerable Geshe Dorji Damdul La: Take regular naps and remove the dampness, right. Call all the Tibet House staff, [1:10:00] and then clean the house, remove the dampness. Very good advice. Maybe one final answer advice. Yes, Phuntsok la.

Participant: Geshe la what I recommend is that first you should check where the leakages happen. So just, you know, to check, find out the leakage and afterwards you have to repair the leakage so that it may, you know, you can get.

Venerable Geshe Dorji Damdul La: Phuntsok la you are also from the repair department? (GL) Phuntsok la also from repair department from Deer Park.

Participant: Yes.

Venerable Geshe Dorji Damdul La: Okay she attended the repair department workshop in Deer Park. So two from the repair department. (TL, GL) Okay good. So the point is, so tell me to change the flat Tibet House we don't have extra flat, so we have to hire, we have to rent a house. So do you, how expensive is that?

Participant: Very.

Venerable Geshe Dorji Damdul La: Very expensive. And then to bring all the books, heavy books down. Oh I'm on the 3rd floor. Heavy books down and all these cupboards, right, altar down tedious work. Okay, say involves heavy the what, the expenses and then work. Okay then number two who is that? Sona?

Participant: Sonali.

Venerable Geshe Dorji Damdul La: Sonali what was the advice?

Participant: Doctor.

Venerable Geshe Dorji Damdul La: Okay go to doctor, okay, yes. I go to doctor. Best of doctor or the mediocre doctor? Best of doctor, very expensive. But it doesn't matter it's from the AIIMS, it's, you don't have to pay much. But coming back again I have the same problem, right. Because dampness is still there. And then I follow Aditya bring all the staff to my house and the here Tibet House nobody is working, right. Okay and then cleaning again tomorrow it will become wet. Tibetan, again tomorrow it's going to be damp, right. So I have to hire all the Tibet House. Okay then what did other advice? There is another one now.

Participant: Repair.

Venerable Geshe Dorji Damdul La: Only repair? Okay so whereas according to Manya and Phuntsok la, right. So what we do is that. Okay before we go to do this thing, it's the 3rd floor. 3rd floor means the water is not coming, the dampness is not coming from the ground. If coming from the ground it's very complicated. 3rd floor means it's not coming from the ground, there must be some leakage happening. So leakage is related to the, generally speaking it's related to the pipe, right. Okay, so just check the pipe. And we see that the pipe there is a, if it is a the very severe leakage then it's going to be so obvious. So because that it is not severe we could not identify, it's a very gradual process of the dampness. So there must be small leakage happening. So this small leakage, once you identify that that is the cause of the dampness. Then we can buy, what is that Mseal?

Participant: Mseal.

Venerable Geshe Dorji Damdul La: You buy the Mseal, which is 20 rupees and fix it. I don't pay 3000 rupees, 30,000 rupees, right. I don't have to pay, I don't have to go to AIIMS hospital. I don't have to say neglect the Tibet House staff, no Tibet House work, right. So just for 20 rupees we can fix it. If we are to identify the cause, the root, root of the problem. You're getting it? Likewise all the problems that we go through, all the fears that we go through instead of looking for the immediate cause to get rid of the immediate problem, the fear we track the cause. Once you track the cause you fix the cause all fears will automatically come to an end. For example say if there is a poisonous tree growing with the millions of poisonous leaves growing there. And the wind blowing through the winds, wind blowing through the leaves, poisonous leaves creates skin rashes on your body. And oh it's because of these leaves. Then you remove the leaves or the chop the top. Okay for the next the ten days you are free. Okay now skin rashes they disappear. Then after 10-15 days, 30 days again the skin rashes come back. So what should we do? Again go to doctor? Or what should we do? Tenzing la what should I do? Cut it from the root, just uproot the problem, uproot. Even without plucking single leaf just cut the root. However millions of poisonous leaves there are growing there on the tree they will all dry on their own. You agree with me or not? Okay so therefore the Buddha is so emphatic that we have to track the cause first and then treat it.

Where at times say tracking the cause and then treating the problem symptomatically, at times there is a need when the problem is very severe there are needs where we have to treat the

problem symptomatically. Which means that if we have a severe problem, you don't know what is the cause of the problem and severe problem in form of the severe headache or severe fever, acute the pain and so forth. Then say you go to the main hospital, then go through the CT scan and so forth. So there meanwhile this acute fever and so forth can kill the person, right. So now for that matter we do need immediate symptomatic treatment, just to subdue, just to suppress the fever, suppress the pain we have to do something. Once that is gone, then we have to go to check the final cause, identify the cause. Otherwise if these severe, very urgent the problems are not there then we instead of just treating the problem, just a mild headache, mild fever. Say like say the what 36 is the body temperature, for us in 90 what?

Participant: 97.8.

Venerable Geshe Dorji Damdul La: Tenzing la say it again.

Participant: 98.

Venerable Geshe Dorji Damdul La: 98 to? 98 is a problem?

Participant: No.

Venerable Geshe Dorji Damdul La: Not a problem. 96 is normal?

Participant: 96 to 98.

Venerable Geshe Dorji Damdul La: 98 is normal? Okay 98 is normal. Then say you have 99 or 98.8, right. Oh I have a mild fever. Then you will treat with the paracetamol, subsides, very happy. After two hours again it comes back. You again give, take paracetamol. This is just a symptomatic treatment. This does not help us. You're getting it? So what we should be doing is just check what is the cause of this, what are the root cause of this. It may be because of some pneumonia. It may be because of dengue. It may be because of malaria. You're getting it? So we have to check the root cause. Once the root cause is identified, fix it and your problem will go away for good. Okay, so for that reason the Buddha emphasized so much on identifying the cause of the suffering. You're getting it? Okay so for that matter the *Tri Laksana* and or the Four Seals, the Four Mudras of the Buddha's teaching play a very important role. So as long as somebody wants to get rid of the fears of life, any form of the miseries of life it is extremely important that we have to practice, study, reflect and meditate on the Four Seals. It's extremely, extremely beneficial.

Okay now first before we believe in what I'm saying, we have to study them. Study them means okay if somebody says that you have this problem so take this medicine. Take the medicine. You don't have to eat it. You're getting it? Don't have to, you don't have to consume them. Just take this medicine. If you don't believe in this, take and go to the doctor. Say that this is the medicine that I got from my friend, is it the correct medicine for my problem. Then the doctor will decide. Likewise you take the medicine what I'm sharing with you now or what the Buddha is sharing with us. Just study them. Take them meaning study them. Study, you don't have to practice. Study

them and see how sensible they are. If they are sensible practice. If not sensible then its fine discard it. It's not necessary that you have to. But from what we have learned thus far is that if somebody, these four are known as the seals meaning that if somebody wants to get rid of the fears of life. And for example say our problems, what kind of problems we have. Okay tell me what kind of problems you have, you face in your life. Just share you, share some examples. Quick. Anyone, give me some examples of the problems, the fears or the [1:20:00] stress or the miseries that we went through in our life.

Participant: Financial problems.

Venerable Geshe Dorji Damdul La: Okay, be very, if possible make it very specific. For example say the in my case let's say in my case for example say the pain of losing of losing my mother when I was five years old. Make it very precise. Don't just say that any problem. Then others will not get the chance because all problems are under this covered under this, right. Okay, be very specific. Anyone very quick.

Participant: Health, losing my eyes.

Venerable Geshe Dorji Damdul La: Okay say the Palash ji's the health issues. Yes, anyone else?

Participant: Sickness.

Venerable Geshe Dorji Damdul La: Okay don't just say then others their specific sickness will go away.

Participant: Stomach problem.

Venerable Geshe Dorji Damdul La: Okay the severe stomach problem. Very good. Anyone else.

Participant: Conflict in family.

Venerable Geshe Dorji Damdul La: Okay.

Participant: Conflicts in family.

Venerable Geshe Dorji Damdul La: Okay, conflicts, this is a severe problem. Conflicts in family. Anything else?

Participant: Smoking. Smoke addiction.

Venerable Geshe Dorji Damdul La: Okay addiction of the smoking. Yes, anyone else?

Participant: Business disputes.

Venerable Geshe Dorji Damdul La: Business disputes. Disputes in the business.

Participant: Poverty.

Venerable Geshe Dorji Damdul La: Yes, the problem of the poverty, yes. Younger ones seems like younger ones are in paradise. You have no experience of problems. (GL) Anyone. Of course as we grow older we have more and more problems. But the younger ones I don't know whether no problems.

Participant: Exam stress.

Venerable Geshe Dorji Damdul La: Okay exam fever.

Participant: Fear.

Venerable Geshe Dorji Damdul La: Exam fear, right, exam fear. Others, no problem?

Participant: Losing job.

Venerable Geshe Dorji Damdul La: Losing job.

Participant: Fear.

Venerable Geshe Dorji Damdul La: The fear of losing job. Yes, that is true. Then fear of not getting the admission. Fear of not getting interview for the jobs, right. Okay so we see that all these problems, we have to identify what these problems are. And these problems tell me these problems when will they stop. For example say the pain of the stomach ache problem. Stomach ache problem when particularly the pain when will that stop?

Participant: When you stop ignoring.

Venerable Geshe Dorji Damdul La: Okay when you ignore this then it will stop? Okay, say if you ignore this (TL, GL) then you will eat any food, no problem. Okay ignoring is actually ignoring to a great extent it helps us. Sometimes we exaggerate our problems. We just keep on focusing on the problem, little problem that you have. We make a mountain out of mole, right. And then unnecessarily it becomes, when it becomes a mountain of course it is very severe, right. We created that. A small problem we created big, right. For example say, somebody says that okay, somebody says that you don't look nice, right. Then whole day gone, right. You don't eat food. (TL) You are exaggerating, right, you are exaggerating. What is there if somebody says that you are not nice? If it makes you unhappy say it two times to the person, right. Make the other person twice unhappy. (GL) Say you are not nice, you are not nice. Then you go away. (GL) Feel happy, right. Rather instead of that then you just go thinking about it. He said that I'm not nice. She said I'm not nice. And then you don't eat food. Your mother says *beta, beti chai piyo. Kya chai piyo?* Right. (TL, GL) So look this is unnecessary, we are exaggerating. So this is self-created problems, right. Wangyal la, yeah that is true.

So the point is that these problems when will they stop? In our case for example say, for example somebody is going through tuberculosis. If you treat them does it guarantee that in this life you are not going to have tuberculosis anymore? No it can come back. So the fear, the pain of losing near and dear ones. Once the problem is over then you're not going to have the problems anymore? No it over, it will repeat over and over again. Symptomatic treatment can happen but the permanent treatment will not happen unless we are so wise to work on that, right. All the problems that we, all the ways, the manner in which we try to solve the problems for example the conflict resolution, right. Nowadays we have the special say departments for conflict resolution. We have special committees for conflict resolution so forth. Okay one conflict is resolved. Does it mean guarantee that conflicts will not repeat again? Not guaranteed. It will come back again. You're getting it? So how to resolve the problems completely this is the problem. For that matter we have to track the causes and then get rid of the causes and your problems, all fears of life will come to an end. This is so precious.

And we see that whether somebody is academically in this the say contemporary world, however wealthy one may be, however say cordial the family you might be in, or however educated you are, and however respected you are by other people and social status and so forth. But the fear and problems will never let you go away from them. They will always be there. So how to get rid of this problem. Whether you are educated, uneducated it doesn't matter. If you study these Four Seals, if you reflect on this, if you practice this. Even if you are the say materially the poorest person your fear will all disappear. You will never be you know unhappy, you will never be in the state of fear. All your fears will go away.

When the fear is gone all unnecessary fights will stop. Why the fights are happening? Why the quarrels are happening? Because that you feel threatened. Why you feel, how you feel threatened? There is uneasy feeling coming and this feeling is coming because of encounter with this person, that situation, so forth, right. Unpleasant feeling. So this unpleasant, I don't want, it is feeling. So there is a fear that this unpleasant can, feeling can come more. So meant to curb this unpleasant feeling you fight. In the process it flares. Say if there is a fire and then you see the a jerry-can of petrol. Oh so there is a fire there I have to remove, extinguish the fire. You will throw the petrol there meant to extinguish the fire, the fire flare up. So this is totally unwise. This is known as ignorance.

Okay would you classify that person as ignorant or not? There is a fire there, meant to extinguish the fire you use the jerry-can of the what, the petrol or diesel and then put on the fire. Do you think that it will extinguish the fire? Do you think that this person is wise? It's extremely unwise. Likewise creating fights in the family, unnecessarily creating fights with the neighbours and so forth, creating fights, right. This is just, this just will, this fight is meant to quell the other person. Quell the other person then your problem will come to an end. No. The problem will be flare up. Problem will be multiplied, right. Okay, there are many anecdotes. Okay so because we have to finish this the Four Seals. What's this? Okay so the point is that only if you identify the causes and then rectify this is the wisest way to get rid of all the problems. And so thus far in the modern education whatever the measures given there to curb our problems they are all more, more like a symptomatic treatment. They are not a permanent solution. Just check it. It's very easy to verify. Say the particular solution given there meant to curb the problem. After this the

problem again repeats or not. Just check it. If it repeats which means it is not a permanent solution. You're getting it?

Okay now what is the permanent solution? So for that matter we have to know the Four Seals. Okay *Tri Laksana* the three characteristics, the three principals or the Four Seals, same, right. Okay. So let's say the Four Seals [1:30:00] of the Buddha's teachings. Okay first we will enumerate what the four are, the four seals. All composite things are impermanent, number one. All composite things are impermanent. Number two all contaminated things are of suffering nature. Number three, everything is of the nature of Emptiness and selflessness. Everything is of the nature of selflessness, Emptiness and selflessness. Then number four transcending sorrow is absolute peace.

Okay, related to this I'd like to also share with you say ignorance, there are so many kinds of ignorance. One we have classified ignorance is ignorance pertaining to the ultimate reality, ignorance pertaining to the law of karma. Ignorance pertaining to the ultimate reality and the ignorance pertaining to the law of karma. Two. Okay, how many of us are in Samsara?

Participant: All of us.

Venerable Geshe Dorji Damdul La: No don't represent all of us. Just speak your mind, speak for yourself. Okay how many of us in Samsara raise your hands? Okay how many of us not, we are not in Samsara raise your hands? The younger ones may, some of you may not be too sure, right. Okay older ones they know what Samsara is. Okay so in other words whether you are young or old, for sure if you come here which means that we are in Samsara. If you are not Samsara you will not, for sure you will not come here. You're getting it? You will not come here. Okay, so the point is that we are all in Samsara. And if possible, okay this one thing that I'd like to share with you, just a very interesting digression. Okay how many of you sometimes end up in just a casual talk, meaningful talk, casual meaningful talk not just gossips, *gup-shup*. Say the meaningful talk with your friend sometimes. Raise your hands. How many of you it never happened, all just *gup-shup* or meaningless talk, idle gossip? Every time it is become only idle gossip, no meaningful talk. Okay not even once. Okay which means that we all had experience of what is meaningful talk, right. Okay if you really want to say it's very strange say when you go in the academic, say conference, meetings so forth they will talk hard-core topic, you know, about quantum physics, electrons, protons, what is mass of this, this and that, and then when with the neuroscience the synaptic connections, okay the long term memory, short term memory, the transmitters, there they go into the technicalities, right. Okay but it is not always even if you are a scientist, even if you are environmentalist, it's not that you always talk about trees, plants, like this. It's not always you talk about the electrons, protons like this. More often than not your talk will, you may start with electrons, protons, environment, so forth then slowly it will go into philosophy. Did you notice that? Did you notice eventually, slowly it will go into some kind of philosophy? Everything has a philosophy, philosophical implications. With the environment again there is a philosophy behind that. With the science there is a philosophy behind that. Even with the language there is philosophy there. Even with the music there is a philosophy there. Even with the arts, the say what do you call it, the drawing, what art? There is a...

Participant: Fine art.

Venerable Geshe Dorji Damdul La: Fine arts. Even with the fine arts there is you know the philosophy there. So the more you are into the philosophy of that particular stream, you become outstanding person in that stream. If you don't have the philosophy, right, with the fine arts you will be respected for this but then you will not be become a prominent person unless and until you are like a Michelangelo, right, whose art is very special. Otherwise if you have a philosophy then your art and philosophy combined together you will become very meaningful and your life will see such a meaning there. And you will feel proud as an artist, as a musician or as a linguist or as an environmentalist or as a social worker. So with, everywhere there is a philosophy involved there. Believe it or not. Say even Albert Einstein and the all these scientists in their own writings they all talk about the philosophy, right. Okay philosophy does not mean they say the very the what technical philosophy, not necessary. But there is a philosophy there. After all these things, so with all these things. So the point is that if we know how the mind works, how the miseries arise, what are the causes of miseries in depth, if you know that then during our conversation, any kind of conversation that we have, you will see the your conversation is so meaningful. And people around you, they also see that, they also feel like coming to you. Because initially they may be happy with the idle gossip and then you have the first idle gossip, the second idle gossip that topic is same. Idle gossip the subject matter is always the same. So then you, most of the time people get fed up, right. Only when they you, they see somebody who is, talks something sense they will come to you.

Okay with that in mind the, say the ignorance so many ways of classifying what ignorance is. One way of classifying the ignorance is the ignorance pertaining to the ultimate reality and the ignorance pertaining to the law of karma, two. Okay now the ignorance pertaining to ultimate truth we speak about Samsara, we speak about the miseries in reality. What Samsara is what precisely is Samsara, right. We talk about Samsara and some people they think that just the mundane world is Samsara, right. So point is that if you know very precisely what Samsara is, this could be incredibly Enlightening for you when you involve in some casual discussions with other people, right. They talk about Samsara, the miseries and so forth. And then you can talk about Samsara, then you could, then somebody takes you deeper and deeper in Samsara, you can actually go there till the end, the dead end there. Okay, so Samsara finally the root cause of Samsara is ignorance which, precisely which ignorance? Ignorance pertaining to the ultimate reality. Ignorance pertaining to ultimate reality is responsible for trapping us in Samsara. Okay, don't forget it. And then in this relation we have to know what is ultimate reality. How can we, how can one be ignorant of the ultimate reality, how can one get rid of this ignorance?

Okay what is the second ignorance? Ignorance pertaining to the law of karma. If one has the ignorance pertaining to law of karma then what is the problem? The problem is that we will end up engaging in all the negative karmas, right. We will end up engaging in all the negative karmas. And negative karmas what is the consequence? Miseries. You're getting it? Miseries and the miseries we, okay did we go this, did we study the three kinds of miseries?

Participant: Yes.

Venerable Geshe Dorji Damdul La: Did we study the three kinds of suffering?

Participant: Yes, during the Four Noble Truths.

Venerable Geshe Dorji Damdul La: Okay related to the Four Noble Truths we studied that. Very good. Okay so those of you who joined the Nalanda Masters Course later, I would suggest you to listen to the earlier recordings and precisely the Four Noble Truths, particularly the Four Noble Truths I would suggest you to listen to that recording so that what we're going to discuss later on will make sense for you. Okay so suffering there are three kinds of suffering, what are they?

Participant: Suffering of suffering.

Venerable Geshe Dorji Damdul La: Suffering of suffering.

Participant: Suffering of change. [1:40:00]

Venerable Geshe Dorji Damdul La: Suffering of change.

Participant: Pervasive conditioned suffering.

Venerable Geshe Dorji Damdul La: Pervasive conditioned suffering. Okay I will quickly explain this to you. Say experiences that we go through we see that the one of experience that we go through is the pains which we identify as pains or in other words the manifest suffering. Okay can you give me some examples of manifest suffering? Very quick. Manifest suffering which you are, which we, you and I identify as a suffering. Quick, quick.

Participant: Accident.

Venerable Geshe Dorji Damdul La: Accident, the suffering of accident. Very good.

Participant: Sickness.

Venerable Geshe Dorji Damdul La: Sickness.

Participant: Ageing.

Venerable Geshe Dorji Damdul La: Ageing, yes. Hey, no, no problems?

Participant: Cancer.

Venerable Geshe Dorji Damdul La: Cancer problem. Any other evident suffering which you and me identify as suffering?

Participant: Fear.

Venerable Geshe Dorji Damdul La: Fear. Very good.

Participant: Hunger.

Venerable Geshe Dorji Damdul La: Hunger, yes. And the nasty neighbour? (TL, GL) Often this can be a problem, right. So we never know whether the say nasty neighbour, the other one maybe saying nasty neighbour, right. (TL, GL).

Participant: Conflicts.

Venerable Geshe Dorji Damdul La: Conflicts. Who have nasty neighbours there is always conflicts. Okay so we see that all those experiences which you and I easily identify as problems, as pains are known as the manifest suffering or suffering of suffering. This is the most crude version of suffering, number one.

Number two is suffering of change. Okay I don't want to go into too detail with this, I will just quickly go through. And then I would suggest you to go through the Four Noble Truths, the which we studied earlier, right. Okay suffering of change the okay anyone who likes to share with us as to what does it mean by suffering of change? Anyone? Okay if you don't know what suffering of change is then I will ask you. How many of you like momos? Okay, don't, nobody likes momo? (TL, GL) It's amazing. Okay just raise your hands those who like momos. Okay. How many of you ate momos in Majnu ka Tila once, at least once? Almost all of us, right. Okay did you like it? Those who raised your hands did you like it?

Participant: Yes.

Venerable Geshe Dorji Damdul La: Yes, okay, which how many momos you ate? Five, ten, eight pieces or ten pieces? 20 pieces? 40 pieces? 50 pieces? Too much. 50 is too much. When the boys say too much then it's too much. (GL) Okay 50 pieces is too much. So which is more delicious the first piece is more delicious or the 50th piece is more delicious.

Participant: First.

Venerable Geshe Dorji Damdul La: First piece. Keep the first piece last. (GL) Which is delicious one keep it last, right. And then which is not delicious you take them first, right. Okay tell me after, then after eating the 40, 49 which will throw you up, then the first one is still there, you kept it last. You want to eat it. What happens? No difference, it is still terrible, you don't want to eat it. It is a punishment. You're getting it? Whether you eat the first one last or the 50 one last, it is a punishment. So that what we call as the happiness of eating momos that happiness is suffering of change. You're getting it? Suffering of change. So our job is to explore why this happiness of eating momos is considered as suffering of change. Why is it suffering, number one. Number two in what way it is suffering of change? You're getting it? So these two things we have to explore.

To make it very quick. It is suffering because it is like a bait. How many of you? Okay bait

means, what is bait? Bait is the food to catch the fish. Bait is the very delicious food or it should be just a the?

Participant: Very delicious.

Venerable Geshe Dorji Damdul La: Very delicious. (TL) Right, Phunstok la says very delicious. Okay because it is very delicious only then you can catch the fish, right. If it is a rotten food it cannot catch the fish. So therefore we are like the fish caught in the Samsara. What is the bait used for to trap us, to arrest us in Samsara is the pleasant feelings, mundane pleasant feelings. So these are the one which traps us in Samsara. You're getting it? Okay so all the pleasant feelings, mundane pleasant feelings are known as the suffering of change. It is suffering because it is like a bait. Okay bait is good or bad?

Participant: Bad.

Venerable Geshe Dorji Damdul La: Bait is good or bad for the fish?

Participant: Bad.

Venerable Geshe Dorji Damdul La: Bait is good or bad?

Participant: Bad.

Venerable Geshe Dorji Damdul La: Very bad. It kills you. So that suffering of change is the one which actually kills us, that traps us in Samsara. So therefore it is suffering. Why it is known as change? Because this is, it appears in the form of the happiness, eventually it changes into, the more you partake in this it will change into suffering. So therefore it is known as suffering because it is a bait and change because it changes into manifest suffering.

Okay, now what is the third? Pervasive conditioned suffering. Pervasive conditioned suffering is our involuntary birth in Samsara. Involuntary birth in Samsara is pervasive conditioned suffering. And also our being under the sway, our being under the control of contaminated karmas and afflictions. Our being under the control of contaminated karmas and afflictions is also the pervasive conditioned suffering. Okay, why these two are known as, why these are known as the pervasive conditioned suffering? Because they pervade whole of Samsara. This suffering pervasive conditioned suffering they pervade whole the Samsara. Wherever we go in Samsara you don't see the, you don't see any escape from these two wherever you are in Samsara. Okay, pervasive. Conditioned because we are conditioned by the contaminated karmas and afflictions, we are conditioned to suffer because of these two things. So these are known as the pervasive conditioned suffering.

Okay so the say of the three kinds of suffering ordinary people identify which as suffering, which of the three?

Participant: First one.

Venerable Geshe Dorji Damdul La: The first one that is?

Participant: Suffering of suffering.

Venerable Geshe Dorji Damdul La: Suffering of suffering or the manifest suffering. That is the one which the ordinary people identify that. Now, going back to the two ignorances; ignorance pertaining to law of karma. With the second ignorance will result into experiencing the manifest suffering, the first suffering. This ignorance, ignorance pertaining to law of karma will make us to experience the suffering of suffering, the manifest suffering. You're getting it? Okay this is one way of classifying the ignorance.

Okay, now another way of classifying the ignorance, let me classify ignorance into four. Another set of classification of the ignorance. One, misperceiving impermanent as permanent. Ignorance which misperceives impermanent as permanent. Number two ignorance which misperceives miseries as happiness. Ignorance which misperceives miseries as happiness. Number three the ignorance which misperceives impure being or impure body or impure being as pure. Ignorance which misperceives impure being as pure. [1:50:00] And finally the ignorance which misperceives the selflessness nature as, selfless nature to be of selfhood nature. Okay, tell me what are the four kinds of ignorance which we discussed now? The first one is ignorance which misperceives impermanent phenomena as permanent. Number two?

Participant: Ignorance which misperceives.

Venerable Geshe Dorji Damdul La: Which misperceives miseries as happiness. Number three?

Participant: Ignorance which misperceives impure.

Venerable Geshe Dorji Damdul La: Impure being as pure. And the number four?

Participant: Ignorance which misperceives the selflessness.

Venerable Geshe Dorji Damdul La: The selflessness nature as of the nature of selfhood, okay, selfhood nature. Very good. Okay four the kind, levels of ignorance. Okay, the if you now there are the on the one hand we talked about the Four Seals, on the other hand we talked about the four ignorances. You're getting it? Okay, can you relate the two? Just look at the two sets, the set of the Four Seals and the set of the four ignorances. Do you see the correlation? Okay what is the first seal? All composite things are impermanent. So with the ignorance which of the four ignorances this is more related, closely related to? The first one misperceiving permanent phenomena, impermanent phenomena as permanent. Very good.

What is the second seal? All contaminated things are of suffering nature. Okay so that is related to which of the four?

Participant: Second and third.

Venerable Geshe Dorji Damdul La: Second and the third. Very good. Okay, second, second. Then what is the third seal? Everything is of the nature of Emptiness and selflessness. That is related to which?

Participant: Four.

Venerable Geshe Dorji Damdul La: Okay so that is, we can say it is related to number three and number four. Number three and number four together. Okay you may be wondering how, why, so that we'll do later, right. For time being what we say is that ignorance number three and number four combined together is related to the opposite of the seal number three. And once you know these first three seals and practice well then we will achieve the fourth seal that is the transcendence of sorrow which is absolute peace. Okay good.

Now the Four Seals, the four the, okay, we'll stop here. As to what the Four Seals are, how they are related, so these we'll all do in the next session. Okay meanwhile any questions you might have? Yes?

Participant: Hello Geshe la, this is regarding the last class where we have discussed imputed, other powered and thoroughly established nature. So you had mentioned that other powered nature or the impermanent phenomena comes into existence by causes.

Venerable Geshe Dorji Damdul La: Yes.

Participant: Anything which comes into existence by causes. And thoroughly established is it's called as such because ultimate reality is the most stable state hence it is called. So that, so should we infer that thoroughly established phenomena do not come into existence by causes?

Venerable Geshe Dorji Damdul La: Never.

Participant: Whether because the ultimate reality or permanent other than ultimate reality?

Venerable Geshe Dorji Damdul La: Both.

Participant: They are not cause and effect.

Venerable Geshe Dorji Damdul La: They are not cause-effect related. They are not causally related or they are not casually created, casually coming into being.

Participant: Because you mentioned ultimate reality as *anatta*.

Venerable Geshe Dorji Damdul La: *Anatta*, yes.

Participant: And or as *anatman*.

Venerable Geshe Dorji Damdul La: *Anatman*, yes.

Participant: So that is not, it's beyond cause and effect.

Venerable Geshe Dorji Damdul La: Beyond cause and effect. So we wouldn't say beyond. It gives us connotation as though like it is something very special. Ultimate reality it is fine, it's very special. But the ultimate, permanent phenomena other than the ultimate reality, imputed it has nothing to do with beyond, it's very you know those things which are non-existent, they also fall under this category. They are not cause and effect related. Okay, so I understand what you are asking. What you are asking is that okay somewhere I heard, right, somewhere I heard that Buddhism talk about everything is karma, everything is cause-effect, now there is something coming into Buddhism which is not cause-effect. Okay what is this? Okay which means that now if this confusion is coming, before you did not have a confusion. So that is ignorance is bliss. Now confusion is coming the clarity is coming. Now you are really imbibing what the Buddha's teaching is, right. You're getting it? Okay this is a very serious question. Answer is to be very direct of the three natures the newcomers you have to listen to that.

Participant: The recording of the last class.

Venerable Geshe Dorji Damdul La: The recording of the last class, you have to listen to that. Because these are all, they are not difficult. Only thing is that somebody should be introducing to you, right, these concepts. Once these concepts are introduced they are easy, they are not difficult. So for the time being this is the question answer happening. So you may feel that this is something I never heard about these things imputed nature. What are the?

Participant: Imputed, other powered and thoroughly established.

Venerable Geshe Dorji Damdul La: No, don't make it too short, make it.

Participant: Imputed nature or the non-existence.

Venerable Geshe Dorji Damdul La: No, the imputed nature, other powered nature, thoroughly established nature. Okay so these three natures those of us who are the coming new here you may get little so I never heard about it. Yes, you might not have heard about these things but just listen to the earlier recording, it's easy, they are not difficult, right. So the point is that the Richa, where are, where you are getting, I can see what you are asking, right. So for that matter you have to learn more thoroughly of the reality. Reality meaning what is the real presentation of the reality of the phenomena in the Buddhist taxonomy, yeah. Okay the Rebecca.

Participant: Geshe la, I just wanted to ask about the suffering of change like in a.

Venerable Geshe Dorji Damdul La: Yes, yes, it's working.

Participant: Yeah you have even taken in the previous class but, you know, I still lack clarity. You were trying, you mentioned about the momos example. The more you partake and then you, you know, you get fed up by the end. So let's take a hypothetical situation like a mother's love for

a child. You invest over the years, if you, if the mother sees the child from day one till the end day it will be same. If you put the mother's love for the child instead of the momos, it's not gonna change even if it's 90 years.

Venerable Geshe Dorji Damdul La: Are you sure? (GL)

Participant: I wanted to also come back to that and say.

Venerable Geshe Dorji Damdul La: I have seen many mothers.

Participant: Yeah, many mothers and child as well above them.

Venerable Geshe Dorji Damdul La: Not only that.

Participant: But generally.

Venerable Geshe Dorji Damdul La: Not only that. No, no that is a different thing. Because this we cannot blame these mothers. Because these mothers they went through, you know, very difficult childhood themselves, they are not to be blamed. I'm talking about say the mothers give tremendous love and then the children fight with the mothers. Then one time fight its fine, then the child reaches the age 10 start fighting its fine. Then 16 the fight is very different. It's very, oh its fine. Then the 20 then totally grown up and still fighting happening. Then the mother will slowly feel very sad. You're getting it? Feel very sad. So even does not know how to express the love and affection. You're getting it? So the mother, it's not that the mother's mistake because it's the fight happening, right. The child is not receptive to the mother's love, fighting. [2:00:00] So what to do? Okay at times, the it could be the mother's, mother not, the child maybe more learned, and then more experienced. And the mother did not get the opportunity. And from the mother' side trying best, in the process it becomes little nuisance for the children, for the child. And the child feels little sad. And then, right. So whatever is the case. There are cases where because of mistakes from the children then the mothers feel little harassed. And the say the unnecessarily just shouting. So this is what I've been talking since long time ago that the first person, the most vulnerable person for the anger of somebody is the mother and the parents. One person the immediate person who is going to be so vulnerable to your anger, your anger towards your boss, you cannot show the anger. So who is vulnerable? Your mother, your parents. This is so sad. Why should somebody who loves you the most suffer because you are angry towards somebody else, why should she suffer? Right. So just go back and it's easy, go back and try. You are very lucky, those of us who have your parents. Who have your father, who have your mother, you are very lucky.

So in my case, I'm sure there are some people like me who lost their mother when they were just so young. Age five, I was five when I lost my mother. So the point is that now even if I like to do the best, make her the happiest, I can't do anything. In fact when I lost my father I was 30 something, I think maybe 34-35 and I was so, so happy that my brother, sister both of them were with me taking care of my father when he was going through his last days. I was so happy. The news that I got, I was away, that very time I was away when he, my father passed away.

When I lost my father, the first thought, the first news that I got, the moment I got the news, I did not really feel sad over the loss of my father. The first thought that came to me was that all three children are so fortunate that we got the opportunity to serve our father in his last days. But what made me the instant reaction that I had was that I did not get the opportunity to make my mother happy because when I was just five. My brother was like six. My sister was like maybe nine or ten. And then what can we do, when she was going through the last days.

But whereas those people who have with you, who still have your father mother with you, you are so lucky. We never know how long we'll be, we will be with your mother, with your, you know, you will be with your mother or you will be with your father. Make them happy. The little time that you are together. This is golden time. If you can sell this time for me, to me, if you can sell this time to me the time with your mother, if you can sell this time to me that I can have time with my mother. I will just make her the happiest person in this world. Forget about making her upset with the sadness, fighting, shouting. I would be so happy to make her happy, right.

So the point that I'm saying is that the time with we have with our parents, we never know how long you will be with your. Don't think that okay for the last like 20 years, I'm always with my mother. Still the next, you know, 60-80 years I will be with my mother. The last 30 years, 40 years, 50 years I was with my mother. Now still I will remain. So it's very boring to be with my mother. No, don't think like this. You are extremely lucky. For me, for example if I were to have my mother back even for one day I would be very happy to give away everything that I have. If I have like one billion dollars. If somebody says that oh I will give you one time, one day with your mother, right. And you are ready to give whatever you have like one billion dollars whatever, I will be more than happy to give everything. And those of you who have your mother, who have your father, you are so lucky, right. Just take that as an incredibly great gift of your karma, great gift to be with your parents. Thank your parents for being there with you, right.

Okay once they leave, finish. Guaranteed you will regret. And then you will be in the same boat as me. I wish I'm with my mother for at least one year, at least one month, if not one month one week, if not one week at least one day. Finish, this time will never come back. So while you are with your mother, while you are with your father make sure that you are being kind. Make them happy. Keep I'm mind that I'm not saying that it is solely your mistake that you know there is all this fight happening, right. It can be, you know, sometimes even your mother can be little strong, your father can be little strong. But you as a younger, you as somebody who has a future there, right. Just go back in time when you are age five, six, seven, you made all these mistakes and then parents they readily accepted you, forgiven you for all these mistakes, right. And now they've grown old, now it is your time to give back what they have done for you. And then this is what we fail in our duty, right. Now they expect love and affection from you. They expect service from you. And instead of that you are just giving them unhappiness. This is very sad, very sad. So, just this is a boon. What is a boon? Somebody?

Participant: Gift.

Venerable Geshe Dorji Damdul La: It's a great miracle, it's a miraculous boon for you. Those who have your parents with you. This is an incredibly great boon for you, right. And for us, for

example say sometimes my friends they send me some, you know, WhatsApp clips. Those who do not have hands, right and then when they, when they some because of the artificial, not really artificial, too artificial.

Participant: Prosthetics.

Venerable Geshe Dorji Damdul La: Not prosthetics. This is a proper hand, you know, some people donate it. Donate it meaning those people who die they give their hands and they are fixed, right. They feel it is like a boon to have the hands back. And they cannot operate like normal hand. Still they feel like a boon. So this is what I'm saying. So to have a mother is more than like having our hands. It's incredibly great boon for us to have our mother. Somebody who, somebody, right, in this world when nobody except your two parents know you. Only those two parents, you, your face is like the most beautiful thing in this universe for your parents. This is the amount of the love that we, each one of us we received except for those who have gone through, those who have difficult childhood. Say the either because of loss of the parents at early age, or the parents they themselves having gone through very difficult childhood themselves. Otherwise 90% of the people, right. Each one of us, we may not be important person, nobody just you know counts you but then your parents counted you as the most important person in this world. That is amount of love that we received. And if you think about it, if you go back in time when you see ourselves as that, nobody identifies us, right. You go somewhere they will just ignore you. But your parents will never ignore you. They see you as the most beautiful person in this world. This is the amount of love that you've received.

Now we are already like 20's, 30's, 40's, 50's, and then our parents they are already grown up. Now it is time for us to give them happiness. Even though we cannot financially, materially, or whatever can do. But at least don't make the unhappy, right. Just where they can make some mistakes it's fine. Where they can make mistakes, just ignore. And keep in mind, go back in time when you made mistakes. When you made mistakes, right, everything the world simply shouts at you, your mother embraces you. This is who that mother is. [2:10:00] This is who that father is. So let us not forget these things. So it is very important that this is so important experience.

On that basis try your best. First stop shouting at your parents. Forget about, you know, just let alone fighting stop shouting at your parents. And then see, you know, with the deep understanding, okay at least I will not make my parents unhappy. Just do this much, you will see that the parents to have a glow in their face. The moment you come, right, they will have a glow in their face. The moment you see the glow you will see the magic. You will find glow in your own face. You will the whole house being modified, being, becoming very warm. Anybody who steps in your house, they will feel your house so warm, so special. When they are unhappy they just feel like coming to your house, right. This is the magic, this is the real magic, miracle that can happen. Okay, this is what we all need to keep in mind. The young boys and girls, right. Don't forget that. Particularly when we reach age 20, you reach 25 like this then the tendency for you, you know, that I'm a self-sufficient. Okay then your parents they are not as up to the mark as you expected. Then you start shouting at them. So just forget all these things. Okay.

Okay if you really want to shout, shout at the self-grasping ignorance, right. Shout at your

limitations. The drawbacks, the limitations that we go through. Shout at them and discard them and make yourself a perfect person, happy person. You're getting it? Okay this is very important.

So the point is what Rebecca was saying about the say the mother's love is which is very stable how can we see that as a suffering of change? Okay this is good question. The point is that say for the time being we can, these are very sensitive points. You're getting it? Very sensitive points. So these say the as a nation should we play with the uranium or not, as a nation?

Participant: No.

Venerable Geshe Dorji Damdul La: No? Nation should no touch the uranium? Where do they get the energy? Hey, the nations get the energy from where? Electricity for the millions and millions of people. Hydro-power is there but it is so less, so nuclear reactors are required. You're getting it? So in which, what is used there?

Participant: Uranium.

Venerable Geshe Dorji Damdul La: Uranium is used. So as a nation uranium has to be used. On the very high level, national level, only the experts will touch it. Who are those? Okay nation because that need some people to touch it, we may hire Tenzing la. Any volunteers from Tibet House? Because we have to you know the just transfer the uranium from this place to the nuclear reactor. No, they will not look for volunteer. Even if you volunteer they will say sorry, get out. (GL) They only want experts. You're getting it? Although it has to be touched but touched only by the experts. So this question which Rebecca asked, this question is a very sensitive question, right. This needs to be touched by experts, not now. And because that we are beginners we will not touch this now, we'll touch it when closer towards the end of Diploma Course. We'll touch it when we're expert. You're getting it? Because that the moment you touch it, it can say like for example the enjoyment of the momos and then enjoying the what, Goa beach, so these we can bring here, these are not very, with this we say that these are the suffering of change, people will accept, right. It is not of very severe consequences. Whereas this one if we touch it, it can hamper us in many ways, right. Later on when we become more learned, when we become more informed then this area is touched, no problem. Very good. More questions? Okay Badri ji.

Participant: Geshe la I have been wondering about this for a long time. Does ultimate reality and conventional reality, are they the same as ultimate truth and conventional truth?

Venerable Geshe Dorji Damdul La: Okay.

Participant: Reality and truth, are they used interchangeably?

Venerable Geshe Dorji Damdul La: Okay for the sake of the new comers I will be very direct, this is related to the two truths which we have a separate class on. So because that Badri ji has been into this for number of years, my answer is it's a matter of English translation. Sometimes ultimate truth, ultimate reality, conventional truth, conventional reality, and sometimes ultimate

existence, conventional existence. So existence, keep that aside. Ultimate truth, ultimate reality these two can be used as synonymous. Existence is little complicated. Okay the, okay Kanu.

Participant: My question is, I have two questions. One from last class. Last class Geshe la we have talked about anything that comes to the mind and we have divided that into existence, non-existence.

Venerable Geshe Dorji Damdul La: Say it again. Anything that comes to our mind can be classified into two existence and non-existence. Very good.

Participant: Existence we further divided into permanent and impermanent.

Venerable Geshe Dorji Damdul La: Very good.

Participant: But then though non-existence cannot be divided.

Venerable Geshe Dorji Damdul La: Though?

Participant: Non-existence cannot.

Venerable Geshe Dorji Damdul La: Cannot be divided.

Participant: But can it still be qualified as impermanent or say?

Venerable Geshe Dorji Damdul La: Oh non-existence. Permanent because it falls under existence. Anything which is permanent should necessarily be existent. So the non-existent can never be permanent, can never be impermanent.

Participant: So say in my mind because we started divisions for mind.

Venerable Geshe Dorji Damdul La: Yes.

Participant: In my mind if unicorns comes up.

Venerable Geshe Dorji Damdul La: Yes, yes.

Participant: But then there is absence or existence of unicorn anywhere.

Venerable Geshe Dorji Damdul La: Yes.

Participant: So.

Venerable Geshe Dorji Damdul La: The unicorn, say the absence of unicorn is there. Unicorn is non-existent. And the absence of unicorn is existent. So what is the question? Absence of unicorn is permanent phenomena.

Participant: So inexistence is not equal to absence.

Venerable Geshe Dorji Damdul La: Say it again.

Participant: Inexistence is not the same thing as absence.

Venerable Geshe Dorji Damdul La: Inexistence?

Participant: In, oh sorry non-existence.

Venerable Geshe Dorji Damdul La: Okay.

Participant: Non-existence.

Venerable Geshe Dorji Damdul La: Non-existence and?

Participant: Absence.

Venerable Geshe Dorji Damdul La: Absence. These two are?

Participant: These are they the same or?

Venerable Geshe Dorji Damdul La: Same, same.

Participant: Are they same?

Venerable Geshe Dorji Damdul La: Same.

Participant: But then if they the same then it becomes....

Venerable Geshe Dorji Damdul La: Unicorn is absent, unicorn is non-existent. Both, same, right. Absence of unicorn is not absence. Absence of unicorn is existence.

Participant: Okay.

Venerable Geshe Dorji Damdul La: Good.

Participant: Thereby it is permanent.

Venerable Geshe Dorji Damdul La: Thereby it is permanent. Very good.

Participant: Then Geshe la regarding today's first class, question, I have another one. How do, say differentiating between condition and cause in the example of the asthma on the 3rd floor?

Venerable Geshe Dorji Damdul La: Cause and condition?

Participant: Yeah.

Venerable Geshe Dorji Damdul La: Same.

Participant: They are the same?

Venerable Geshe Dorji Damdul La: Same.

Participant: So we...

Venerable Geshe Dorji Damdul La: Technically same.

Participant: Technically same.

Venerable Geshe Dorji Damdul La: Technically same and if you want to, if you want me to be little more generous.

Participant: Yes.

Venerable Geshe Dorji Damdul La: Then I will say the seed is the cause, seed of the apple is the cause of the apple, apple tree. And the water and these things are conditions. So this is a very generous way of presenting it. Whereas in a technical sense, water is a condition as a cause, seed is the cause as well as a condition. Condition, cause these two are synonymous. In a very say, in a very loose sense we can speak about the main cause as the cause, others as conditions, in a loose sense. Otherwise technically they are synonymous. Aditya, you have a question?

Participant: First of all I want to add about the mother thing. I lost my parents this year. I lost my father in January. And I lost my mother in February.

Venerable Geshe Dorji Damdul La: Oh, very sorry. Yeah.

Participant: Yeah my father was 86 and my mother was 79. And what you said you know like you lose your parents, now I'm living alone. So I'm 49, I never got married. So I want to say that billions of dollars you spend you don't get your parents back.

Venerable Geshe Dorji Damdul La: Yeah.

Participant: And I still, you know, I don't know what you put, I give a, I need weed every day and give it to the cow every day. One for my father and one for my mother. I don't know. So.

Venerable Geshe Dorji Damdul La: So this is.

Participant: And if I think about my mother more you know I don't know what to, is more loving, compassionate, *mamta* is word in Hindi. So, mother is so, [2:20:00] she is unconditional love.

Venerable Geshe Dorji Damdul La: So why I'm emphasising so much to the mother is not because that the mother is more compassionate because.

Participant: It's natural.

Venerable Geshe Dorji Damdul La: Because, generally speaking I agree with you. Why I'm saying this is that the father's they are also tough. If you say that how come, right. The father will also say how dare. But the mother will not say this. So therefore the first person who is most vulnerable is the mother. So therefore to, you know, to say that there is a tendency for us to accumulate tremendous negative karma and this is a vicious cycle. You love, the mother loves you so much and then you say unnecessary shout at her. Because, it's not because you are angry towards the mother, because you take for granted the mother's love.

Participant: If they alive I never understood also.

Venerable Geshe Dorji Damdul La: Listen, listen. Now in the process you are accumulating negative karma. And negative karma the result is again suffering, right, suffering on you, not on your mother. And this suffering in the next life again you shout at your, because of your suffering you shout at your mother more and again you accumulate more negative karma. So this is a very vicious cycle. So the best thing is be wise, right. So what makes you to like an instinct about to shout at your mother, you take that as a sign of weakness, right. Sign of weakness because, right, who will shout at somebody who is strong, right. More people will shout at the weaker one or the stronger one? Tell me. More number of people will shout at the weaker one, is there is a tendency is more. So the weaker one meaning that not the mother is weak, because of the love, because of love that she will show towards you, she will remain as weak. Because I have a the family, the host family, and then the host family has several children. And then the youngest, the eldest one was, is a daughter. And the mother. So they were coming to Delhi. And I invited them all to come to my place when they come to Delhi. Because they were, have been so kind to me. And the mother it was little cold and then the mother said, okay Geshe la, I have this problem, this problem, so forth. I cannot really come. Even if they are in Delhi I cannot come to your place. From my side I know all the psychology very easy for me to invite her, make it happen, very easy. But why I invited her personally is out of courtesy. For me it's very easy because I know how the psychology works, right. Very easy, it doesn't work.

So what I did, it should happen. So I went to the eldest child, the daughter and told her that hey you are all coming to Delhi and your mother is not coming to my place. She said no, no, everybody will come. I said I told her personally and she said I have this problem, that problem so forth. Then she said no, no she will come. Mom, and the mother said yes. And then she said when we are all, when we are in Delhi we will all go to Geshe la's place. Then she said yes, okay. Finish. I know this. Right from the beginning human psyche. I know that. I can easily tell the eldest daughter and it will, I can make it happen. But I did it out of? So why she is daring to say no to me and she says yes, okay to the daughter? Because of the love that she feels for the daughter. You're getting it? So therefore the point is that not because of her weakness, she is equally strong. But why she behaves as, you know, like somebody who is like a victim is because she loves you so much. You're getting it?

So the tendency, so the point is that the greater tendency, the tendency of the human psyche is always attack the weaker one rather than the stronger one. This is human tendency. And this is, right, and only less number of people they will not attack the weaker one, they will attack the stronger one. It's very less. You're getting it? Why? So those people who attack the weaker ones this is the sign of your weakness. This is sign of your weakness. This is a sign of your ordinariness. Only people who are really strong they will not challenge the weak people, they will challenge the stronger one. You're getting it? So then why should you behave yourself as weak? By you know say the attacking somebody who loves you so much. It's easy to attack somebody who loves you so much. It's difficult to attack somebody who is, you know, tough. So therefore how, why should you behave yourself as weak. This is nothing but a sign of weakness, attacking your mother, you know, shouting at your mother, shouting at your father. This is a sign of weakness. Never ever display yourself as having weakness. We all have the strength to be very strong. Be strong.

How to be strong? Where ordinary people shout, don't shout, right. Where even the ordinary don't shout, where do they don't shout? They shout at your self-grasping ignorance, they don't shout at self-centered attitude. Shout at these two, discard these two, right. Then you, what do you want? I want happiness, real happiness will come to you when you discard these two demons from your side. Whereas shouting at your mother, father that will only accumulate more negative karmas within you. You will suffer more. The point you shouting at the parents is meant to elevate your problems, it will only multiply your problems. Okay, any more questions? Okay over there Thapa la.

Venerable Geshe Dorji Damdul La: Yes, what is your question?

Participant: It is from the class. It is said there are seven chakras in my, in our body.

Venerable Geshe Dorji Damdul La: Okay, so this class I purely sutra. So therefore chakras are not there in sutra, right. So the chakras we will do in tantra. Tantra I don't know when it will happen. (GL) Okay Aditya thank you. Thapa la?

Participant: Geshe la it is regarding this class, the talk, it's regarding the four levels of ignorance, four types of ignorance and like the Four Seals. So, the third seal which is like everything is of the nature of Emptiness and selflessness, it is like the opposite of the third and fourth ignorance. Yes, didn't understand how is it opposite to the third type of ignorance which is ignorance of seeing the pure beings as impure.

Venerable Geshe Dorji Damdul La: Okay, so Thapa you did not understand it? Okay because I did not explain it yet. (TL, GL) Okay, so Thapa is not to be blamed. It is not your mistake. It is my mistake. I did not explain it yet, I left it for the next class. Okay more questions? Okay if no questions then we will quickly do the end dedication prayer, page 278.

Class 28 – The Four Seals – Part 2 of 3

Session 1 of 31st Oct 2018

Subject : The Four Seals of The Buddha's Teachings
Teacher : Venerable Geshe Dorji Damdul La
Location : Tibet House Delhi
Date : 31 Oct 2018
Transcriber: : Stanzin Lhadol
Verified by :
Edited by :

Starting Prayers And Meditation

(Main Teaching Starts)

Okay, continuing from the last class and today most of you already today is in Tibetan we called it Lhabab Dhuchen, the holy or the sacred day of the Buddha Shakyamuni descent from the Tushita, [0:30:00] the 37 heaven to the planet earth. So just for your information, Buddha Shakyamuni he was born to the queen Maya Devi and queen Maya Devi in seven day time she passed away. As she took birth there in heaven known as the 37 the celestial realm of Tushita there. And then Buddha Shakyamuni after achieving Enlightenment, after about like two, three years later then the monsoon retreat there is three months retreat which the traditionally Buddha Shakyamuni himself started and the monastic they are expected to spend on the, dedicate more fully on the Dharma practise, study, reflection, and meditation. And then expected to refrain from say going out say, more. And particularly because in the monsoon, idea is that because of the dampness around, insects, worms and the all these are more around. And then when you feely walk on the grass and such places.

Then the tendency for the spore, these insects, worms, animals to die. That happens, so therefore the Buddha a made it kind a rule that abstain from going away, going outside too much instead stay more indoor to dedicate more fully on study, reflection, and mediation. Primarily to avoid that harming other animals, one. And then number two, that say the expected that we have to spend, say within a year some dedicated amount of time for your practise. So, for many reasons so this is known as monsoon retreat. The like three months and then of course exception are always are there. Where the place is confronted with say, acute drought, famine, war and so forth. Then the Buddha said that there is always exception. Then you know, say it is not be rigidly to be there. So the ground, the Buddhas teaching as, I have been always sharing with you the ground is compassion and sensibility, common sense. Ground is compassion and then practicality. So these two are strength these two are the basic facets of the Buddhas teachings. We should be very practical. Number two, ground must be compassion.

Okay, so this monsoon retreat and one of the monsoon retreat the Buddha ascended to the Tushita heaven to give teachings, to the gods and goddess there. Among them was the Buddhas

own mother. Mother who took birth there, Maya Devi and then after three months then say today, this date there is say, little discrepancy between the various calendars, it is a matter of calendar. So the thing is which is accurate? You will eventually, once you learn about the calendar system, number one. Number two, once you learn about dependent, phenomena of dependent origination. Number three, once you learn about what is known as conventional reality. Things come into existence on the basis of conventionality, right. Conventions created by the beings, by the people, by the beings.

For example we speak about say, which of the lane, right lane or the left lane? Which is correct? There is no fixed to say that oh right lane is correct, left lane is correct, no. It depends on what convention, right? Is purely convention without, beyond convention there is nothing there. So therefore, there are so many debates going on, which of the calendar is correct? Tibetan calendar is correct, Indian calendar is correct, Pali calendar is correct, Sanskrit calendar is correct, all these the discussions are happening. But if one knows, what exactly does it mean by conventional truth? How things come into being? Purely, by means of conventions. Then you see that this calendar system is purely, purely convention. And within convention some are very, what you call it? For example, say the say let's say impermanence, all composite things are impermanent. Okay, what is composite phenomena? People then unanimously they called it impermanence. No, this is not the matter.

Whether we called it impermanent, permanent whatever it is impermanent? That is reality. But then say somebody a child born, when child id going to be say Krishna, Gautam, or whatever Christ whatever. That depends on the person who designates? So there are so many conversion, kinds of the conventionalities. And one of which is that how you designate? For example like the traffic lane, which is correct. That is purely, purely so before the designation happens, there is no traffic lane rule right, left. So calendar system is purely like that. So therefore, say depending on say the some system traffic like America, there right lane. And India the left lane. And many people follow the Indian and others follow the American version. Both are correct.

So likewise calendar system there is not that one calendar is correct, other one is wrong, no So within this system so, which suits on what ground? The system is created. Some creates calendar system on the basis of the harvest season, season of harvesting. And some on the basis of you know, some other purposes, the rotation of the moon and someone on the basis of the planet earth revolving around the sun and so forth. There are various reasons. And all are correct.

So therefore the point is that on this day according to this calendar that calendar whichever calendar that you take. According to this calendar on this day, this incredibly light of the world, light of the compassion, light of eh wisdom, the Buddha Shakyamuni he descended from three months retreat there in the Tushita heaven. And then descended on planet earth in Sankasija, where His Holiness the Dalai Lama is going to give discourse on from December 3rd to 5th, for three days, happening there. So this is the place where it happened. So this is very holy and sacred place, and great light of compassion, final light of compassion, final light of the wisdom descended on earth to again to share this light of the wisdom of compassion for the beings. So this is very auspicious day and for naturally say, where say the, so where this flow happening? If you flow with this the, you flow very swiftly likewise there is so much of light happening. You

also bring some light of compassion, practise of Bodhicitta, practise of wisdom of Emptiness. So this light will have same effect as the main, the bigger light brought by Buddha Shakyamuni.

Okay, so that way, any virtue that we do is going to be multiplied infinite number of times corresponding to such dharma. So this is what I like to share with you.

And now pertaining to the Four Seals. Ok so last time we already talked a little about the Four Seals, then Four Noble Truths and so forth. Now going to more detail about the Four Seals, what are the Four Seals? And then say, the how each of these Four Seals are related? How fourth one is related to the third? And third related to the second? Second to the first? And so this correlation this is extremely important and [0:40:00] without knowing the relationship between these four, among these four lines. Then your understanding of the Four Seals is incomplete. Ok then to quickly review, what we did, recapitulate what we did earlier? So we mention about say these Four Seals? Why these four known as seals?

So the just as, if a government seals a house or a place and nobody supposed to touch it, nobody is supposed to say the, encroach in this place. So, likewise the say, it is like the Buddha actually like metaphorically like sealing these four teachings. That anybody who aspires to seek a genuine freedom from suffering, genuine freedom from fears of life, any fears of life. From the minutest, for example say that all the fear of not getting a taxi on time, right. Or say, fear of not getting a good vegetables when you go to do shopping, right. To the fear of losing one's life, to the fear of say losing someone who is very dear and near ones and so forth. So we see that any degree of fear in the form of miseries. So anybody, who wishes to get rid of these fears, these four practices are to be done. And it is not a matter with you are Buddhist or non-Buddhist.

So, anybody who does not want to have these fears and who seriously want to get rid of these fears. And who wants to follow things rationally, follow things realistically. So these are four practises to be done. And there is no exception. Say, there are sub teachings of Buddha, where say, the say for example if the Buddha here in India today. And if you seek his advice on the traffic rules, the Buddha will say always drive on left lane. And then somebody from America comes to the Buddha, you are the Enlightened one should I drive on left lane? The Buddha, for you it is different, right. So his teachings, his guide, his guidelines, guidance can change with changing of time, with change of space, with change of location. But the Four Seals will never change.

So therefore these Four Seals are stamped, sealed. This is metaphor sealed to say that these are something that nobody can comprise, compromising meaning that if you want to get rid of tuberculosis problem, you have to depend on, it is not that ok I am more privileged so therefore I have been except because I took good health to care, good health to, good care of my health so I may be exempted from having to take Isoniazid, Ethambutol these medicines. No, whether you take care good health, whatever you have to take these medicines, whether you are poor or rich, whether you are educated, uneducated you have to take this medicines. If you suffer from tuberculosis.

Likewise if you suffering from the miseries then these medicines of the Four Seals is something

that everybody has to take. Ok so this is not what the Buddha Shakyamuni is dictating, this is what Buddha Shakyamuni discovered, don't forget it. This is not Buddha Shakyamuni dictating, this is not Buddha Shakyamuni is say, imposing on us. This is what Buddha Shakyamuni discovered. Ok because this is something, which held true even before the prince Siddhartha became the Buddha. Don't forget it. This holds true even before prince Siddhartha became the Buddha. Way before that since beginning less time these four facts, these four principles. The practise of which alone takes us to freedom from suffering is that fact which have been the reality since at time and till now and keep going like this till the end of the whole universe. Ok so it is for this that these four are known as Four Seals.

Now our point is the point that we need to keep in mind is that we are not to follow blindly. Never ever follow blindly although Buddha said it, so you have to follow. No, I said that Buddha did not invent it, Buddha did not impose this on earth. This is the reality, which Buddha discovered, why discovered? Way before the Buddha Shakyamuni became Buddha this was the same reality that somebody wanting to be free from suffering should practise Four Seals. Ok this what we to keep in mind. For that if this is reality, then we have to discover it not invent it. How to discover it? Use your common sense, use your say the power of rationality, the power of reasoning. And see if they makes sense, don't follow blindly. This is so important. And then what I would say is that if you sense that wow, this is amazing. This is very true. Also discovered that this is very true, this Four Seals. Anybody, anybody wanting to free from suffering has to practise these four that is very true.

So once you gain this conviction then you can practise this, you can still remain you know, for example say if you enjoy pizza, you can enjoy pizza, no need to become Italian, right. You can enjoy the Four Seals, be free from suffering and still remain good Hindu, good Muslim, good Christians, good Jains, goof non-believers, remain atheist, remain good you know, non-believer. Finally whatever fear thus coming to your mind on the way to your happiness, just get rid of them. That is the point. And be good person, yourself. Ok that is so important. For that matter just see the point is say, how to discover that these Four Seals, these four are the practises that can take us to freedom from suffering. So first one, the first one says all composite things are impermanent.

Ok, we need to know, what is composite phenomena? Number two, impermanent phenomena. Composite here has a connotation something which is composed of say, something which is composed of two kinds of parts. One, say something which is composed of the material parts like atoms, electrons, protons, physical parts, something which is composed of physical parts. And number two, is something which is composed of mental parts. Mental parts meaning temporal segments of the mind. Ok, don't worry you may be wondering what is physical? What is the physical segments? What is physical parts? Directional parts? Physical parts? These two mean the same. Directional parts and the physical parts. And what is temporal segments of the mind? Mental temporal segments.

Ok, these two things we have to know, what these two things are? Once you know these two things then we have to know, what are the things which are constituted by these two? Either exclusively constituted of the physical, directional parts or exclusively constituted of the

temporal segments of the parts or is constituted of combination of the two, temporal and the directional parts. For example, let's say the flower this is constituted of purely, exclusively directional parts or physical parts. It just made of electrons, protons, neutrons and so forth. Is purely, is nothing to do with the mind, meaning that it is not made of minds, is just purely physical. So this is the composite phenomena, which is composed of purely physical parts or directional parts. Directional parts meaning something which has directions, east, west, north, south and then northeast, northwest, southeast, southwest, so this is directional parts.

Okay, whereas our mind does not have directional parts. It only has temporal parts, temporal meaning parts in time, only we can speak of that the parts in temporal sense, in time, in sense of time. For example, say that I say that I am happy today, [0:50:00] I am happy today on *Lhabhab Duchen*, the Buddhas descend on the planet earth, I am happy on that day. So when you say I am happy, it is my mind which is happy. So this mind, I can feel it, I can feel my mind, the neuroscientist cannot feel my mind. Neuroscientist can feel my physical part, physical meaning my brain and the synaptic connections and the transmission of the transmitters. So, neuroscience can see this but neuroscientist cannot see, what is going in my mind. I can feel my mind, what is going in my mind? I cannot see my transmission, transmission of the transmitter within from the neuron to other the synaptic connections. I cannot see.

So that which I cannot see, which a neuroscientist can see of mine is known as the brain. And which neuroscientist cannot see, which I can feel first say the, first hand experience, which I had the first time experience. Yes, I am happy, I am not happy. Ok, I am little agitated, right. Ok, I am very calm now. Ok this is the mental state that is purely non-physical. This is distinction. So what is non-physical? Which I have the first time experience? So this does not have a physical parts. Okay, now this part you are thinking of happiness now, it is in the left side, right side. No, so this is just an experience in time, not space.

So, material thing exist in space and time both. But mind exist only in time, not in space don't forget it. So because it exist in time so, I can speak of ok, I am happy so when I am next to my mother, I am happy. Ok, my mother is with me for one hour so, I feel happy for an hour. Ok, I am happy for one hour. What do you mean by one hour? One hour means 60 minutes, the 1st minute mind, 1st minute happy mind, 2nd minute happy mind, 3rd minute happy mind. So there are 60 seconds, so this mind you can see it has 60 segments. So, each of these segments are known as temporal segments. Segments in time, you are getting it? This is very important. So these things we have to know, don't take it for granted. You have to know these technicalities. If you don't know these things later on when you study, particularly when we study about Emptiness. So we have to employ these things, directional parts, temporal parts, we have to study these things.

Ok, now we see that, for example say this flower is purely made of the material parts or the directional parts. This is a composite phenomena, composed of directional parts or material parts or physical parts. Very good, parts in time, no space and time both. Where as when we speak about my mind, I am happy today. My mind is happy today, so does this mind exist in time or space? Time, only in time not in space. Ok, you may come up with debates and questions I know, particularly the say, when you are beginner right, you have so much of energy to debate,

right. So, your mind exist in Tibet House? Right, Tibet House is space, is not time, oh it is time. It has both space and time. So, your mind exist in Tibet House, inside the house, not outside. You can debate like this, right. Okay, you can debate it is not a problem. So later on as you cross the other side, as you go deeper into deeper in philosophy then you realise that the mind exist only in time.

But don't restrain your questions. Don't suppress your questions, your questions are extremely important. Right, ok if possible you can keep a say, a record, some kind of diary, whatever questions come to you say with the date and the question you keep a record of that. And eventually just see if you, this questions are answered, you get the answers. If you don't get the answer feel free to you know, bring them up. And you may not be happy with the answer given in the class also. Don't worry, don't suppress the questions and later on, after as you grow, as you become more mature you are bound to get the answers. Ok, so what I am saying is that this flower is made of material parts or physical parts or directional parts. And my mind is made of, your mind is made of temporal parts, your compassion. Compassion is purely mental aspect, anger is a mental aspect. And sense of decisions, decisions making that is also mental. And stability I am very stable, this person is very stable that is again mental.

All these mental, all these what we called as mind. Therefore they are also composed, they are also composite phenomena. They are composed of what? Composed of temporal parts. Temporal parts like what? Say, if the mind, if you speak about your mind I am happy today, today meaning 24 hours, first hour mind, second, hour mind, third hour mind and so forth. And again this first hour mind, again has many temporal parts. So this for example, mind is made of 60 minutes. First minute mind, second minute mind, third minute mind. And first minute mind is again made of 60 seconds, first seconds, so how far can we go?

Participant: Infinite.

Venerable Geshe Dorji Damdul La: Infinitely, you are getting it? Ok, so this is the debate. This is very interesting debate among the philosopher. Say of the four schools, what are the four Buddhist schools? Did we go through that? We went through that, right. Ok, we particularly with the three what? Three turnings wheel of Dharma. So there to know that we have to know the four schools. What are the four schools? Vaibhashika Schools, Sautantrika, Chittamatra, Madhyamika, within Madhyamika there are two, right.

Ok, we see that there are four schools and of the four schools first two schools, they say that this flower is made of temporal parts, this flower is made of directional parts, like what? Ok, say a real, flower let's say, say this is real flower. Real flower is made of directional parts, like what? It is made of billions of cells, so the cell in the east, cell on the left, east, west, then north, south, right. And the say, the cell you just pick up one cell, so this cell made is of again it is many components, it is composed of again many things. Like what? Cell membrane, nucleus, cytoplasm inside and the nucleus is again made of say the chromosomes and chromosomes again made of DNA molecules. And DNA molecules again made of atoms, atoms again made of electrons, protons, neutrons. And the electrons thus far that is the smallest object, physical matter which science could identify although they talked about say the one photon. Which

means the minutest package of the light, minutest particle of the light known as photon. So this size and the electron. Say, okay so this, what is this? This is photon, it is just the say, package of energy. So energy means, energy again it is not something say independently, indivisible the unit. Again we can say that it has multiple parts, within ok.

So, with this we see that the material things like the flower it is made up of innumerable compositions. So therefore this flower is [1:00:00] composite phenomena, composed of purely material parts or temporal of the direction parts. And also we can speak about the temporal parts with the flower. Is not only directional parts. Say for example, we speak about this flower say, the flower existing for say, if it is real flower. The real flower may be like, rose it can last for how long? Rose flower last for how long?

Participant: Two days. Five days.

Venerable Geshe Dorji Damdul La: Two days, five, six days. Ok let's say five days, so five days. So this flower it lasted for five days. Five days meaning the first day flower is more fresh than second day flower. That is more fresh than third day flower. Every time it degenerates, every time it decays. You are getting it? So the first day flower, second day flower this is what? In time? We are talking of the flower, the flower which lasted for five days, five day lasting flower. When you speak about five day lasting flower, we are talking flower as one unit. And then that is made of five temporal segments. The first day flower, second day flower, third day flower, fourth, five. And the first day flower, again is made of 24 hours. So this is how we see that the same flower exist in time as well as in space. Whereas what is purely constituted of the temporal segments of the mind, that is your mind, your mind, your compassion, your anger, your agitation, your calmness, your sadness. So, all these mental process, the minds they exist only in time, not in space, only in time.

So, we see that mind is constituted purely of the temporal segments. Now, according of the four schools. The first two schools they say that this flower if you go into see the, what is the constituencies? Constituencies of this flower then you will finally see the subtlest of the particle which does not have any parts, which does not have any further parts. That is the subtlest. This is what the lower two schools Vaibhashika and Sautantrika School they believe. They belief that you can split the, divide this flower into two, further into two, further into two, further into two, keep going like this, finally you come to a point where you cannot divide the compositions any further. This they called as partless particles.

Whereas the higher two schools, what are the higher two schools? Chittamatra School and Madhyamika School. Ok, so this kind of analysis is you may feel little technical bear with me. This is great opportunity for us. Those of us who have been into physics, who is been into chemistry and biotechnology and what else? Mathematics, and what else? Engineering, biochemistry, ok. For them is fine, this is easy, this is exercise their what they have been doing? For those of us who are more into, what?

Participant: Humanities, commerce, arts.

Venerable Geshe Dorji Damdul La: Ok, let's say arts and humanities, who do not go into this direction as much particles, right (TL), small particle, partless particle. This is great opportunity for us. Right, those who did not go through it. Because you are getting two sides both. Humanities you already have, and other side you are getting from Tibet House, you are getting two. Whereas those people, who only in the college again electrons and so forth. Tibet House again electrons and so forth. They will only get one part. As those of humanity you are getting two. It is great opportunity. So bear with us. So this will make us say the, exploration very rich and our thought process very rich.

Ok, then with the mind, mind one is the subtlest. Again you divide mind, the mind, temporal segments of the mind, mind today, today is what? Today it has 24 hours, first hour mind, second hour mind, third hour mind, like 24 time. And first hour mind again, can we split that? First hour mind can we split that?

Participant: Yes.

Venerable Geshe Dorji Damdul La: Into? 60 minutes, wow the some people they directly want to go into seconds (TL, GL). Ok, so say you can directly go into seconds. If you go directly into seconds then it becomes into 60 into 60, not just 60 seconds, 60 into 60. Ok this is how we go? And one seconds can you split further? One second mind?

Participant: Yes.

Venerable Geshe Dorji Damdul La: Like what? Milliseconds, which means 1000 seconds. No, 1000 divisions of one second, millisecond. You are getting it? Ok, one millisecond can we divide further?

Participant: Yes, nanoseconds.

Venerable Geshe Dorji Damdul La: Nanoseconds, very good. One, your name?

Participant: Norbu.

Venerable Geshe Dorji Damdul La: Norbu la, ok Norbu la from humanity or what?

Participant: Engineering.

Venerable Geshe Dorji Damdul La: Okay, (TL, GL) then I am not surprised. Okay, so nano, you are into nanotechnology? Ok, thank you so nanoseconds. Can we keep going like this?

Participant: Yes.

Venerable Geshe Dorji Damdul La: Yes, ideally speaking whether or not science can actually see that minute part of the time but I think the change related to caesium, related to element caesium. They say that, that change is very stable, right change is very stable, chemistry. And then

say the ok, I don't want to go into that. Right, otherwise the man of humanities of although I am trying to boost your, what? Spirit, next time you will not come. Ok, (TL).

Now, say the time to what extend can we go? To keep dividing, this is question. This is big philosophical question? Again the first two schools they say that you cannot go at infinite. You cannot go infinite. You reach a point where you cannot divide the time anymore. This is called as the partless moment of the time. Partless moment, ok I would say partless moment of the mind, not really time, partless moment of mind. They say it is a partless moment of mind. So the first two schools Vaibhashika School and Sautantrika School for them in terms of the physical matter they speak about the partless particle. And in terms of the mind they speak about the partless moment of the mind. You are getting it? Ok, finally they say that the world is nothing but made of these two things. These two things, some exclusively made of the partless particle then becomes the inanimate physical object. And then some, which exclusively made of the partless moments of the mind it become the animate mind. And someone made of composition of two become the human beings. Right, and then some on the basis of what we have these two, three things physical matter, mind and the human beings three things, right three things together. And don that basis then the impermanence and other characteristic come into being. Then on that, the permanent phenomena they all are conceived on that basis. Okay this is the composition, composite phenomena. You are getting it? Composite phenomena.

Now, the Buddha said that all composite things are impermanent. Anything which is a composite-phenomena should be impermanent in nature. This is our amazingly, great summary Buddha made, the incredibly summary the Buddha made. Ok, this is impermanence. Now we need to know, what impermanence is?

Impermanence means change. And this change or impermanence we need to understand on the two levels, gross impermanence and the subtle impermanence, two. Ok, all composite, ok first let's say the gross impermanence. What is gross impermanence? Gross impermanence is impermanence whose continuum can come to an end. [1:10:00] subtle impermanence is momentariness of a composite-phenomena. Ok, so now what we have to know is that all composite phenomena should necessarily have the element of, aspect of subtle impermanence. All composite phenomena should necessarily have the element of subtle impermanence. So when the Buddha said all composite things are impermanent, Buddha is implying the subtle impermanence. All composite phenomena should necessarily have the aspect of subtle impermanence, should be momentarily changing. All composite phenomena should necessarily be momentarily changing this is connotation.

Whereas the all composite phenomena may not necessarily have the gross impermanence. Don't forget it. Gross impermanence meaning impermanence whose continuum will come to an end. You are getting it? Now that Nalanda Diploma Course, Nalanda Master Course the keep in mind that we are going to a very technical class. Meaning that you have to know things in the more perfectly, often times people who heard about Buddhism, who heard about Buddhist teachings not in a technical, professional way they say that oh Buddha taught everything is impermanent. This is a very naïve, it is simply the naivety of the people, naivety of their take of the teaching of the Buddha. They say that oh Buddha taught, Buddha said impermanent. That is not true, right.

Did we learn the divisions? We learned that, right.

Everything that comes to your mind can be classified into existent or non-existence. What is existent can be divided into? Permanent and impermanent. You are getting it? So, which means that it is not that anything that exists, everything should be impermanent, it is not true. Because things can be classified into two permanent and impermanent. Whereas the people who did not get the opportunity to study the Buddhist teaching more in a more perfection or more technically, they would say that oh the Buddha said everything is impermanent, Buddha taught everything is impermanent. That is not true, you are getting it? So, you should learn, you should be very, you should be able to know the things more technically, more precisely. So only composite things are impermanent, not all phenomena are impermanent, one. Within what is impermanent? We speak about two kinds of impermanence, what are they? Gross impermanence and subtle impermanence. Okay one is gross impermanence is impermanence of the continuum and subtle impermanence is the momentariness. Continuum, impermanence of continuum and the momentariness or the instantaneity, the two things.

Now, can you think of any impermanent phenomena, a phenomena which is impermanent but does not have the gross impermanence, can you think of? Give me some examples. Can you think of? Ok, first can you think of phenomena, meaning something which exists yet not impermanent, can you give me some examples? Ok, if you have not forgotten our earlier classes, we gave several examples of what constitutes permanent phenomena? So what is my question is can think of something which is a phenomena, phenomena means anything which is existent. Existence and phenomena these two are synonymous. Something which is a phenomena, something which is existent yet which is not impermanent? Can you give me an example? Very quickly anyone? Very quick? Yes, Phunstog la? Your name Phunstog right? Norbu la what?

Participant: Absence of flower.

Venerable Geshe Dorji Damdul La: Absence of flower, very good. Ok, this is one example that we have learned earlier, right. And I am sure that we also try to, we also explained how Emptiness of the flower is permanent phenomena. You remember that? Some of you remember? Ok, if you don't remember don't worry that is little technical part, this is what I am saying. Technical part and your mind or brain is constantly being activated. So this activation never happens before. That kind of activation is happening for the first time. You are getting it? It is very different way of thinking so, how the absence of the flower permanent is? We never thought about it before. How many times have you thought before? We never thought about these things before. So therefore that is you know, your mind is working in a very different form. Because this is something unusual, unusual way of activation of your mind. So it is not as stable yet. Because it is not stable, although it did happen before earlier one or two classes before, it simply subsides but the imprint is there. Now next time again we bring this topic it will become more active and then you will become stable. Ok, so don't worry too much about that even though you do not remember. Yes, he did say something about this, absence of flower is permanent, he did say, you remember that? How don't worry, right. I will not ask this question how, right? Do you remember that I did mention about how the absence of the flower is permanent phenomena, you remember that? But don't be afraid, if say yes, you may ask how? Right, I will not ask it

today, I may ask you when you are in the Nalanda Master Course, not now.

Ok, so the point is the impermanence there are two kinds gross and the subtle. And the when the Buddha said all composite things are impermanent the Buddha is indicating subtle impermanence. All composite things should necessarily be momentarily changing, you are getting it? First we have to know the theory part. Once you know the theory part then how to apply this is in your meditation? Then how to apply this in your actual life and then to see the impact in your life, in your dealings with your life challenges, problems this will make our life very easy, with this reflection, right. Many of unnecessary problems, which our mind exaggerates. Will be resolved be simply by reflecting on that all composite things are impermanent. So first we have to learn the theory part.

Now, the point is for example let's say the, can you give me some example of something which is impermanent, which also has the characteristic of the gross impermanence? Impermanence of continuum, can you give me some examples?

Participant: Human body.

Venerable Geshe Dorji Damdul La: Human body, this is very good example, our body right. Ok it is good for us to reflect on Four Seals on the daily basis. Even if you cannot reflect for a long period of time a day, like 20 minutes, one hour like this. But at least at this stage, you are starting the Diploma Course, for a practical purpose in your life. For practical purpose in your life see if the say, if you can at least recite it, you recite these four lines, as you recite these four lines see if it makes sense to you. It is not like reciting, oh he said recite it, all composite things are impermanent and then your mind is busy with something else, right. So then the, what it called it? The associated the benefit of the spontaneous reflection, that will not come to you. Because your mind is busy with something else. So when you recite it recite it slowly, all composite things are impermanent, all contaminated things are in suffering nature, everything is in nature of Emptiness and selflessness, transcending sorrow is absolute peace. [1:20:00] Ok, so say the when you have more time, then you can think about say the same line and think about it like say half minute or quarter of a minute, and then move to second line think about it for quarter of a minute or half a minute and if you have a time like one minute, two minutes and then the third line, fourth line. If that becomes a habit then later on when you recite it, even though if you recite it fast, the reflection will automatically come to you. So for that matter you have to actually practise. Ok so this will have tremendous, tremendous benefit, the benefit we are bound to go through any problems whether you like it or not we are bound to go through problems and problems related to our body. Is a matter of time right. And say the, it is not that if you don't think about it then it will not happen. This is not true, whether we think about it or not think about it will happen. But what really bothers is not the physical problem, what really bothers is your mental thinking. Your mental thinking, your mind freaks, your mind freezes, when you hear about something bad happening to your body. When your mind freezes, your freak actually, your mind freaks. Your mind becomes so anxious, going to anxiety, when you hear, see something happening to your near and dear ones. So, the real problems is not what is happening? Is your mind is getting frozen, that your mind is becoming you know, say the so anxious and tense that is the problem.

So how to resolve this problem? Is that say for example, say for somebody spending like 30 years in meditation on Emptiness, Bodhicitta practise and so forth, it does not mean that ok, now this person is very successful practise, so therefore now this person, the body will be totally freed of all the physical ailments, no, guaranteed. 200, 150 years from now not even a single person from seven billion human being on this earth will survive, not even a single person. What you have meditating on Emptiness for 50 years, 30 years, 20 years or Bodhicitta 30 years, 20 years everybody is going to disappear. But how you are going to disappear is going to be very different. Some the process of disappearing is extremely painful and some there is tremendous joy there. It is like remove the old cloth and picking up a new cloth, for some. For some is acutely, acutely say the excruciating painful and the tense and so much of fear. And for some there is a joy. Ok, now the point is how to deal with it? When encountered with that situation which nobody can evade, nobody can you know, free you exempting from that reality, including me, everyone. We are bound to go through these difficulties challenges. So when you do encounter these challenges then your mind, whether you feel the joy or whether you feel say the, acute excruciating pain, fear or say ok 60% fear or say 50%, 20% or joy or neutral it entirely depends on how prepared you are? While you are still very young and healthy? So these reflection would, has a tremendous benefit in these regard, right.

Ok, so all composite phenomena, yes Badri Ji?

Participant: Sorry to interrupt. Are we making this statement all absence are permanent, since last class and I feel I don't get it. Let's say that I am experiencing absence of pain just now.

Venerable Geshe Dorji Damdul La: Ok, can we keep it little aside there is flow happening, flow disrupted because what you are? What Badri ji your question is very technical part and there is a very specific flow is happening. Particularly flow with people who are more fresh, the flow that is happening with the fresh mind this is very precious. Ok, so we will deal with this.

Ok, so all composite things composed composite phenomena are impermanent. So this impermanence we are speaking about the two kinds, gross and subtle. Gross referring to the continuum, impermanence of continuum. And subtle referring to the momentariness of a composite phenomena. Ok, can you give me some example of the impermanence of continuum, the gross one? Gross impermanence, say what we just said is our human body, human body which is the gross impermanence, meaning that the continuum of this body will come to an end, invariably come to an end, eventually. So this is one good example. Any other examples?

Participant: A meal, eating a meal.

Venerable Geshe Dorji Damdul La: Yes, the eating a meal. The meal that you are eating, right. However, the delicately prepared and very nicely decorated and the taste, flavour and the what? The fragrance, or whatever? However the exotic it might be it will come to an end. That is for sure, yes, anything else? No examples? Yes Mark?

Participant: The whole world.

Venerable Geshe Dorji Damdul La: The whole world, yes the whole world. That is something which is the not too visible per say reality, is a reality which has to be seen through a wide perspective, very broad perspective. From a wide range of the time and space form there you see that even this world is impermanent. So let's think about, we talked about the global warming, right and the global, globalised economy and then something going wrong in this place, the economy of other places are affected and the global warming. Say what is happening here? Can affect whether or pattern of the place just opposite part of the world. So the ok, this is one thing. Ok there man made change happening due to the human say actions. And there is also the natural change happening. For example like dinosaurs that existed, that once existed some millions years ago the dinosaurs existed and the non-human factor actually you know, the human population increased so dinosaurs could not pushed aside finally there is corner to small place then they extinguished. No, it is how the dinosaurs extinguish. Even we really did not have a clear clue, so it is just a matter of the time and reality of the world. So, so many changes happened because of the natural cause, effect relationship. And some because of the man-made cause, effect relationship. Ok, so these are the gross impermanence or the impermanence of the continuum. Any more examples?

Participant: Mundane happiness.

Venerable Geshe Dorji Damdul La: Mundane happiness, very good. Mundane happiness, exactly any happiness that we experience it is the very transitory, and the really changes. And yeah it changes and in fact ok, the some when they were very young in those days, now days I am not too sure about the young ones. Because the accessibility of the technology in those days is very difficult. So the when age say 15, 16, 17, 20 around that age so keen to you know, to get to the movie theatres, cinema hall, watching movie is very of very great excitement. [1:30:00] and then the say as one ages, when one reaches like age like say, mid 30's and then hitting 40's. Once somebody told me that when I was younger I spend most of my time in the movie theatres. And then now, even somebody takes me there I really don't want to go there. The interest simply disappeared. So he said that it is purely something like age, age factor right.

So the likewise as what Kunal said, that the say the mundane happiness, which say the baby consider happiness eventually that excitement disappears when you become the adolescent. And then happiness of the adolescent, once you become adult it disappears. And then the adult, young adult then grow age 20, age 30 disappears. What you consider happiness at age 30, 40, and it disappears when you reach age 50, 60. It is not like this it changes. Right, and even what you experiencing now is also just disappears. Ok, any other examples?

Participant: Day and night.

Venerable Geshe Dorji Damdul La: Day and night, very good. This is very good example, day and night and then say for example the sunrise, sunset, sun setting people see that as you know, it is amazing experience sun setting. People just crave to enjoy this, right a beautiful sun setting. This is incredibly good example of impermanence. Experiential example, sun setting, right. Practically, if the weather is so cold, right. And then the sun setting is very beautiful, very beautiful means your whole body's cells are so activated to enjoy this. And then because overall

weather is so cold, January in Delhi but in Delhi we don't see sun set right. (TL, GL) ok, for example in Ladakh, right beautiful sun set. Ok then temperature in the evening it drops to minus 20. Ok, be there go to Ladakh and then enjoy the beautiful sun set. Sun set is so beautiful, and if possible on, with the t-shirt (TL, GL) right, t-shirt enjoy the sun set. Sun set so beautiful, amazing and the sun disappears and you see yourself ok. Just rush to the heating system, right otherwise you will freeze there, minus 20 right. What is minimum it goes down?

Participant: Minus 20.

Venerable Geshe Dorji Damdul La: Ok, minus 20 then just observe your mind, how the mind reacts? Right, earlier is very pleasant sun setting, and then sudden weather drops. By the way what is weather like? It is not the moist, it is weather is dry right? That is the beautiful, better would be if weather is wet, (GL), weather is wet, foggy and then sun set happens at like 3 or 4'o clock. Right, just like 3 or 4'o clock, the sunset is so quickly, like 3, 4 pm, already dark. And weather is wet, foggy and temperature dips down to minus 20 then you will feel, what you realise, what is Emptiness is experientially? (GL) so then, this is extremely, extremely precious experience, so precious experience. So from this you will realise, you will see what otherwise we have to wait for like many years. You can condensed whole experience which you, otherwise you have to wait for many years to experience it, condensed it within say like within half an hour. Within half an hour, you will get that experience.

Ok, so the that is, these are reflection that we can do, impermanence. Right, the impermanence of the continuum. Ok, so we see that anything, anything good, if possible try this it would be wonderful. Say when you experience anything good, I remember just for your information I remember I must be age around I think 10, somehow the benefit of being in a say such an environment. Environment, where people talk about impermanent and so forth, the benefit was that when I was like age 10, I remember that in school, when I was in school as a young boy age 10, TCV School, upper TCV School Dharamsala. So I was just down there was the basketball ground. And then I think I was little uphill, like a slope, not really a hill slope up, not really a hill, slope up there. I was very young and then during the Tibetan New Year, before the Tibetan New Year there was the main prayer flag, the huge prayer flag pole. So that had to be changed, so teachers they may be age in late may be like say the mid twenties or early twenty, some of them may be thirties So I remember three or four of them. And then I told myself it was, I think I was age 10 or 11, I told myself look now what these teachers are doing? Don't forget who these teachers are? Now I could remember the two teachers very clearly, that is after about like almost forty years. Right, so I told myself don't forget this moment, so look at these three teachers. Right, you come to a time when this will be impermanent. When this time will be gone altogether and will just remain in the memories, don't forget it. Otherwise even if forget it, but don't forget it. I told myself. And then I was just observing three of them of so well, with their name, the face, how they are doing? The pole, now forty years gone, still I could well remember. Because that time I told myself very strongly that you will forget this experience, don't forget it. This is impermanence.

Ok, so the point that I am saying is that any time, you are the say going through some happy moments, celebration. Say gathering of friends and so forth, just think about impermanence, this

will go, even this will disappear. Right, but don't tell others, disturb the whole programme (TL, GL) don't tell others. Right, otherwise you know, others who are more strong they may kick you out. (TL) right. What are you doing? You are making, you are spoiling the whole programme right. So you think mentally, be there don't disturb the program, be there tell yourself look even this moment is going to become like a part of dream. Just a memory. It will just scribble there in the fading memory one time. Even, what is happening today? I am sharing with you, some of you say, particularly the younger ones if you can imprint this very clearly in your mind then later on about, when you grow like age those of who you are in your 20's, when you grow age 40's, 50 oh thirty years ago I remember it so vividly he told us about in the class, he said like this. So likewise these are things that we can our habit. Habit, then when we actually confront with the very disturbing, challenging times, tragedies. You will not be shocked, you are prepared. So your mind will not be disturbed, right. And often times more than the physical problems killing you, your mind, mental agitation can kill you more quickly. Your body may have, can sustain you for the next five years, 10 years. And because of this agitation it will just kill your immune system and the body will simply collapsed instantly. So therefore, this is how we can prepare ourselves so well. So that at least our mind will not [1:40:00] untimely kill us.

Ok, also I remember that was His Holiness the Dalai Lama giving a teaching on *Lamrim*, The Graded Path to Enlightenment in Drepung monastery. That was back, I think 1989, how many of you are not born? Raise your hands? Ok, most of you. Ok (TL) 1nie8nine, ok. 1nie8nien, His Holiness was giving teaching there and then there was one very young the boy, identified as reincarnation, very young. He must be age 6 or 7. And I was 19 or 20. So there, His Holiness while giving teaching, this teaching the content matter, of course is a *Lamrim*. *Lamrim* means the path. The path of Enlightenment, the Great path of Enlightenment. So it begins with the precious human birth, then impermanence. So while teaching impermanence he said clearly said this, 'ok, everything, all the composite things are impermanent, so whatever we around they are all impermanent and one day when this young boy', indicating pointing to the young boy, who was like age six or seven was newly appointed, or identified as reincarnation. 'This young boy, when he becomes old' I could still remember and he is now in his may be like 30's. 'When this boy will become old, he will say that even what is happening now' this is what His Holiness said. 'Even what is happening now, when this boy will become old?' He will say that, 'once many years ago when the teaching of His Holiness was going in the monastery like 50 years ago, like 60 years ago. Even what is happening is now this will also disappear'. This is what His Holiness said. So, this is how we need to reflect on impermanence that would be very helpful.

Ok, so with this say the, this is the gross impermanence. So we think more on these lines and then say that when we are actually say in the process of being part, of enjoyment, being a part of happy moments. Be mindful that even this will disappear. Right and then when it actually disappears, then tell yourself, evaluation, right. Earlier I was going through this process, I said it will disappear, now look how true that is? Now it has disappeared. How true that is? Now it has disappeared, it is like a confirmation, confirmation of your say your earlier statement, earlier thought processes. And then more we do like this, first say like a prophecy, then confirmation, the prophecy, the confirmation. You just keep doing like this, then your thought process will become very stable. When thought process becomes very stable then say the Dharma practices, you will become very absolutely patient with your Dharma practise. Often times this a problem,

people they go to Dharma practise oh no, nothing is happening I have to do this, I have to do this, so impatient this is because we don't really spend much time on impermanence of the reality. How everything, there is nothing better than the Dharma practise. What I am doing now itself, Dharma practise. With this awareness, you can do Dharma practise anywhere you are, wherever you are in time and in space? Right, ok so these practices are so important, often times for example in Tibet House, of course the wisdom of Emptiness, this is a final, which is most important part. It is for this reason that we emphasize so much on wisdom of Emptiness but these things are like the steps, stepping stones to get to the wisdom of Emptiness. This is so precious.

Ok, gross impermanence and then subtle impermanence, again we need to reflect on say, number one, what exactly is subtle impermanence? Subtle impermanence is the momentariness involved of the say the composite phenomena, momentariness. With the momentariness the say the, anything which is a composite phenomena anything should necessarily be nothing but momentarily existing. Right, nothing is really there as lasting forever or lasting for long. Ok look at this flower, how do see this flower? Do you see this flower changing? Or do you see this flower as static? Static, look at the wall, the pillar here, how do you see this? Static or changing? Static, so likewise the flower, and then even the person sitting next to you see them as so static. You are getting it? This is out of the four kinds of ignorance, which we discussed. Ignorance viewing the impermanent phenomena as permanent. You are getting it? Ignorance viewing impermanent phenomena as permanent. But see as so static, look at the pillar is so static, Mount Everest is so static and planet earth is so static.

Ok, so the even that the people the sitting next to me they are so static. Ok, say the now a days the opportunity, on the one hand opportunity is great. Earlier times, when we were younger, during my younger days like when I was in schools days then the say in my 20's. So there because of the no technology, no say what we called it? The gadgets, so we depend heavily on the natural geography these books, the magazine. So these magazines, now a days what those things can help us, now a days it can even more affective of we able to utilize them properly. One time what I noticed was that, I saw a picture of a doll and the doll is like a doll, you know, a small girl, a doll of a girl and may be say like ok, very cute right. Ok, say the age may be whatever proper doll. And what it said is that this doll dates back to some dates, given some dates like 300 years old, something like that. And then somewhere else in the same magazine, say somebody who is 80 years old person. I compared the two the doll, which looks still cute and 80 years old person, this 80 years old person is 200 years younger than the doll. You agree with me? This 80 years old person is 200 years younger than this doll. And this doll it looks very healthy, young baby like. And 80 years old is, there is not youth at all there. So why this is? What is the difference? This doll is 200 years older and yet youth is there. This person is 200 years younger, yet the youth is gone, right. So strange, how that human body is so fragile, right. This doll, three hundred years old still same freshness but the body 80 years is gone. In 90 years it is totally gone.

Right, so this thought really struck me, seeing that [1:50:00] the doll which dates like 300 years old. Ok, so these are things that are very helpful us to reflect on impermanence, right. We reflect more on this then we see the reality more closely. So then we see that the impermanent things as impermanent not as permanent. The moment we see things as impermanent as permanent then

many complications arise, many complications arise unnecessary problems arise.

Ok, now subtle impermanence, subtle impermanence, momentariness. So when you look at any of these things like the flower, the wall, and even yourself and your friends and house. Particularly what we see as very stable thing and there are many things which seems to be very stable but overtime it is shattered and it is gone in this moment. So that is what the age somebody who is in 20 years may think something as very stable, very reliable, and then over like say 10 years later you say, even this is change. Ok, so one time which is very interesting.

For me living in Lajpat Nagar is very interesting experience. Leaving in Lajpat Nagar say my sense of direction is terrible, ok. If I was little younger I won't share these stories with you. (GL) I would have self-ego, now the youth is gone. So I am happy to share this experience with you. No problem, my sense of direction is so terrible, right. Sometimes in the night if I so happen to go to buy something and then in this place I lived for the last like seven, eight years. Now more than eight years. So that time after living there for like seven, eight years then once I was in evening, after the class I went there to buy something. Then I lost track of, where is my house? (GL) it is just 25 or 50 steps distance and I lost, right. And I was going away from the house and I thought that I was going towards house. Then finally I asked a person, even the address I cannot tell the person so well, I asked the person where is metro station? And person was showing, pointing to opposite site, (TL) ok. So the point was that I need lot of, what is known as the, what is that? What you called it? Not sign post, we don't call it, landmarks. I depend so much on landmarks. And then Lajpat Nagar landmarks are very unreliable, (TL, GL) so I thought ok, there is one shop there. Ok, this is my landmark. And then after few months that shop is gone (GL), that shop is gone, right. Ok, so then toward end of Lajpat Nagar I have one landmark, which is the Samsonite what? Luggage store, ok that ok every time I took that turn I could see that, ok that is more reliable. So I used that as landmark. So one day I was desperately my luggage locker was broken and then I went to buy, ok that is there that is very stable, that is permanent, right. So I could not even find it, then I see many other new shops which I did not notice before. I thought ok, now this is also impermanent. Even this Samsonite, you know the shop is also impermanent. Then very strange feel was coming in me, very strange feeling.

The feeling of say the what? The feeling of unreliability of the physical things. This is extremely, extremely say precious experiences. You are getting it? It is an extremely precious experience because these experiences then you will see, you will look for deeper meaning of life. Otherwise it is like say, it is like say you are in prison, and the prison guard abuses you so much. You are terribly suffering, then you think of escaping, the moment the prison guard senses that you are thinking of escaping, prison guard smiling at you, giving good food, you forget the pain. Again you start you know, forget the earlier experience. And then you are trapped. And then again you feel more comfortable, again prison guard abusing you, again you forget the experience of happens, again I must escape, right. So this is how external factors dictates on you the impermanence not your mind dictating on you. Your reflection, through reflection if the impermanence comes to you that is extremely beneficial. That will help us to get out of Samsara altogether. So this experiences are so precious. Right, and it is bound to, we are bound to face the, come up with these experiences. And many and some might have gone through these experiences during their, your early ages. During your younger days, separation from your

parents, and you having to move from one school to another school, you having to leave your earlier friends there from the first school and so forth.

And then say, those who did not have such opportunity then for you which mundane world will say you are more lucky, you may experience impermanence later on in your life. You may come with you know, separation from if somebody say, somebody who is so affectionate really, really loving and caring towards you, when they are separate is so painful, right. And otherwise even you need self is a terrible disaster, right. And then you seek for the separation. So like this then you miss your earlier days and so forth. So the point is that impermanence, it is impermanence. That say this is something which can be of extreme. And then say, whether we like it or not, whether we admit or not, these things are bound to happen to everyone. Right, is matter how you utilise this? Some people they don't know how to utilise this? And simply you are simply, sucked up in the pain. And not being utilised this experience for a greater good.

And for some people, they be aware oh yeah, this is what I have learned from the Nalanda Diploma Course now this is actually happening to me, I should not take it negatively, I am very lucky that this experience is happening to me now. I can see the pain now, within me so this is what happens to all other beings. So how should see now? I can empathise with other people who are going through these pains ok. So then for some people it can be a factor for generally renunciation, for some people this can be generating renunciation plus Bodhicitta, both. Ok so this is very important.

Ok, now subtle impermanence. Subtle impermanence we will do next time. Ok, any questions? Wow you are just drained in impermanence. (GL) ok, yes Kanu?

Participant: Geshe la, is it regarding impermanence. One who thinks has aspect of subtle impermanence, is it the case that the only some compositional things are gross permanence or whole composite things are both components, or while different level, they are different level?

Venerable Geshe Dorji Damdul La: Ok, good question. All composite things should necessarily have the element of the subtle impermanence. In other words all composite things should necessarily undergo momentary change. Which we are yet to discuss? How composite things should be going through momentary change, which we are yet to discuss. Now the other part is the say the gross impermanence, all composite phenomena may not necessarily have gross impermanence. For example time, time per say time never stops. Continuum of time will never end, so therefore time, time per say does not have the gross impermanence. But the specific time can have gross impermanence. For example 2017, 2017 is a time and the continuum stops now. So a specific instances of time can have gross [2:00:00] impermanence but time per say does not have gross impermanence. Likewise mind per say does not have gross impermanence, mind per say. Specific mind can have gross impermanence. For example today's mind, human mind, right. And anger, compassion so these can have gross impermanence. Ok.

Participant: It is not matter of different gross level or subtle level.

Venerable Geshe Dorji Damdul La: Ok, within the grossness there can be various levels. You

are right. Various level say the, plastic flower and the real flower, the real flower can display the gross impermanence much, much more prominently. And this will last for like 10, 20 years. But real flower cannot last that long, right. So, within the gross impermanence, again they are something which can last for one life. something which can last for say, millions years, one billions years, something which can last for just very brief moment of a second, a flash of a second. It has various grossness yes. Anymore questions? Yes, Adarsh?

Participant: Geshe la my question is from different schools of Buddhism. What is much difference Dharmagupta and Mulasarvastivada. The impression that I got, according to my understanding that I got is that Dharmagupta is Theravada plus Sutrayana Mahayana. And Mulasarvastivada has Theravada plus Sutramahayana, sorry Sutrayana plus Mahayana plus Vajrayana.

Venerable Geshe Dorji Damdul La: Ok, so this is not really the case. The difference between the Theravada, Dharmagupta, Mulasarvastivada, the difference. Or you want to know the Mulasarvastivada versus the Dharmagupta? This is what you want to know? Ok.

Ok. What I would say first let me go through this the difference between these three things. These three things if you could remember the story which I narrated, the story of king Titi, his name is Titi in Tibetan we called it king Titi. In Sanskrit it can be Krikri, king Krikri in Tibetan we read it as Titi. Ok, king Krikri in Sanskrit, so this king say the, at the time of many aeons ago, at the time of Buddha Kashyapa. This king had the dream, you remember that? The dream of 18 people fighting over one cloth, one piece of cloth. And in the end all 18 people got complete one cloth each, you are getting it? So this the king reported to the Buddha Kashyapa and the Buddha Kashyapa made it like a prophecy saying that this is nothing to do with your empire, with your kingdom but is the prophecy related to the future Buddha, Buddha Shakyamuni. So his teaching related, so commonly accepted teachings, related to the Pratimoksh, Personal liberation teaching in the context of seeking Personal liberation. In that context, that teaching will split into 18 divisions and each of them will have a complete teachings of Buddhist. It is not that one is complete, other one has half like this, no. All the 18 divisions will have complete teachings pertaining to the Pratimoksh, Pratimoksh meaning Personal liberation. So Theravada, Dharmagupta and Mulasarvastivada these three are the three of the 18 divisions, from the 18 divisions these three are the ones. Ok that in is the context of, it is nothing. These three per say has nothing to do with Sutrayana, Mahayana, Vajrayana nothing to do with that. It is purely for Personal liberation. Purely for Personal liberation. You are getting it?

Ok, now what is the difference then? If everything has, if every each of these 18 has the complete then why do we need 18, why not just go for one? Ok, so there for example say today, what we can today is the Tibetan Buddhism, within Tibetan Buddhism we say the Sakya, Kagyu, Nyingma, Gelug. If you practise one system in its complete form with a proper guidance, from a correct teacher getting it? That is very important. With this each of these four traditions have a complete system and method to take you to Buddhahood. It is not that one is complete, one is half, no. All four are complete. And all four have the complete means to, to make you achieve Buddhahood within a single lifetime. It is not that one tradition is superior, one tradition is inferior. Gelug is superior others are inferior. Sakya is superior others are inferior. Nyingma is

superior others are inferior. No, everyone all four have the same capacity, it is matter of individual karmic connection. It is matter of individual say the capacity, it is matter of individual meeting with what kind of teacher. Right, within Gelug, Nyingma, Sakya, Nyingma you can meet with very strange teachers and then take you haywire. Right, so therefore it is just matter of many factors. So otherwise each of these four they have complete teachings to take you to Buddhahood within a single lifetime. Then the question is in what way they are different? This is question.

So therefore, in terms of that say in time, time wise say one came first, the second came later, in different places and so forth. You are getting it? So for example, let's say universities, so under UGC, how many universities are there? So many universities there, right. Say universities per, as per the qualification which is superior? Same, under UGC same. Right, then you may prefer ok, Delhi University is better than this that and so forth. That is up to individual, under UGC they are all same. Then why? If they are all same, why you know, there are so many universities under UGC? Because of the population, we need many university in different, different places. Everybody cannot come to Delhi University, right. So that way the say, because of the need of the people, number of the people, because of the locations and so forth. Then the different traditions came in different times and different places.

Ok, so likewise the 18 divisions they are same. Everything has, whatever there is there in the Theravada is there in Dharmagupta and in Mulasarvastivada. Whatever is there in the Mulasarvastivada is there in Dharmagupta and Theravada, right. So then what is additional? Additional has nothing to do with the, additional followed by Chinese. We have to make distinguish between Buddhism followed by Chinese traditions, Buddhism followed by the Dharmagupta traditions, you have to make distinction. Dharmagupta is followed by Chinese tradition but don't say that these two are synonymous. You are getting it? Dharmagupta part of the Chinese tradition, which focuses on the Personal liberation, which focus on the liberation. Which focus on the Nirvana part. And then the Chinese tradition has the Nirvana plus Buddhahood both. To achieve Buddhahood you have to achieve Nirvana also. Right, so Nirvana plus Buddhahood both are there. So within the Buddhahood, which path employed, picked up by the Chinese tradition was the Suryayana. So Dharmagupta plus Suryayana, don't say Dharmagupta is Suryayana. Dharmagupta plus Suryayana of the Mahayana, plus.

And Tibetan Buddhism is what? Mulasarvastivada for the liberation, for Nirvana plus Suryayana plus Vajrayana. Is not that the Mulasarvastivada is the Tibetan tradition that has the Suryayana, Vajrayana both, this is not. Mulasarvastivada is a very specific pattern, very specific. Say Indian government has the education department and then the commercial, industry department, ministry both are there. Industry department has nothing to do with education. They are very separate. So both fall under the same category, Indian government but these two are very different department. Likewise both fall under the same, three things [2:10:00] fall under the same Tibetan tradition, Tibetan Buddhism but these three are three different departments Mulasarvastivada, exclusively for the Nirvana and then on top of that Suryayana exclusively to lay the ground for the full Buddhahood. Then the Mantrayana or Tantrayana to expedite the path. So this is how we have to see. So from this point of view these, what is the difference between Theravada, Mulasarvastivada and Dharmagupta these three in terms of what is practise, content

just as same.

Now, in what way they are different is very specified in the text, where they say, abbots are different. These 18 traditions they have 18 different Abbots. Mulasarvastivada tradition, which the Tibetan tradition follow their first abbot was Rahul, the abbot Rahul, Arhat Rahul, the Buddha Shakyamuni son. Buddha Shakyamuni son Rahul, so he became Arhat so he was the first abbot of the Mulasarvastivada tradition, so abbot are different. And then the language in which they recite the Pratimoksh Sutra. They are different and then the symbols are different. Symbols which the monks use for the robes, the symbols are different. They have specific symbol. And language, symbol, the abbot. So, mainly these three. Yeah, otherwise in terms of practise they are just identical.

Ok, many questions are there. Yes, Badri ji? Ok, let's make it quick because..

Participant: Geshe la, I just want to request you to clarify my question and if properly not done. I was asking about, how all absence is a permanent?

Venerable Geshe Dorji Damdul La: Ok, this we will do little later. So why I brought up in this class is just to tell them that prepare yourself for the more complex things. It is not always stories. So this was the warning that I am giving, it is not that expecting them to understand right away. But this will be, we have to do that. That is like the very important stepping stone towards the ultimate reality. Ok Mark?

Participant: At time at mind, I would like to know why our mind obviously so constructed that we always needs friend. That it is always limited, at some times try to understand how we could concentrate in the moment and just focus on the now. Then actually time would not exist, the measurement of time would exist. But why do we always need these borders like birth and death, why is our mind so constructive not. Let's say infinite mind that would be lot easier right.

Venerable Geshe Dorji Damdul La: Ok, so this is a good question. So why not the infinite mind where the death and the birth stops, this is what you are saying? That is true. So there, so death and mind, the analogy that I like to give you is death and the birth it is, ok this is again the more like the blue prints that I am sharing with you, right. Ok, it is like death and birth is like, what is happening in the dream? As long as you continue dreaming the death and birth in the dream, all these are involuntary things that is happening. That are having a dream will continue. So how to severe that if you want to really have a not complicated, very simple state of the mind, eternal existent without this complication death and birth. Wake up, wake up from the sleep of ignorance. All these will stop. So this is the, then you can experience the mind, this mind which exist without the horizon of the birth and the death. Ok Tejal la, you have a question?

Participant: Geshe la, composite the word exactly what is it speaking about from composed of what? And the non-associated composite.

Venerable Geshe Dorji Damdul La: Composite, I already said it don't ask me who is Ram? Composed of the temporal segments and the directional parts. Yeah.

Participant: And the non-associated compositional factors, they are composed of?

Venerable Geshe Dorji Damdul La: I said it already before that. I am quite surprise Nalanda Master Course is asking this questions. Both say with the flower, impermanence of the flower that is non-associated compositional factor. Impermanence of flower that is only constituted of the directional parts. Then the impermanence of the mind is only constituted of the, and the person both. Ok, Vivek ji?

Participant: What is Zen tradition?

Venerable Geshe Dorji Damdul La: Ok, Zen tradition. Oh that is complicated. Ok, Zen say, it is to be very vague, is a like a subset of the Chinese tradition. So basically the tradition that keep going, keep spreading, spread where? In the different place, in different time. So the moment it enters in different place, then it has to imbibe. Many of the cultural, societal influences of that particular place. So then it start to take different, different forms. Right, that is more the say the, more like a subset, on the digression of the Chinese Buddhism. Ok, anymore question? Ok, Norbu la may be last?

Participant: Geshe la, my question is regarding *Lhabab Duchen*. So, mother Maya was took birth in heaven realm. So, Buddha went there and taught Dharma. But we say that in heaven realms there is no opportunity to learn Dharma. Buddha has already taught Dharma in heaven. So?

Venerable Geshe Dorji Damdul La: Ok, there is little contradiction. Wow, ok so we say that in heaven there is no opportunity for Dharma. People are just sucked up into the indulgence. Indulgence of the joyous of the life, and then on the other hand Buddha went there to give Dharma there. So this is contradictory. Ok, say anybody who can help me? Anybody? Ok.

That is very true Norbu la. In heaven actually we need more of the Norbu la. (GL) because Norbu la is the one who encourage many people in to Dharma. Yeah, very inspiring. Ok, so this is good question. I don't know how to give the answer. Ok, this is good question.

It is not that in heaven, in paradise there is no Dharma, is not that. But it is much more difficult, for somebody ok, don't feel offended, right. For somebody who needs constant reminder from Tibet House, right hey class is happening, right and then still you are not aware. And then you call, is there class? Did you check the email? Oh no, I did not check the email. Ok, if this is who we are the tendency for you to be into Dharma in the heaven is very unlikely. You are getting it? [2:20:00] whereas in Tibet House, if right constantly checking email, right (TL) not going into unnecessary the what? Websites, just constantly checking like this, so ardent. Right, ok so if you belong to this category then in the Tushita heaven if you go there, chance for you to meet with Dharma and to actually practise Dharma would be, may be 20%. If you are so keen here in the human realm, then the chance for and then if you are somebody like say the, somebody like I want to go to Himalaya, right Dharma practise, oh in Delhi is impossible, I want to go to Himalaya. Like this, and then actually you go to Himalaya then you don't feel bored, right some people, they feel bored when they reach Himalaya, right. Himalaya is so, then in the Tushita still you can practise Dharma, effectively.

Ok, so the point is that Dharma is there but the likelihood for people to actually practise Dharma is much less. And for same person if the person is in human realm, right. Ok, yes?

Participant: I am not sure whether what I say is right or wrong. This is precisely to pay the gratitude to mother, Buddha went to Tushita.

Venerable Geshe Dorji Damdul La: That's 100% yes. So the question is the mother is not Enlightened at that point. So she is born there, right so she is born there and was she ready to listen to teachings of Buddha, right? Because that is in the heaven. So heaven, many people say that there is no Dharma and likelihood for the people. So because she is very exceptional somehow, unless there is a tremendous, tremendous connection with the Buddha Shakyamuni. One cannot possibly be the mother of the Buddha Shakyamuni, right. So therefore the exceptions are there, so Dharma is there but the point is that say the as I said earlier say the, to be in the human realm, the tendency for the people to be actually into Dharma is more likely than if born in the heaven. Ok, we will stop here, 278, dedication,

Class 29 – The Four Seals – Part 3 of 3

Session 1 of 4th Nov 2018

Subject : The Four Seals of The Buddha's Teachings
Teacher : Venerable Geshe Dorji Damdul La
Location : Tibet House Delhi
Date : 4 Nov 2018
Transcriber : Tenzin Kunkyap
Verified By :
Edited By :

Starting Prayers And Meditation

(Main Teaching Starts)

Okay continuation from where we left last time about the four seals. I hope we all have the four seals on the fingertips, or the four seals:

Participant: (1)All composite things are impermanent, (2) All contaminated things are of suffering nature, (3) Everything is the nature of Emptiness and Selflessness, (4) Transcending sorrow is absolute peace.

Venerable Geshe Dorji Damdul la: Very good, four seals. And we also went through the very quick overview of the four seals and at the moment we are doing the first; all composite things are impermanent. So basically we see that keeping in mind very quick review of what we did earlier is that the aspiration, the basic aspiration that we have, the basic aspiration that we have whether you are Buddhist or Muslims, Hindus, Jains, Christian, Jews or non-believers, we all have the aspiration to get away from the miseries and the aspiration to have the infinite happiness. This is the basic the basic aspiration of everyone. And pertaining to the first one which is aspiring for infinite say aspiring to get rid of all the miseries, get rid of all the fears, so pertaining to that the Buddha said that these four lines, these four teachings are to be practiced. Only if you practice these four teachings we can think of getting rid of all the miseries all together. Otherwise no matter what we do they are just like symptomatic treatment and the ultimate solution will never be there.

So in this connection the four seals, and some teachings of Buddha, its not that the Buddha's teaching should be always literally accepted, this is something which is so unique of the Buddha's teaching, Buddha himself made it very clear that just as the wise, the wise people and the monks and nuns, just as the gold smith test the purity of the gold by cutting, rubbing, burning the gold you should also examine my words and put them into practice not simply because you respect me. So this from this we see that the Buddha, the Buddha's approach is extremely practical, grounded on compassion for everyone, not just confined to Buddhist, only if you are Buddhist then the Buddha's compassion is there. No this is not the category, for Buddha everyone is equal

whether its non-believer, even you are anti-Buddha, the Buddha is exceptionally loving to you. So this is the way the mother's love for all the children is equal particularly when the children who are so young, innocent and then trying to you know to show anger towards mother, mother still loves the child so much. So this is the basic principle. And the good thing is that some of the teachings may be relevant in one place and not in other places and some teachings are relevant one time and not the across the time. So but these four teachings are relevant at all times, [00:30:00] at all places to everyone. It is for this reason that this teaching is known as the seals, seal meaning like a stamp.

The first point is that if we want to get rid of all the miseries, then a mantra we usually recite “YEH DHARMA HETU PRABHAVA” all phenomena arise from causes, we have to track the causes so well. Once having tracked the causes so well as to what is the final cause of the miseries then our job is to get rid of the cause. Once the causes are eradicated than the miseries automatically come to an end. So the wisest way by which to get rid of the causes is the first of all understand how the, what are the causes and from what we have leaned I think the first second session of this topic, we have learned about how the miseries they come into being by depends on the contaminated karmas which in turn arise from affliction which in turn arise from inappropriate attention and finally which arise from self-grasping ignorance. Okay this is what we need to know, so the point is that the some people some teacher some people, some traditions they follow, they emphasize so much on cutting the afflictions, no sorry cutting the karmas (contaminated karmas), trying to cut the contaminated karmas, purify the contaminated karmas that becomes the main emphasis of the whole spirituality, whole practice. That's also wonderful.

Whereas the Buddhist approach is slightly different, while these are something which Buddha very much encouraged at the same time the Buddha said that karma is not the final cause, karma is also dictated by the afflictions and the affliction further dictated by the inappropriate attention and further by the self grasping ignorance. Okay so this is how the deeper you trace the causes of the miseries then more like likelihood is there that you can get rid of all sufferings. So “YEH DHARMA HETU PRABHAVA”, all these phenomena arise from causes, identify what the causes are and then getting rid of them, this is the wisest thing. So from this we come to realize that in all, in short all miseries arise from ignorance. So ignorance last time we highlighted four kinds of ignorance, ignorance which misperceives impermanent phenomena to be permanent, and miseries to be happiness, and then impure phenomena as pure and finally the selfless nature as that if selfhood. These are the four levels of the ignorance which is....and of course keep in mind that when we speak about ignorance there can be so many ways of classifying ignorance. So whenever somebody says four ignorance, don't jump to this. So this is one way of classifying the ignorance.

Okay pertaining to this we then try to relate the this four kinds of ignorance with the four seals. We relate it to that already. Now go in more detail in what four seals are. The first one is all composite phenomena; all composite things are impermanent (1). Okay so composite here we discussed in great length last time. Composite is something which is composed of say the either either say physical particles or the mental temporal segments, temporal mental segments. In other words, a mind made of smaller parts of the mind and the physical made of the smaller parts of the physical. So this is what constitute the whole world. So now with this in mind, you also

learned what is known as the impermanence is of two kinds, the gross, and the subtle. You also learned that, you remember that? Gross and the subtle. Gross referring to what? What do you understand by the gross impermanence?

Participant: Where continuum stops.

Venerable Geshe Dorji Damdul la: Where impermanence whose continuum starts, who's continuum can completely end. This is the gross impermanence. What examples do we have?

Participant: Day and night.

Venerable Geshe Dorji Damdul la: Day and night very good.

Participant: 2017.

Venerable Geshe Dorji Damdul la: 2017, very good.

Participant: Morning.

Venerable Geshe Dorji Damdul la: Morning, this morning gone very good..

Participant: Our body.

Venerable Geshe Dorji Damdul la: Our body, very good. The body hat we have this us also the continuum, it will come to an end.

Participant: World.

Venerable Geshe Dorji Damdul la: The world very good. Okay so we have ample of examples for gross impermanence. And subtle impermanence, what is mean by subtle impermanence? Momentariness of the composite phenomena. So subtle permanence pervades all the impermanent phenomena. Subtle impermanence pervades all the impermanent phenomena. In other words, anything which is impermanent should necessarily have the aspect of subtle impermanence, so don't forget it. Okay with this the next point is all composite things are impermanent. Anything which is composed of such things, impermanent. Say composed of material particles, and the composed of the mental temporal particles, they should necessarily be impermanent. So what do you understand by this? For example our body, the world in which we live and the food that we have and the people around us, and the world and the day and night and all the experiences of the happy moments, unhappy moments, they are all just fall under this category of the gross impermanence. Or in other words, they are composite phenomena.

Anything which is composite phenomena should necessarily be impermanent. For example let's say that say that 2017 we started the Nalanda Diploma Course and let's say that as a gesture of our say commemoration of this we plant a tree, we plant a tree a sapling or plant a tree, I'd say the Bodhi Tree, Peepal tree. Planted Peepal tree. And after ten years, 2028, sorry? 2028 right?

Okay, 27. Okay 2027, 2027 we come back and then you'll see that there's a huge Bodhi Tree in front of the Tibet House and then you're really surprised, how come that there's a Bodhi Tree here, right? And then the our Ashok Ji or may be Deepesh la, right or say that oh yes it was you who plant it, you the Diploma 2018 batch Diploma Course, Nalanda Diploma Course participants, you planted this tree. So which means that in ten years, this tree, this sapling tiny sapling grew to ten feet tall, ten feet tall which means that there is, okay this is a very important reflection, let's just see if you can reflect thus, if you reflect thus it's going to be extremely beneficial, very powerful and the thing is that you with this reflection you see the overall speaking your life, overall speaking, your life is much easier, you will find your life much easier and much more say the meaningful.

Okay so this tree which is ten feet tall, after ten years, after ten years ten feet tall, how come that this tree, a very tiny sapling, it grew to this height, how come? Is that for the last nine years and 11 months and 29 days it was, it remained as sapling, suddenly it remembers oh tomorrow completes ten years so I have to you know grow ten feet tall and suddenly there's abduct mushrooming of this stream, ten feel tall. No it's not like that, every year it have been growing one foot, one foot every year right? One foot every year, so which means that 2018, the first collection of 2018 one foot tall. So that is it that again for the last 11 month, it remained as a sapling, it remained as the seed and then suddenly oh no! I've forgotten that tomorrow completes one year I have to be one foot tall, and suddenly again popping up as one foot tall tree? No. Every month it has been growing one inch, every month you're getting it? Every month it has been growing and one inch again is not that the completion of one month then one inch suddenly popped up, no. Every day it has been growing, growing meaning, is changing. Every day it has been changing and the change that you see, the growth that you see in one day again it's not that the last [00:40:00] 23 hours it remained like a seed and then suddenly it grew to whatever size. No every hour it have been changing, every minute it has been changing. Okay just look at this clock, the wall clock, if you look at this wall clock, do you see the, can you can you your eyes, can you see the minute hand moving? Can you see it moving? You look at it and see minute hand moving? You cannot see that. And then let's say that the change that happens in minute, minute by minute change this changes happen only if there's a change happening on the second level. Whereas the change that you see in a minute is nothing but the composition of the changes that happen over in the second, 60 changes. So now when it comes to the second you look at the second hand, do you see it moving?

Yes this is how our body has been moving, this is how the world with which you live in, it has been moving. This is how the world, your body, your mind, your parents, your friends, the places around you, they are all moving at that pace. No composite phenomenon is remaining static even for a second. And the change that you see in the second, second is possible only if the, only if the change is happening on the millisecond. Millisecond is what? How many times, how many times with that will make one second? One thousand say millisecond will make one second. So millisecond, if it moves, if you see that something is moving at millisecond, do you see the change? Say for example the mobile that's we have, the mobile, the timer, you press the timer, generally one second is split into hundred in the timer or sometimes ten, it splits into ten. And rarely you find mobile, some may be in milliseconds, otherwise normally it is 100, 100 divisions within a second. Okay so there how fast does it move? How fast the second when split into 100

divisions, how fast does it move? It moves so fast, so fast you'll see that's moving but your eyes cannot really catch with number, you're getting it? This is how our body is moving, how the world is moving, how this flower is moving, how this prayer flags they are moving, how this light, everything is moving at this pace. So nothing is really there, say okay when I say that oh this flower looks very beautiful, I want to have it. The moment I go to grab at it, the flower which I was actually attached to, that is already gone. It's no more there. So what you grab at is something different and even the hand which actually went there even that hand is not the same hand which actually went there. So that's how we see every, all composite phenomena they're moving at such a pace.

So this if we can actually include it in the form of a meditation on a daily basis and we can recite the four seals, four seals and do a little bit of reflection on the four seals. That will make your life much easier and unnecessary conflicts, unnecessary say the tensions, stress; they will all stop if you reflect on the four seals on a daily basis. Okay so with this and I'd say if you have like say long weekend, long weekend then what we discussed earlier, I think I mentioned this in class, sitting for retreat, did I mention this? Not here? Okay so we can think of sitting for retreat, retreat on impermanence meditation, just on impermanence. You can sit for retreat for like two days, three days so there just cut yourself from other engagements, the long weekend that you might have. Then say get up little early like 5'O clock, not too early. Okay waking at 5'O clock, so don't be, don't go too drastic, don't go to such a contrast, or don't go, don't take extreme steps, so maybe five is good, five in the morning you get up, usually you may be getting up like six or seven. You can get up at five for three days, and sit for the meditation and how you're going to do it? You're going to do it for like four sessions a day, four sessions a day. Okay so just focus on the impermanence all the time and how things are, that involves analytical meditation, analytical meditation, thinking how say our body is made of millions of atoms, those who have, those who have Physics background you think think about how our body is made of millions of atoms, how whole world is made of millions and trillions and infinite atoms, and how the atoms work? Atoms are constantly, constant flux of change, constant movement.

So if you reflect on it like this, we see that these are nothing, they are everything is while we see them so static, they are not. This is just illusion; this is just our deception that we see them as so static. Everything is moving so fast. Okay so if you do it constantly, constantly then it will be, this reflection will translate into experience. First time you experience this, you might have in most likelihood you'll have a tremendous sense of fear. And this fear and the usual fear (the common fear), these two are different. Common fear is oh I'm afraid of this I ran away, this fear we cannot run away, why? Whole world, there's no place you can run, whole world working in this fast paced impermanence. This is not the only way the place you are living now, this is impermanent. For example if you and if you live in an earthquake prone zone, earthquake prone zone if you live there and then the earth shakes, then you just wish like, feel like going to another place where it is freed from earthquake. So this is where you think of escaping, but with this meditation although there's a fear coming in you but you realise that this fear is a very courageous fear. Other fear, other fears you think of running away, that means that one is not courageous. Whereas this fear will give you a very strong feeling, now nowhere is same whether I take birth in the what? Birth in the heaven, wherever, it's just impermanent phenomena. This is what is impermanent. So wanting to escape from this impermanence and suffering all together

will come to you very strongly. Okay so if you realise that everything moves so fast, everything moves so fast, it's like the fear that you get is like say the somebody, somebody say you're just lying there, lying there rambling around the train station and somebody just picks you up and throws you into a very fast moving train (express train). Okay what would you feel if somebody picks you up and then throws you in a very fast moving train? What you feel? Lucky without ticket I'm getting in the train. (TL) Is it what you're thinking or what other thoughts would come to you? Hey, what other thought? Huh?

Participant: How can I escape?

Venerable Geshe Dorji Damdul la: How can I escape, so much of fear will come in you, so much of fear will come to you. Faster the train moves more the fear. You agree with me? Okay tell me where, where who decides where this train will take you? Huh?

Participant: Driver.

Venerable Geshe Dorji Damdul la: The driver decides, you're getting it? And this train is moving so fast is moving so fast, the train of a body, train of this world is moving so fast, where is this train taking me? Where is this train taking me? You have tremendous sense of apprehension, tremendous sense of fear, where's this train taking me? Who decides? The driver decides. Okay now if the driver if the driver, if the driver is a kidnapper or a terrorist, for sure the train will take you to a slaughter house. If the driver is your mother or your father, will take you to a picnic spot. In our case the body is exactly like this. Our body is like the train which is moving so fast, our mind is also like a train which move so fast. And the world in which we live is also like a train, it moves so fast, where is it moving? Where is it moving towards? Towards what? This is the question. Who decides? The driver decides. What is the driver?

Our mind is the driver. Where I'm moving, my mind is the driver. So my mind [00:50:00], if that is under the dictate, under the threat of the terrorist, or if this mind is under the, under the management, administration of your mother like, of your mother like very affectionate forces, what's the reality? The reality of this mind which is like the driver that is under the dictate of the two demons; self grasping ignorance and the self centred attitude. And the more detailed explanation of these two demons we will study later on, little bit within the Nalanda Diploma course and more detailed explanation would be, will come to us during the Nalanda Master course. Okay just to give you a quick overview of what is to be discussed here, self grasping ignorance and self centred attitude, these are two demons. How these are the two demons? Okay let's say, how many of you have dreamt in your life, how many of you have dreams in your life?

Participant: Everyone.

Venerable Geshe Dorji Damdul la: Everyone, everyone, everyone, right? Everyone. Okay by the way we cannot really generalise, there are some people who'd say that I never dreamt in my life, once in while I met (TL). Okay is there anyone who never dreamt in your life? Raise your hands. Okay if not I'll take for granted, I'll take to that as a, that as a what? Indication that you all have dreamt. Okay imagine that when you have the dream, you like it or you don't like it, you

dream, you like your dreams, you don't like your dreams? Huh?

Participant: It depends.

Venerable Geshe Dorji Damdul la: Okay, it depends. It depends on what? Depends on?

Participant: Types of the dream.

Venerable Geshe Dorji Damdul la: The contents of the dream, the types of the dreams. Which kind of dream do you like?

Participant: Pleasant one.

Venerable Geshe Dorji Damdul la: Pleasant dreams. Which dream you don't you like?

Participant: Unpleasant.

Venerable Geshe Dorji Damdul la: And who creates your dream?

Participant: Mind.

Venerable Geshe Dorji Damdul la: Whose mind?

Participant: Our mind.

Venerable Geshe Dorji Damdul la: Your mind. So why don't you create pleasant dreams then? Right? Huh? We do not have the control. We cannot control our dream. You're getting it? So now the dream, say in the dream how many of you thought that oh it's real! How many of you did not realise it's a dream? And instead you take that as a real, that's real? Okay raise your hands. All of us. Once in a while we may be aware that I'm dreaming. Otherwise in most cases it's so real. This means your mind is ignorant, you're getting it? Your mind is ignorant, seeing the dream as real. You understand it? Okay this is ignorance. So this ignorance creates a dream for you, creates a dream which you're unaware that it's a dream. You think that it is real, this is the ignorance. Now with this ignorance, this ignorance which creates the dreams as real that is known was self grasping ignorance. Now with this ignorance then what happens? Then the self centred attitude will start to play in this, self centred attitude will start to play, how? Self grasping ignorance if it creates a pleasant dream then your mind will like it (I like it), that is self centred attitude, it's acting on it. When it creates a very unpleasant dream, I don't like it I have to run away, nightmare, I have to run away. Again the self grasping, self centred attitude is acting on it. So self grasping ignorance creates the shopping mall, then the self centred attitude goes there to pick up the, the what? To pick up the? Seems like there's no one goes to shopping (GL). Pick up what?

Participant: Chocolates.

Venerable Geshe Dorji Damdul la: Okay chocolates, only chocolates? Okay so chocolates, shoes, tote whatever you like, Levi's and what else?

Participant: Laptop.

Venerable Geshe Dorji Damdul la: No, no, no what companies? I'm taking about the companies.

Participant: Apple Mac.

Venerable Geshe Dorji Damdul la: I see okay gadget. Okay so those people, who are more into the clothes, what brand clothes are there?

Participant: Gap.

Venerable Geshe Dorji Damdul la: Gap, huh? (GL). Okay so what I'm saying, okay what I'm saying is that your mind creates all these things as real, this is ignorance. And then you go to pick up oh this is the local locally made, I don't want it. This is from this company, I like it. Then the self centred attitude will go to pick up things. You're getting it? Pick up things and discard things. Self grasping ignorance creates the shopping mall for you in the dream and self centred attitude goes there to pick up and discard, pick up and discard, that is done by the self centred attitude. So this is, these two things together then the attachment, aversion, all arise out of that. You're getting it?

Okay with this we see that finally finally tell me finally tell me that which is better? Say that you go there in a beautiful garden and suddenly a ghost turn up and the ghost chase you, and then you run with so much of fear, right? And then suddenly the ghost disappears and you're very happy, you're very happy. And then you stay relaxed, again the ghost comes. So the earlier happiness that you got was just a respite, just a momentary respite and the next moment the ghost again follows you. So there you got the little bit of respite, you got the respite there and then when you wake up, the ghost disappears for good, you get a relief. Which of the two relief do you prefer? The relief that you got in the dream that the ghost disappears for a while or when you wake up?

Participant: Wake up.

Venerable Geshe Dorji Damdul la: When you wake up, why?

Participant: That's real.

Venerable Geshe Dorji Damdul la: When you wake up, that's a real. In the dream although the ghost retreats, absence of the ghost in the dream is also dream, absence of ghost in the dream is also a dream. So there you're not seeing, absence of ghost you see it as real. You're getting it? Absence of ghost as a dream is also you what you see as a real. When you wake up, you see the final reality. You're getting it? You seeing the final reality then your ignorance goes away, when

the ignorance goes away, One. The relief comes to you. Okay so the point is that ignorance and the self centred attitude, when these two act together then all the off-shots; afflictions, attachments, aversion and so forth arise. Through these then the actions, karmas are accumulated through these miseries ensue. Okay so with this what we come to learn is that the real, the real demon creating, attracting all the miseries is self grasping ignorance and self centred attitude, these two are the two demons. As long as our mind is under the dictate of the two demons, we are never going to be freed. You're getting it? We're never going to be happy. So of the, of all the kinds of contaminations, what's the second line, what's the second seal?

Participant: All contaminated things are of suffering nature.

Venerable Geshe Dorji Damdul la: All contaminated things are of suffering nature and of all the millions of contaminations, the worst of the contaminations are the self grasping ignorance and self centred attitude. The worst of the contaminations, it is the self grasping ignorance self centred attitude. And these two things they must act together, they must act together in order for you to have the miseries, miseries in the form of say the in order for you to have the other affliction (gross afflictions, contaminated karmas and miseries), we need to have the self grasping ignorance and self centred attitude together. If self grasping ignorance, which of the two you think is easier to be gotten rid of? Self grasping or self centred?

Participant: Self grasping, self centred.

Venerable Geshe Dorji Damdul la: Self centred is easier to be gotten rid of? Okay. The reality is that, the reality is that self centred is more affective in nature, affective mental state and the self grasping is cognitive mental in nature, cognitive in nature. Self grasping ignorance says that this is flower, this is not flower, this object is real, this is real, this is not real, this is dream, all these things are being decided by the self grasping ignorance [01:00:00]. Sometimes erroneously make big decisions. Was it affective? Moves, I like it, I don't like it that is the affective side. So self centred attitude is the affective side of the mind and the self grasping ignorance is the cognitive side of the mind. If the wisdom is not introduced, if the wisdom is not introduced, you cannot rectify the self grasping ignorance. Whereas some people who is more compassionate can get rid of the self centred attitude. This is one way of thinking. Another way of thinking is; if you get the opportunity for the say the wisdom, even if somebody very selfish but self grasping ignorance can be rectified. Okay now overall speaking, theoretically speaking, overall speaking, to remove these two from the root, self grasping ignorance is way easier to be removed than the self centred attitude to remove from the root, not superficially. To remove the root, self grasping ignorance is must be eradicated first before you eradicate the self centred attitude. Don't forget it (from the root). On the surface it depends, superficially it depends. Okay now if these two things are not, if self grasping, which of the two will be eradicated first?

Participant: Self grasping ignorance.

Venerable Geshe Dorji Damdul la: Self grasping ignorance, if you get rid of the self grasping ignorance, self centred attitude alone cannot give rise to the afflictions, attachments, aversion, so forth. In the dream to have attachment in the dream, to have the aversion in the dream, you must

see the dream as real. You agree with me or not?

Participant: Yes.

Venerable Geshe Dorji Damdul la: You unless you see the dream as real, in the dream you cannot have attachment, aversion, so forth in the dream, you must see the dream as real. To see the dream as real is that ignorance or this wisdom?

Participant: Ignorance.

Venerable Geshe Dorji Damdul la: Ignorance, so ignorance must be there in order for you to have the attachment, aversion, these negative emotions. Without these negative emotions then the negative karmas cannot be accumulated. Okay so now with this what we've learned is that if these two things (self grasping ignorance and self centred attitude), if these two are not in unison, if the self grasping ignorance is gotten rid of, then like the sound of the clap of the one hand, one hand there's no sound. So the gross afflictions will not arise. You're getting it?

So here the context of the four seals, we emphasize on getting rid of the, of the two demons, we emphasize on getting rid of the demon of the self grasping ignorance in the context of the four seals.

In the context of the Mahayana practice, last time we learned about the Theravada Buddhism Mahayana Buddhism. Within Mahayana Buddhism there are two, what are they? Oh ho, is it as though like after hearing the Ramayana story, Ramayana story, the poor grandmother, grandfather giving telling you the Ramayana story for like whole one day, in the end the young, young daughter, young girl or the boy say who is Ram(TL) after listening to the story. Okay so tell me within Mahayana what are the divisions?

Participant: Sutrayana Mahayana and Vajrayana Mahayana.

Venerable Geshe Dorji Damdul la: Sutrayana Mahayana and Vajrayana Mahayana, don't say the Chinese Buddhism and,, this is very naïve way of presentation, you're getting it? It's correct but very naïve way of understand, the presentation. Okay with this the point is here in the context of four seals, the two demons, of the two demons, the self grasping ignorance is emphasised, 'how to get rid of the self grasping ignorance'. You're getting it? So now what is second seal?

Participant: All contaminated things are suffering nature.

Venerable Geshe Dorji Damdul la: All contaminated things are suffering nature. As long as we are under the sway of the contaminations, the worst of the contamination is self grasping ignorance in this context. As long as we are under the sway of self grasping, the worst of the contamination which is self grasping ignorance, we will never be freed from suffering, All contaminated things are of suffering nature. We will never be freed from suffering, you're getting it, you'll never be freed from suffering. So no excuse, say okay say for the in the nation in

the as in a country, in a country, if you trespass or if you are arrested for some the what? Legal issues and then you may be put under life imprisonment or ten years imprisonment or in some cases capital punishment and in many cases because of the what you call it the because of what is that? You can apply, you can seek the, huh?

Participant: Mercy.

Venerable Geshe Dorji Damdul la: Mercy, mercy petition. Right? You can seek mercy petition and the president can say okay now your, your the your penalty penalty instead of capital punishment now it is changed to life imprisonment, from life imprisonment changed to 20 years imprisonment, from 20 years 10, 10 to 5, five to two, two to one, like this. So you see that this is happening but for the self grasping ignorance, no mercy petition, with the self grasping ignorance you are we are never going to be freed from suffering, right? No, no exceptions are there, oh I did something so good in the past life, can I be exempted from suffering all together? Okay so the point is that as long as the self grasping ignorance is there, this is the worst of the contamination, you will never be exempted be from the suffering, have to go through suffering. This is known as the all contaminated things are of suffering nature. You're getting it? This is so important, so important and these things we never learn otherwise, we never learn these things otherwise and this is a fact, the fact that it is like otherwise in the dream you behave nicely then the temporarily you don't have any bad things happening. And then again and say the again as long as ignorance is there seeing the dream as real, you tend easily to slide down into you know attachment, anger, jealousy, all these things happen, again the negative karma can happen. So it is like this. As long as you we don't wake up, miseries are bound to be there. What kind of miseries? This is very important question for us to reflect on, whether you are young, middle aged, old, we all, it's so important for us to reflect on these points, right? What kind of miseries? Say it for the human beings; sickness, aging, death, this is the more common miseries. And then not getting what you want, and always confronting what you don't want, these are the miseries. And then say okay say just one two, two three examples of acute miseries that we had gone in our own life. Anyone who'd like to share with us, acute pains, acute miseries, anyone? Just feel like to share, just raise your hands, raise your hands. Anyone?

Participant: Cancer illness.

Venerable Geshe Dorji Damdul la: The pain, yes yes yes, the problem, the cancer problem, cancer illness. Yes this is acute acute problem. Anyone else? Anyone? Yes Aditya.

Participant: I have schizophrenia. I have extreme attacks. Panic attacks.

Venerable Geshe Dorji Damdul la: Schizophrenia, the acute pain of due to the fear. Attacks, okay paranoid attacks. Okay the yes another problems?

Participant: Geshe la losing loved ones.

Venerable Geshe Dorji Damdul la: This is a very serious problem yes, this is an extremely painful, extremely extremely painful the experience, losing very affectionate ones, right? For

children to lose the parent is acute acutely painful and for the parents to lose their children is so acute painful. So we see that in fact if we think of that, that would be in fact one who says that, okay one time when I was in, when I was in Cambridge 2003, when I was in Cambridge, my friend, there was one gentlemen, very kind Englishman [01:10:00] and somehow we became friends, he his wife and his son three of them were there. And somehow all of us, we became very good friends. One time they invited me to their place, I was there and the gentlemen he asked me “Dorji tell me something about Buddhism”, so I was very very inexperienced, today if he ask me the same thing, my answer is going to be very different. How many years experience now since 2003?

Participant: 15.

Venerable Geshe Dorji Damdul la: 15 years of experience, right? So I was very naive, I just jumped into suffering, I just jumped into suffering, right? This world is suffering like this. He so patiently listened for some time and then he said “Dorji in future if you have to give a teaching in the west, never ever talk about suffering” he said. I said why? Then he said “I’ll tell you why, for example in Cambridge city centre, if there’s accident and somebody is killed or hurt and then blood coming out. Within five minutes you go there, you will not see the trace of blood. You will not, you will not even have a feeling that there’s something happened here. This is our culture, meaning that everybody is scared of death; everybody’s scared of thinking about that, everybody’s scared of thinking about injury and so forth. So therefore instantly what triggers injury, fear, what triggers fears and so forth, these triggers are instantly removed. Go in, after five minutes go there, you will see that everything is normal, no blood stains also. Okay this is one culture, this is one culture. It does not mean that this is a wrong approach, but we are talking about seeking, seeking ultimate solution to all the miseries, we are not talking about the immediate, say the immediate happiness, immediate relief from the fear. This is not what we are talking about; we are talking about the more say the dealing with the lasting problem.

Okay so with that in mind, with that in mind, say it is good for us to be so just as..., as finally what we do, what I do, what you do is entirely in your hand. It’s not that say we have to, no. Even after learning all these things, finally you decide how to act is in your hand. This is so important, keep in mind, right? Now the point is to decide between two things, to choose between two things. One is that okay say that you live for like 20 years, 30 years, 40 years, 50 years, 60 years, so in this while, say okay no obvious say the setback or obvious threads, obvious shocking incident, okay fine. Is this going to be till the end of your life? No, anytime, anything can happen. It’s not that if I don’t think about it then I am relieved, if I think about it then it happens. No.

When you think about it, not think about it can happen to you anytime, this is the reality. If you don’t think about it when it happens, it’s going to be for sure, it’s going to be acute acute shock. You’ll freak, it’s acute shocking experience, right? And then many people they, they choose to commit suicide because they cannot bear this shocking experience. Whereas, this is one option, whereas on the other side, you can think about it. Although it is not pleasant to think about these things but think about it like taking dose, dose of the medicines. Think about it, think about it, think about it and then when actually it hits you, the tragedy hits you, it strikes you, you are not shocked. Okay this is what is bound to happen to anybody, you are ready to accept it and then

you are not surprised, you are not shocked, you can take it with ease. Which is better? You want to be shocked or you want to have take it with ease? Of course this is much wiser. So the point is that nobody's there to force you but the thing is people can advice you, people can suggest you to be wiser, right? To be wiser out of love and affection, parents. School children, nobody else can force a child to go to school, nobody can force a child to go to school or the parents, the world will say if somebody else, if somebody else forces the young child to go to school who was unrelated to the child then the people will you're not the say the complain that this person is forcing. Okay whereas if the mother forces the child to go to school, nobody will complain. You're getting it? Because the world considers that as a sense of responsibility from the mother, the mother has the responsibility.

Now with this in mind, the mother although the as a child okay tell me just raise your hand, during schooldays how many are there raise your hands those who did not want to go to school, want to be in the play ground, raise your hands. Okay, those are always so excited to go to the school, no playground. Okay one two three, Rebika and Aruna ji, yes, okay. So some right? Now the point is that even though we don't like to go to school, the parents will push you. Likewise the point is that people can suggest you, nobody can force you but people can suggest you that be wise so that you will not suffer greatly in the future, right?. Likewise the two main mandate of our life or the two main agenda for life, what are they? Be kind to yourself and be wisely kind to yourself, don't forget that. You're getting it? Be kind to yourself, be kind to yourself means give yourself what you want, I want happiness give yourself happiness. And get away from things which you don't like, what you don't like. I don't want suffering, get away from the suffering. Get rid of all the suffering and give yourself the maximum happiness. This is the first agenda 'be kind to yourself'. What is the second one?

Participant: Be wisely kind to yourself.

Venerable Geshe Dorji Damdul la: Be wisely kind to yourself. Do those things which will actually give rise to happiness and do those things which will actually get rid of the miseries. And in the facade of giving us the happiness, you go into indulgence like alcohols and then the pubs, the night clubs and so forth and then you enter in fights, then you lose your life. I'm sure many people lose their life during the night clubs, right? And many people they go to the night club with the night big wonderful suit with whatever (not so good) (TL, GL) Okay lies, the glamorous, you know and then you end up with the ditch (GL). Yeah, no, no this is what I am saying is that be wisely kind to yourself, this is the meaning. In the first place you go there with the glamorous, making us very presentable and finally it's not just the boys the girls also. Not really boys, I'm very you know to be very honest, I have literal, I have seen it with my own eyes. The boy is somebody you know taking the boys that's all acceptable, if the girl I saw that.....India I did not see that but in Japan I saw that, you know in the lift, the lift stops and the lift door opens and the girl was being lifted by two guys. The girl was like this drunken, terrible. So that the first time they went there, they didn't go like this, they went so nicely, very decent (GL)

Of being kind to yourself the person went there in very nice way, presentable. And finally coming up not fulfilling the second agenda, second agenda is be wisely kind yourself, but that's been very unwisely kind to yourself. Unwise, you're getting it? So the point is that we should be

extremely wisely kind to yourself. How to be wisely kind to yourself? It is by say what is mean by wise? Wise meaning somebody who can think further away in distance, in space and in time. Somebody who can think further away in distance, in time and in space. You can think about the future, further away the future, these people are wise, you can think about the broader repercussions, broader consequences, these people are wise, right?

Okay so be wisely kind to yourself, so part of that what we see is that say for example say we reflect on the four seals on a daily basis. Say you'll feel that initially, (initial experience) you'll feel little heavy, heaviness will be felt and then you'll feel everything is so meaningless, yes this happens for a shot while it happens like this. Then gradually you'll feel it very grounded because you are reflecting on the reality, these are realities, these are not the fancy ideas, you become so grounded, so ground right? Say small small things they will not disturb you, they will not irritate you, right? Otherwise say we always expect somebody to speak nicely about you, oh you look so nice, how old are you?

I'm 30 years old, Oh you look like 20.

Thank you. (GL, TL)

Right? They are very happy. Sometimes I say how old are you? So you start to ask the age, if only the other person ask my age, I ask the other person age (GL) otherwise I'm very decent, because I know that asking the age is a terrible thing. If somebody dares to ask my age, I don't mind asking the person's age. So I ask them. And if the person says the say, generally speaking say somebody says the age 30, 40, I say you look like 20. And the person no, no I'm really 20, I'm really 30 or 40, I'd say no no you're joking. And then okay so the point is that the say just work nice words instantly puts up you know just elates is with tremendous excitement. And very two three words, unkind words will simply throw us into hell realm. With two three words will put you into heaven, you become so elated so happy, right? And then the two three words you go into hell realm, then you stop talking to everybody, you stop eating food, and then you don't even say the smile, entertain anybody else, you are so, you just, your spirit just go down in the hell realm. So this is where we are so weak, we are so weak, this is because, these are the clear indication that we don't reflect on the four seals. If you really reflect on four seals very seriously for one week, one week then more so for one month, very seriously not necessarily for hours and hours every day, say very seriously for ten minutes a day, very seriously look upon for the points like impermanence.

Say how many people in your life you have met same age who disappeared, just try to see their faces and if you've seen at the time of the death their face, the glow disappear just reflect on these points and then even the pictures nowadays on the gadgets, you see the death of the people, the corpse, you can easily see them, just look at these faces and remember these faces, remember these faces. Okay then the first few days it is not going to be pleasant, I'm telling I'm warning you, not going to be pleasant and you also feel little say the heavy and then you lose interest in almost everything, it's fine. This is the phase of the surgery, surgery phase. Right? When we go through surgery, it's never good, but surgery is sort of better the purpose, better reason there. So after a while then when it become stable then it's fine yet you feel so grounded, you're so grounded that small words cannot affect you even if you say you're already 40 somebody say you look like 25, it will not excite you. And even if somebody says that okay you're

just a hopeless person, you're very boring person, you also always go to Tibet House, you're very young, aged 20,30. I never saw you in the what? Pubs (TL, GL), I never saw you there, so boring. You don't have social life, right? You don't have social life, what is this? This is the meaning, it's not a life. Okay so there oh no, he's right; I must be something wrong with me. Which means that we are not really reflected on the four seals.

Somebody who tells you that 'you don't have a social life', what is this? So boring, that person one day would become sick, one day he or she's going to become sick. One day he or she is going to experience acute acute tragedy, just look at that time, what is his plight? If it's the plight, the plight of his mind is very calm, poise, not agitated, and then you follow him, follow him or follow her. It's just the opposite, who will see that there's tremendous agitation there, tremendous anger there, tremendous loss of spirit even the confidence will disappear. Whereas those people who reflect on these four seals on daily basis, I was so fascinated one time, you know in my own ways.

I must be in my 20s then, in my own ways these last time 20 something year's, say the many people who are terribly sick, terribly ill, injured and so forth, and then after impression of what if somebody becomes acute acutely meet with the acute tragedy, what is the problem? I could see the facial expression, I could see the mental state, I've seen that many times. And then one time what happened was with my teacher, one of my teachers, Venerable Geshe Wangchen Rinpoche, he had an accident terrible accident where he broke his say his hips and he was hospitalised. And then so psychological, say a young boy, me young boy in his 20s was expecting my teacher in a particular shape, particular shape meaning in terms of the mental state and the physical state. I went there and you wouldn't believe is this my teacher who met an accident? No, he's so calm, so normal as though like he's not the one who had met the accident. So normal, so calm, mind extremely peaceful as though like nothing happened. So this is the greatness of the meditation. If these things happen, these are the test of how good the practitioner is, you're getting it? So point is that often times, this is what I was so fascinated with the reality.

Some people can be extremely influential, extremely dominating, when they go through an acute illness, they even the confidence forget about becoming dominant, even the confidence, self confidence disappears. This is what I've seen, you're getting? Which means that the immediate, immediate state of the mind, immediate physical health, the wealth, the power and the position and so forth, they give them the false façade of the dominance and the power. When they go through tragedy because that this dominance is not from inside, it's coming built up on the basis on external the factors: wealth, power, position and the youth and so forth. When these things disappear then the even the self-esteem disappears. Whereas those people who build this the power from inside by reflecting in the reality, so there when you go through no matter what physical say the deprivation that you go through, your mind is forever confident, very poised, serene [01:30:00] and say the such esteem is maintained. Okay this is the sign and this is benefit of the practice of the four seals. Okay this if you can do it would be extremely extremely beneficial. This is meaning of all composite things are impermanent and all contaminated things are of suffering nature.

So with this suffering nature we have to think more about sickness, ageing, death, and

particularly the pain of losing near and dear ones and the pain of, the pain of the always having the apprehension that anytime I can meet with some threats, I can meet with some fears, I can meet with some unfortunate events, so you refer. And then in fact say the even if you might have gone through say what we call as the happy moments, 20 times, 100 times in a life, if that is, if that comes with the next moment of one moment of tragedy, one moment of tragedy the pain of losing near and dear ones, this pain is good enough to nullify all the earlier moments of happiness as just hollow, shallow, meaningless, is good enough. Just one moment of the sadness, one moment of the tragedy is good enough to nullify all the past experience of happiness, what we call as happiness, they are like just dreams, so shallow, hollow.

This is the reality to be faced. And in fact if you think like this, earlier moments of happiness they are really like bait, bait when you experience, when you are carried away by this excitement of the happiness, you don't think about the prospective tragedies. So because you don't think about the prospective tragedies, you are not at all prepared. When you are not prepared suddenly it strikes, hits you then you are shocked. That shock why did not prepare it because somebody blocked me from preparing it. What blocked it from preparing it? Excitement I've that pleasure of the past. These are the one which blocked me from thinking about these things and thus blocked me from actually preparing myself for these things. So then we realise that those pleasures, what we call as pleasures and happiness, they're actually like a bait, they have been so vicious for to hit this, for to hit this acute misery on me, on me and then that I actually had to go through this shocking experience. Okay so this, these are things that we need to reflect on.

Now the question is okay hearing about these facts, it makes us so heavy, right? Say often times people breathe so heavily deeply, even some young people they breathe very deeply like age in age 20s, I see them Tibet House staff some of them. I don't know whether they come to me they breathe very deeply I don't know. (GL, TL) I don't know. There should be no reason why if they come close to me they breathe heavily, right? I'm being very kind to them. Or this becomes like habit for them they are lost in some other things that make them think deeply, I don't know. So whatever is the reason, sometimes the moment I sense that even when I was in my 20s, I sense that I was also breathing very deeply occasionally, I have sensed that. May be it's a biological thing, or it could be some reason I don't know. And then the moment I see some of them breathe very deeply, huh like this, why are you breathing deeply, even they didn't noticed that. You're getting it? I said you are young, young boy, young girl, how come that you are breathing so deeply like this as though like old man, old women. Okay so the point is that so these reflections are so important.

Okay with these reflections, then you feel, you may feel little heavy initially, you may feel a little heavy and in some cases you may even realise that your friends they all slowly go away from you. If you do more of these meditations, these practices then the friends will you know they come to talk to you then you're not the same person. You are more grounded, what they expect is that, this is something this is something nice to you; you are excited now you are not excited. And then they want to share something, something with you so that you will just go into the fluctuation of your emotions, that's not happening. For them it's happening. So that they expect the same thing happening to you, it's not happening. So that see that we are from the, we are not the birds of the same feather. So they will slowly go away from you. When these things happen,

before you feel demoralised, before you feel saddened, before you feel demoralised just check the nature of these people who run away from you.

When you practice the four seals, when you don't go to pubs, some people they are very decent and suddenly they change the habit, they go, start going to pubs, and then you lose many friends. These friends who disappear from you when you start going to the pubs, these are the very good friends. You're getting it? When you run away from the pubs, more friends come to you, these two are not good friends. Don't forget it. Okay so the moment you practice these things and then some friends slowly go away, check yourself before you become demoralised, before you start to feel lonely. Often times tendency is that we will feel lonely, often time we will feel you know say the discouraged, lonely and the say very heavy, and the meaninglessness, sad, gloomy. Okay before it does happen, first just note down the names of those people who ran away from you, and check these people, these people are they very stable people, are these people who are respected by the community, respected by the respectable people, are they respected? Not? You're getting it?

Then with this, new friends will come to you, and just check who are the new friends. And compare the two, the new friends and the old friends who disappeared, compare the two. Who is more stable? You're getting it? Then when you see that the new friends are very stable, grounded and old friends they're little flickering, fluffy, then you take that as compliment, don't take that as an indication of your becoming a very boring person. Take that as a compliment. So these people why they are running away is because that you are far more most matured than me, so I cannot I don't fit in your circle, so therefore I have to go away. This is what they are in a way this is the same the reality. So with these things these are bound to happen.

Now the next question is if this is the reality, is very gloomy, is very saddening, is very heavy, there's no life in it, no, no, no. So what you, you also what you're seeing is one part of the story, it's not the full part of the story. So finally what's the problem with this? Why so heavy, gloomy, and impermanence, sickness, ageing, death, all these miseries. Okay so there then the next question is how did you come, how did you come to this system? How did you come to this place? What is the motivation that drives you to do? Okay I have so much of problem, please teach me how to get rid of the problem. So the four seals are taught. You're getting it? And the four seals now make you even more sad. Now the problem is I came to get rid of my sadness, get rid of my problems, now the four seals where is it taking me? To happiness? To get rid of, to get rid of the miseries or more miseries? No, this is one part of the story.

It's a very good story, only if you if your illness is diagnosed, only if your tuberculosis is diagnosed then you think of getting rid of the tuberculosis to by getting the correct medicine. If you don't diagnose it your illness, the headache, fever, weight loss and so forth happening, if you don't know that this happening goes to tuberculosis you will never be able to get rid of this problem altogether. Because that you diagnosed the problem so well now, now you can go for the medicine. Okay now what's the medicine for this after learning the four seals? What's the medicine? Yes, for that diagnosing the root cause, what is the root course? The ignorance, ignorance. Ignorance is the root cause of all these even the gloominess that you're feeling now. The sickness, ageing, death, depression, tension, anxiety, stress, [01:40:00] lament, all these

problems are coming because of finally rooted to the ignorance. Just cut the root of the poisonous tree. However millions of poisonous leaves that are growing there cut the root and all these millions of the poisonous leaves will dry automatically. So how to cut the root? The root is the ignorance, the root is the ignorance. To cut the root of the ignorance, ignorance as a like darkness, ignorance is like darkness, darkness. Darkness, in dark we don't see what is around you. With the ignorance you don't see the reality. So just as the darkness can be eradicated by introducing the light, is only through introducing the light of the wisdom that the darkness the ignorance can be eradicated. It is only through introducing the light of the wisdom that the darkness of ignorance can be eradicated.

What is the next question? What is this light of the wisdom? What is this light of the wisdom? What is this light of the wisdom? This light of the wisdom, wisdom by definition is some discerning mind. Wisdom by definition is a discerning mind whose apprehension of the object tallies with the reality. Wisdom is the discerning mind whose apprehension of the object tallies with reality which means that wisdom is a mind which cognizes, which knows the exactly what it sees and reality is these two tally. That is wisdom. Ignorance is the mind which thinks of something that does not tally with the reality, which has a discrepancy in term of between the object that it apprehends and the reality. Whereas the wisdom is the mind who's apprehension of the object tallies with the reality.

What is the next question? What is the reality? The next question: what is the reality? So the reality is the third seal, what is the third seal?

Participant: Everything is of the nature of Emptiness and Selflessness.

Venerable Geshe Dorji Damdul la: Everything is of the nature of Emptiness and Selflessness. Okay this is the reality, the reality is the reality. The Buddha said yes your problems, the problems will come to an end. What we've been reflecting thus far is one side of the story which is the problems. Now given that we have already studied the twelve links of dependent origination and the Wheel of Life, if you don't want to be in the Wheel held by the demon in his mouth, in his mouth, what should we do? We should get out. Thus far we've been only talking about what is this Wheel, what is this misery inside the demon's mouth; this is what we've learned thus far. So it makes us so gloomy and demoralised. Now is there a way out? Yes there's a way out. How to get, how to get out of this problem is by tracking the cause (final cause) and get rid of this cause. What is the final cause of all the miseries? Self grasping ignorance, the root is the ignorance. How to get rid of this ignorance? By introducing the light of the wisdom. What is the wisdom? The discerning mind whose apprehension of the object tallies with the reality. What's the reality? The third seal, everything is of the nature of Emptiness and Selflessness.

Okay now whether we like it or not, whether we like it or not, as long as you are not happy with the miseries, as long as you are not happy with the fears of life, this is the only way we have to get rid of the ignorance. How to get rid of the ignorance is by cultivating the wisdom which knows the reality. What is the reality? Reality is that everything is like a dream, reality is that everything is like a dream. Just as a dream is all coming from your mind, everything that exists in the universe, they are all coming from my mind. And in the dream you will see that, you will see

the dream coming from the mind or not coming from your mind? In your dream, how do you, how do you see the dream ghost? Coming from the mind or independently of your mind? Independent of your mind, this is how you see the dream ghost in your dream. That's the ignorance. So now look, in the dream seeing the dream ghost, dream ghost, tell me is it coming from my mind or is it coming independently of your mind? It's coming from my mind. But how do you see that in the dream? Independent of the mind. So the dream ghost as independent of your mind is that, is that the mind which sees the dream ghost as independent of your mind, is that mind ignorance or wisdom?

Participant: Ignorance.

Venerable Geshe Dorji Damdul la: Ignorance, with this ignorance the fear, the nightmare, the nightmare the fear of the nightmare in the dream occurs. So this nightmare, nobody is to be blamed, nobody is to be blamed and some people, some people even knowing that this is just a dream, they are you know they are so superstitious. Usually superstitious they go around the grandmother, right, she is coming in the dream, she is like this and I don't know some people who are doing all these divinations, astrologers they said that your grandmother, a poor grandmother suffers all the time. It has nothing to do with grandmother; your mind is creating it. Your mind is creating this dream, stop the dream, you're getting it? Your mind is creating the dream. Okay so this mind which dreams of the dream ghost, is that the valid mind or mistaken mind?

Participant: Mistaken.

Venerable Geshe Dorji Damdul la: Mistaken mind. This is the ignorance or the wisdom?

Participant: Ignorance.

Venerable Geshe Dorji Damdul la: Ignorance. And what is the outcome? Joy or fear?

Participant: Fear.

Venerable Geshe Dorji Damdul la: Fear, you're getting it? So with the ignorance, the result is the fear, result is the fear. When you wake up what happens to the fear? Fear disappears. So why the fear disappears when you wake up? Huh? Because of knowing the reality, right? Seeing the dream ghost as coming from your mind, seeing the dream ghost as not real, is that wisdom or ignorance? Wisdom, with this wisdom the nightmare dissolves. With the ignorance in dream the nightmare increases. So all the nightmares of Samsara, they're nothing but the result of the ignorance and all the happiness that you get out of coming out of the dream is because of the wisdom, to know the dream as not real. Knowing the reality of the dream that it is not real, that is the wisdom which gives rise to all the, which dissolves all your nightmares. Likewise we have to know that everything is of the nature of Emptiness and Selflessness as the third seal which otherwise is saying that everything's like dream, everything is coming from the mind. Okay now look at the other person sitting next to you. Just look at that; quickly look at that person sitting next to you. Some people they are so keen to look at two three different people (GL). Okay look

at the other person very quickly, look at the other person. Okay some people even they talked, okay I just said look at the other person. Okay now tell me, when you looked at the other person, when you looked at the other person, how does other person appear to you? The other person appears like a dream, your mind is creating it or so solidly there? How does the other person appear to you?

Participant: Solidly there.

Venerable Geshe Dorji Damdul la: So solidly there, nothing to do with my mind. This is known as self grasping ignorance, right? This is very scary, it's very scary. What we're seeing okay, if you want to see more scary, if you want to see more scary, somebody told me something very interesting, shared their experience. Okay if you want to make it even more scary, the reality, the reality is that, the other person which you see in particular form is nothing but made of millions of atoms. You're getting it? This is reality and yet when you look at the other person you don't, if you see the other person in the form of just bunch of atoms, you will not smile. But you smile now which means that you are not seeing bunch of atoms, you're seeing something else that is Spooky. Spooky means something ghost it's not really there and you're seeing it's very scary, in reality it's just a bunch of atoms. That's the fact, you're getting it? This is bunch of atoms and yet when you look at it you don't see that as bunch of atoms, you see as something else it's not really there, right? What is not really there and suddenly something comes you see you describe that as spooky, you describe that as ghosts, you're getting it? It's like that, it's very scary. Okay the point is that, okay the point is that if you realize just as when you wake up you'll realize that everything including ghosts in the dream they were all coming from my mind. The moment you realize [01:50:00] that nothing really there outside my mind, the fear dissolves. This is how all the miseries of sickness, aging, death, tension, stress, depression, anxiety, they will all dissolve when you will realize that they are nothing but coming from my own mind, you're getting it? Okay so this realization is known as the third seal; Everything is of the nature of Emptiness and Selflessness. Okay just a very quick exercise, quick exercise okay say what does it mean by Selflessness and Emptiness? In other words, nothing's really there from the self, things are there, everything is there but nothing is there from the object. Okay what is in my right hand?

Participant: Flower.

Venerable Geshe Dorji Damdul la: Flower. Okay, how do you know that there's a flower in my right hand? I can see it, I can see it. So you are saying your mind, your eye consciousness, your mind can see that. Your mind becomes the subject and what what do you see?

Participant: Flower.

Venerable Geshe Dorji Damdul la: The flower. So the flower is your object, the flower is the object and what sees that is your subject. You're getting it? So this is a flower this object and your mind which sees this is the subject. So this object and subject, you're getting it? Okay how many of you have watched movie in a movie theater? Okay this is my wrong question, my correct question is how many of you have never seen, never watched a movie in a movie theater? Okay which means that we all have the experience of the watching movie in Movie Theater? Tell me

okay say you're watching movie here, you're watching movie here. Tell me where is the movie? On the screen?

Participant: Yes.

Venerable Geshe Dorji Damdul la: Okay where's the movie coming from? From the back. What is that thing? What is at the back? Projector. So the movies coming from the projector and the projector is behind you, it's not on the screen. So movie is on the screen but it's from the projector, you agree with me? Okay, okay how many you agree with me? The movie is on the screen, how many agree with me? Raise your hands. Good. The movie is from the projector? Okay very good. Now I can say that movie is on the screen not from the screen, you're getting it? If it's not from the screen, from where?

Participant: The projector.

Venerable Geshe Dorji Damdul la: From the projector, you're getting it? On the screen but not from this screen. Likewise this flower if your mind is the projector, this flower is the movie, the flower is on the object, not from the object. Then if the flower is not from the object then from where? From the subject, you're getting it? Okay so technically when you say the flower okay the movie is on the screen, screen is another, is the analogy analogy for say the object and the movie projector is analogy of the mind or the subject, right? Tell me this movie, where's the movie? On the object or on the subject?

Participant: On the object.

Venerable Geshe Dorji Damdul la: On the object. Where is the movie coming from? Coming from the subject. So it is not coming from the object, it is not coming from the object, you're getting it? Okay so coming from the..., it exists on the object, not from the object. So it exists from the subject which means subjectively existent. The movie is subjectively existent, the movie , it is not? Hey when I say that the movie exists, okay the movie exists subjectively or objectively?

Participant: Subjectively.

Venerable Geshe Dorji Damdul la: Subjectively, subjectively meaning from the projector, you're getting it? Subjective the projector is the analogy for the subject, mind. Okay so when I say that okay what is it okay this flower, when I say that this flower is mine, this flower is mine, when I say this flower is mine what do you understand by this?

Participant: It belongs to you.

Venerable Geshe Dorji Damdul la: It belongs to me, it is another way of saying it is not yours, you agree with me? Suddenly it is lying next to you and suddenly I said oh this is mine, right? You will not be offended, whereas when I say that oh this is not yours, you will feel offended, you agree with me? Okay so when I say of this mind is in a nice way of saying is another way of

saying that it's not yours, not your, not not is the negation. So when I say the flower exists subjectively, it means it doesn't exist objectively, you're getting it? When you say the flower exists subjectively you are saying that flower does not exists objectively. The dream exists subjectively or objectively? The dream ghost exists subjectively or objectively?

Participant: Subjectively.

Venerable Geshe Dorji Damdul la: How? Okay raise your hands, raise your hands, anybody? Raise your hands, how, how will you say that how can you say that the dream ghost exists subjectively, anyone? Raise your hands, anyone? No my question is how do you say, how is it that how is it that the dream ghost exists subjectively, what do you mean by the dream ghost exists subjectively? Yes?

Participant: It does not exists outside my mind.

Venerable Geshe Dorji Damdul la: Okay it exists subjectively means it exists from the mind and not outside my mind; mind is the subject, right? Okay so when you say the dream exists subjectively, is the other way of saying, is another way of saying that the dream does not exists objectively. Dream does not exist as a ghost from the object, you're getting it? Dream ghost does not exists as a ghost from the object. Very good so when I say this flower exists subjectively what, what does it mean? That it is not, that it does not exist objectively, does not exist objectively, does not negation, you can say it is empty of objective existence, you're getting it? It is empty of objective existence. When I say that this flower exists subjectively, it's the another way of saying that this is that this flower is empty of objective existence. So the empty of objective existence that put together is known as Emptiness, you're getting it? Emptiness.

Okay so now tell me, aye okay say, Nalanda Masters Course right Nalanda Masters Course who attended the class this morning, say, let's say that they looked at this flower, they are together with us, they looked at this flower through their naked eyes and you look at this flower through electron microscope, you look at this flower through electron microscope. When you, if you look at this flower through electron microscope first what will you see? You will see the, so you will see the cell, then you fine-tune the electron-microscope, you will see that it's made of say the inside the nucleus you will see it's made of the chromosomes, then through further fine-tuning electron-microscope, we see that is made of DNA molecules, through further fine-tuning it you will see that it's made of atoms, millions of atoms. Okay now you imagine that you reach that level of the fine tuning electron-microscope, okay what are you seeing now? You are looking at this object with the Nalanda Masters Course participants they see as a flower with their naked eyes, you are looking through electron-microscope, what are you seeing now? Millions of atoms, you're getting it? Millions of atoms. Where's the flower? Hey! Not there flower is not there, you're getting it? Are seeing the flower? Not there meaning, are you seeing the flower? No I'm not seeing a flower; I'm just seeing the millions of atoms that's it. You're getting it? And how do you know that you are not seeing a flower? How do you know that you are not seeing a flower? Anyone? How do you know that you are not seeing a flower? Say that you are using electron-microscope you look at this object which the Nalanda Masters Course participants see as a, through their naked eyes, they see this as a flower and you look at it through electron-

microscope, you see bunch of atoms, right? And you say that I don't see the flower, how do you know that you are not seeing the bunch of, you are not seeing the flower, anyone? Raise your hands, anyone? Raise your hands. Anyone? Yes, Vinny la?

Participant: It doesn't, it doesn't exists objectively.

Venerable Geshe Dorji Damdul la: Okay how do you see that, how do how do you see that it does not exist objectively? In other words, how do you see that?

Participant: Because I can only see it, I can only see the atoms.

Venerable Geshe Dorji Damdul la: Okay I can just see the atoms.

Participant: And I don't see the flower.

Venerable Geshe Dorji Damdul la: Okay, okay so I just see the bunch of atoms, I don't see the flower, so my question still remains how do you know that you're not seeing the flower?
[02:00:00] Okay here,

Participant: Because we are looking at it from a different perspective of flower existence that humans cannot see.

Venerable Geshe Dorji Damdul la: Okay so my question is you all know that you are not seeing the flower, you are seeing just bunch of atoms. My question is a weird question, how do you know that you are not seeing the flower? Right? What is there if you see the flower, my clue to you is that if you see flower what indications can be there, if you don't see the flower what indications are there? Okay I have given you clue. Yes, Yash.

Participant: I think we can't see them in characteristics that we have of a flower, like colored petals.

Venerable Geshe Dorji Damdul la: So what are you what are you not seeing...

Participant: The defining how we define the characteristics of flowers,

Venerable Geshe Dorji Damdul la: Like what?

Participant: Like the colored petals are there and....

Venerable Geshe Dorji Damdul la: Colored petal and so forth, good, very good.

Participant: I was thinking about the discrimination. Fraction of our mind is saying flower, when we look at atoms its saying atoms,,,

Venerable Geshe Dorji Damdul la: Okay, good good good. Yes?

Participant: Geshe la we all learned what a flower is and we know a flower has certain characteristics.

Venerable Geshe Dorji Damdul la: Yes, so there's a specific definition what a flower is, we all have learned that. So what does that what are the some of the definitions of flower. Definition meaning what the characteristics.

Participant: Rose, it has petals and it has colors, has stem, has leaves, has thorns that we recognize.

Venerable Geshe Dorji Damdul la: Okay so you're not seeing these things. Okay we are not seeing these things, very good. Okay so why I'm asking this question is because that the say later on when we go through the study of the Emptiness this become the..... at the moment at the moment you will not find a problem, later on you go there you can slowly dive it to the problem, right? Then this question will help us how do we know that I'm seeing the flower, how do you know I'm not seeing the flower. Okay so the point is that as... yes?

Participant: These are absence of flower.

Venerable Geshe Dorji Damdul la: Sorry.

Participant: We see the absence of the flower.

Venerable Geshe Dorji Damdul la: How do you see the absence of flower? Yes? You are seeing the absence of the flower, you're getting it? You are seeing the absence of flower, you are not seeing the flower. Not seeing the flower, seeing the absence of flower, good very good. Okay so now the my question to you my question to you is that when subject, okay which of the two perception is correct? Other people who are looking at it through their naked eyes they say this is a flower and you looking at this and you see as an absence of flower, which of the two is correct? Huh?

Participant: Both.

Venerable Geshe Dorji Damdul la: Both are correct? How can both be correct? One says there's a flower and one says there's no flower. These are contradictory. How can these two be, two contradictory states may be correct? Anyone?

Participant: Because we are seeing from the different perspectives, we are getting close and we are seeing atoms and absence of flower.

Venerable Geshe Dorji Damdul la: Okay through the mic Vivek ji,

Participant: Because that we are getting close we are seeing the atoms. When we are far we are seeing the flower. So it is from the different perspective, difference why we are seeing the object.

Venerable Geshe Dorji Damdul la: Okay so these two are, so do you agree with Vivek ji? One is when you look at the object very closely you will see the absence of flower, flower disappears. When you go away and look at it from distance with the naked eyes you see a flower. So you are in a way you are using two different perspectives, you're getting it? Okay Vinny la yes? You want to add something?

Participant: If you start reflecting at your, in your mind you start thinking through a microscope then you see the ultimate reality which I am not seeing the flower there such some atoms which negates the presence of the flower.

Venerable Geshe Dorji Damdul la: Very good, very good. Okay so I am sure that if I am in the Nalanda Diploma Course participant as a first exposure to this kind of concept, I would surely not be able to give answer as what Vinny ji gave, is a very beautiful answer, very comprehensive answer given. Okay so others who are beginners because may be were not totally exposed to these things, you may feel little demoralized. Okay thus far it's very interesting suddenly it is gone somewhere, right? Okay don't worry okay what I'm, what I'm saying is that just see if you agree with me, if you look at the same object which you see as flower now if you look at the same object through electron-microscope, will you see the same flower? No, you're getting it? You will first see the cells, chromosomes, DNA molecules, atoms. Just like a bunch of atoms. Say if you look at, if you look at the forest, if you....okay from distance you can see a forest. Okay this I would suggest, I would suggest you to be very serious. By the way in Delhi do you see forest?

Participant: Ridge.

Venerable Geshe Dorji Damdul la: Huh? Where can you, where can you see that? Not from Tibet House?

Participant: No.

Venerable Geshe Dorji Damdul la: Where should you go now to see that? Huh?

Participant: Tughlakabad.

Venerable Geshe Dorji Damdul la: Tughlakabad, we have to go there? Okay just see if we gonna go there to Tughlakabad and then we have to look at it?

Participant: You will see forest and road.

Venerable Geshe Dorji Damdul la: Oh you have already in the forest.

Participant: I mean both sides of the road, there are there is....

Venerable Geshe Dorji Damdul la: When you are in the forest you will not see the forest, don't forget it. When you are in the forest you will not see the forest, you will see the individual

trees, you're getting it? From distance you will see the forest, so though like all the trees are you know attached to each other; you will not see the individual trees. From distance you will see the forest, from inside you will see the individual trees, don't forget it. You're getting it? Likewise when we see the individual atoms, we're not seeing the forest like flower, you're getting it? When we go to close you will see the atoms like the individual trees, you'll not see the forest like a flower. From distance you will see it as a flower, you're getting it? Okay which of the two perception is correct? Which of the two perception is correct? Anyone?

Participant: Both are correct.

Venerable Geshe Dorji Damdul la: Both are correct? But these two are contradictory. One says there's a flower; one says there's no flower, absence of flower. How can they be two contradictory, how can two contradictory statements pertaining one object be correct. For example if I say that oh this is, this is this object is red, this object is non-red. These are opposites, red and non-red, these two are opposite but these two are correct because there are two different bases. Whereas with the same object, this is red and this is blue. I will have to go to Mental Hospital. If I say this object is blue, this is red, something is wrong. So with the same object you see as a flower, you see as an absence of flower, these are contradictory. So how can you say that both are correct? Tell me anyone. Nilisha ji? With the mic

Participant: There are two kind of truths, one is conventional, one is the ultimate reality. So we see from that perimeter.

Venerable Geshe Dorji Damdul la: Okay so you know that Nilisha ji is a, is a Tibet House, from how many years ago? Okay so I am saying is what Nilisha ji is saying is the correct answer like one given by Vinny ji is the correct answer. So basically we see that okay somebody else what Nilisha ji is saying is that it has two truths, same object has two truths; conventional and ultimate truth. Okay anyone else how can the two [02:10:00] perspectives, two opposite perspectives pertaining to the same object, can be true? Yes Adarsh?

Participant: Geshe la by making one understand the concept of dependent origination.

Venerable Geshe Dorji Damdul la: Yes, how?

Participant: Everything is composed by....,

Venerable Geshe Dorji Damdul la: Okay it's a composition, this object is composition of the millions of atoms, this is a fact. And also this is also, this object is also a flower, this is also a fact. So by understanding dependent origination that this flower is nothing but the composition of composition of millions of atoms depend upon which the flower is originated. This is what you are saying, very good. Okay so the do you remember the answer given by Vivek ji?

Participant: Different perspective.

Venerable Geshe Dorji Damdul la: Different perspectives. Okay the....., okay Vinny ji what is

your mother's name? Huh?

Participant: Jasmair.

Venerable Geshe Dorji Damdul la: Jasmair ji, okay if I ask if I ask Vinny ji, who is Jasmair ji? Vinny ji will say she's my mother. If I ask if I ask Tenzin Woesal la, who is Jasmair ji? She's my grandmother. One says it's mother, one says it's grandmother, which is correct? Both are correct. Why both are correct? Same object, how can the same object be the mother as well as grandmother? It's not possible. Frame of reference is different, you're getting it? Frame of reference is different. Oh Gauri ji, what is Jasmair ji? Who is Jasmair ji?

Participant: She's my grandmother.

Venerable Geshe Dorji Damdul la: Oh your grandmother. Okay not your mother, your grandmother. Okay so the point is that look answers are coming different, if Gauri says that she's my mother, she's my grandmother, that is a disaster. You're getting it? The same person cannot be mother as well as grandmother with respect to one person. But the same person can be grandmother as well as the mother with respect to two different persons. You're getting it? So the frame of reference is different. Same object with two different frames of reference, you can see the same object in two different ways. There's nothing wrong in it. When you look at it through your naked eyes you see it as flower, when you look at it through your electron microscope you see the absence of flower. Both are correct because we are using two different frame of observation, two different frames of observation, you are getting it?

So the frame of observation that we inferred with the naked eyes, we called it as, okay now we are using technical terms, we are learning technical terms. Frame of reference from the reference through which we see this as a flower is your naked eyes, that naked eyes we call it as conventional analysis. The frame of reference which we use more refined, more intricate version, electron microscope, we call it ultimate analysis. You're getting it? So the same object, seeing through conventional analysis you see the flower. Same object you see through ultimate analysis, you see the absence of the flower, Emptiness of the flowers. You're getting it? Okay now, my question to you, how many of you are ready with this question? To give the answer to this question, how many of you ready? I have a question to you, how many of you are ready? Wow, these people who raised their hands without asking about this question, they are very daring people. With the daring people sometimes, they lose to war, sometimes they win the war. Okay so, so the what would be the correct approach? First ask the question, what's the question, first tell me then we will see whether I will give the answer or not, right? Okay my question to you, you said that there are two different perceptions, there are two different perspectives. There are two different perceptions, naked eyes symbolizing conventional analysis and the electron microscope symbolizing ultimate analysis. Okay now imagine this is the object, get rid of the conventional analysis, get rid of the ultimate analysis. Remove both analysis, what is there, here? Huh, tell me. Hey! those who raised their hands has said I will the answer, give me the answer now. What is it..., if you remove the electron-microscope, if you remove the naked eyes symbolizing the conventional analysis, if you remove the ultimate analysis the electron-microscope, what's in my hand?

Participant: Flower.

Venerable Geshe Dorji Damdul la: If it's a flower, your naked eyes is there, you're getting it? You're using naked eyes. Okay I said remove the naked eyes, what is there?

Participant: One object consisting of red color and green color.

Venerable Geshe Dorji Damdul la: Oh one object which consists of what?

Participant: Red color and green color.

Venerable Geshe Dorji Damdul la: Through the mic, through the mic. Say it again, what is there?

Participant: One object which consists of red color and green color

Venerable Geshe Dorji Damdul la: Okay one object which consists of red color and green color. Is that seeing through conventional analysis or ultimate analysis?

Participant: Conventional.

Venerable Geshe Dorji Damdul la: I said remove all the conventional analysis.

Venerable Geshe Dorji Damdul la: Mic, mic. Rebika.

Participant: Geshe la there is something left which is formless and shapeless. Nothing as object but there's something there, not solidly, no form, no shape, no color..

Venerable Geshe Dorji Damdul la: Oh who's seeing this?

Participant: My mind.

Venerable Geshe Dorji Damdul la: Your mind? Your mind is the ultimate analysis or conventional analysis?

Participant: Ultimate.

Venerable Geshe Dorji Damdul la: Ultimate analysis? I said remove ultimate analysis.

Participant: I don't know then...(TL,GL)

Venerable Geshe Dorji Damdul la: Okay this is a, from this okay yes, you want to say something? Yes its working, no it's working. Speak through that..

Participant: So I want to ask about the just say the atoms....,

Venerable Geshe Dorji Damdul la: Say it again.

Participant: So if I look at the flower and I see atoms is also convention. The only thing then is about the nature of the subject or the nature of the relationship between subject and the object.

Venerable Geshe Dorji Damdul la: Where is the question? Is this a question or comment?

Participant: No, about that what you just said...

Venerable Geshe Dorji Damdul la: My question is, my question is, if you.., I will give you the answer to my question.

Participant: I think so...

Venerable Geshe Dorji Damdul la: Okay if you are giving answer to my question, then I will give you the question first. My question is say Group A says that this is a flower, Group B say this is an absence of flower. So Group A they are using the naked eyes which symbolizes conventional analysis, Group B is using the electron-microscope symbolizing the ultimate analysis. Now my question is this object, remove the conventional analysis, remove the ultimate analysis, what is the object? I asked so this is a question, what's the answer?

Participant: Then we cannot see it..

Venerable Geshe Dorji Damdul la: Okay, so this is a question, this is a very serious question. So from this, from this if you sense that we can't see anything, you're getting it? If you come to this kind of conclusion, you're getting somewhere, it's very good. The point is that it's just a perception. So the flower, we call it a flower, when you look at it you see there's mere perception or from the object, how do you see this?

Participant: Form the object.

Venerable Geshe Dorji Damdul la: Form the object but how we learn now, we get a feel, slow, a tinge of understanding that this is nothing but the mere perception. You're getting it? Mere perception, you're getting it? Mere perception. Okay beyond the perception did you see the dream ghost in the dream, in the dream, you dream of attending Nalanda Diploma Course, class. And then I was picking up a flower, again the flower, right? Again he is picking up the boring flower. (GL) In the dream you say this, you're getting it? And then I ask you in the dream, is this the dream or this is real. You'll say it's real. You're getting it? When you wake up, you realize that the dream flower was not real, coming from my mind, you're getting it? Beyond appearance having to my mind nothing is there from the object, you're getting it? This is so important. So how do we know that beyond that nothing is there? [02:20:00] By the ultimate analysis, by the ultimate analysis the flower disappears, you're getting it? Okay just as the flower disappears, just as the flower disappears, what happens that when you see the first see, see the flower your mind oh it's so nice, it's so appealing; it's so beautiful, right? Okay just tell me, okay just speak your mind, how many of you like cheesecakes? Raise your hand. Okay how many of you like momos,

raise your hands. Oh is it that just raise your hands, raise hands to make it. How many of you those who likes momos? Honestly raise your hands. Many. Okay now let's say saying you tried it once, you tried it. These thing would be so good if you can actually experiment them. Go to hotel or restaurant and which you spot as the best restaurant for the momos. Go there and make sure that your stomach is hungry and you are hungry, right? You don't eat for like like five six hours you are very hungry

And then the momos comes, then your mouth starts watering. And then don't eat the momos, just stare look at the momos. I am very serious, look at the momos and see how your mouth reacts. It waters, watering. Then think how the momos appears, through your mind? Or from the object? Look at it, so objectively real, okay so objectively real. If you know then you just crave to have it, stop there, right? Stop there, if you cannot stop, ask your friend to stop you. (TL, GL) Stop you and then think of the same momo that it is nothing made of millions of atoms, right? It's just nothing made of, made of carbon, carbon atoms, hydrogen atoms, oxygen atoms, ah? Nitrogen there? Are you sure? (GL) Okay nitrogen, some nitrogen. Okay oxygen, carbon, hydrogen, some nitrogen, what else? Okay let's say so this is, just an assembly and this is a fact. I'm just I'm not exaggerating my mind, I'm not exaggerating this. That's a fact that I'm just, that I am looking at it, there's just millions of atoms. Imagine that you are looking at through the electron microscope, millions of atoms, just the atoms, right? And then your eyes are very powerful, look at it and then close your eyes. And think of millions of atoms that will become more powerful. And then see the moment you see it as the millions of atoms, just observe your mental emotional reactions.

Earlier just craving to have it will back off, right? Will back off and the mind will become calm and peaceful. Just observe this, observe this, you're getting it? Okay this is an extremely important exercise, you try this. If it works, it's an indication that meditation on Emptiness will work on you, it is very powerful meditation. With this what's the benefit, the benefit is just as this more disappears and your mind craving dissolves, right? Your mind becomes calm. Likewise you, like the momo, you subject the sickness, ageing, death, tension, stress, all these things in front of you just see them through the ultimate analysis, you see that all these dissolves. Sickness, aging, death, tension, depression, anxiety, anguish, everything dissolves. The moment you see that this dissolve your mind will instantly lifted up, lifted up with the tremendous feeling of lightness, the fear dissolves. This is extremely powerful meditation. Then the mental disturbance dissolves, mental disturbance dissolves. Mental disturbance is nothing but the sorrow. So it transcends sorrow, it dissolves the sorrow. When the sorrow dissolves you experience the ultimate peace this is known as the transcendence of the sorrow is absolute peace, fourth seal, you're getting it? This is seal number four. So with this if you understand in this context, then you'll realize that wow it's amazing, all my sorrow can come to the end, all my sorrow, all my miseries can come to the end with this meditation.

Okay so we'll stop here now. We'll stop here; we'll do a quick dedication prayer. Page 278.

Respect for Sacred Books

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.

Do not treat them casually like other objects or put them underneath other things, step over them, sit on them, or use them for mundane purposes, such as propping up tables, chairs and so on. They should be wrapped in cloth when carried and always be kept in a clean, high place, separate from writings on worldly subjects.

For more information, please contact:

ਤਿਬੇਟ

TIBET HOUSE

1, Institutional Area, Lodhi Road, New Delhi, India
E-Mail: masterscourse@tibethouse.in Tel: +91 11 2461 1515
Mobile No.: +91 844 721 8959 Website : www.tibethouse.in